

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

As the Theosophical Society has spread far and wide over the civilized world, and 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

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

THE Theosophical Society in Italy has forwarded to me as President the following resolution passed at its annual Congress. The General Secretary states that, "in Italy, as in other European countries, there is a conflict between the democratic parties, inspired by Freemasonry which wants the State to impart a lay-instruction, and the Catholic Church which wishes a confessional education. But the democratic parties who defend lay-instruction want substantially a purely mental instruction, without any ethical and moral teachings of a religious character. Out of this conflict between confessionalists and laycists, the moral education of the conscience is at a loss; the serious consequences of this loss are being revealed in the cruelty of public violent conflicts, and in individual and collective criminality." I publish the resolution, as follows:

**Religious Educa-
tion in Schools**

RESOLUTION ON PUBLIC EDUCATION

Considering that the State cannot disinterest itself from the problem of Education, and that the educative function

constitutes a pre-eminent function, which must aim at the formation not only of a mental man but also of a moral man ;

Considering that the contrast between the lay-direction defended by the democracies, and the confessional-direction defended by the orthodox religions, is originated by ignorance of the complexities of human nature ;

Considering also that the teaching of a purely mental instruction develops individual egoism and overpowers useful tendencies both of the individual and of classes ; and the confessional type of education creates intolerant bigotry and destructive fanaticism which prevent the construction of a human society based upon Justice and Moral Law ;

The Italian Theosophical Society proclaims the necessity of a Theosophical Education in all grades of public teaching, which must be based upon the following principles :

1. The Universe is ONE, and the embodiment of ONE LIFE emanating from the Eternal Creator ;

2. All men, in their spiritual essence, are an emanation of this Eternal Transcendental Life, and are therefore brothers in the social common life ;

3. Men reflecting in potency the triple attribute of Divinity must develop harmoniously their nature of will, emotion and intelligence ;

4. All religious forms are to be considered as *equal ways* which lead to the development of the moral man, and to the knowledge of the eternal transcendental Truth ;

5. The study of Comparative Religions, and philosophic systems in relation to Theosophy must be introduced as compulsory matter of teaching in all the secondary schools and Universities ;

6. The ethical moral rules and regulations taken from the great Religions, and from Theosophy, must constitute the Teaching Programme of the Schools of all Grades.

DR. GIUSEPPE GASCO,

General Secretary

This problem of the need felt by many, though not by all, of a religious education to be imparted *in schools*

and as a part of the school curriculum, has arisen in many lands. It is novel to see the phrase "confessional education" used to describe the education in Catholic schools; Freemasonry in Britain and in the United States has kept aloof from political parties, and so far as I know has left to other bodies the discussion of the problem, whether religion shall be taught or not taught in schools. The problem has long been decided in India by excluding all religious teaching whatsoever. In an Indian school where there are children from families following differing sectarian forms of Hindu worship, and from families who may be Christian or Muhammadan, religious teaching is impossible, unless the children of the various faiths are segregated and teachers only of a particular faith give religious instruction. This is indeed the aim of schools in India under the management of Theosophists; the teaching however is intended to teach the children the principal doctrines of their faith, and not explained with any Theosophical interpretation.

It was because the education given in schools in India is purely secular, that is, religion plays no part in the school curriculum, that when organizing the famous Central Hindu College at Benares, Dr. Besant and her colleagues made religious teaching an integral part of education. The School and College were Hindu; there were no Muhammadans. The question then arose, What form of Hindu religion shall be taught? For the sects and forms of Hinduism are more in number than the mouths of the Ganges, and it was hardly to be expected that the ordinary teacher would know what to teach. The necessary work was done to create a *Text-book of Sanātana Dharma*, a body of teaching which eliminated sectarian elements, and would be accepted by all orthodox Hindus as strictly "Hinduism". A similar work was done for Buddhist children in Ceylon in the Buddhist schools founded by Colonel Olcott; he created a *Buddhist*

Catechism which was approved as "orthodox" by the high priest H. Sumangala. Later, C. W. Leadbeater, when in charge of Buddhist schools in Ceylon from 1885 to 1889, created a *Smaller Buddhist Catechism*, with the *imprimatur* of the same high priest as genuine Buddhism. The Olcott *Catechism* appeared first in Sinhalese, and later in English, French and German; the Leadbeater *Catechism* only in Sinhalese, and it was only in 1902 that an English translation of it by me appeared, endorsed as "correct" by the high priest M. Nāṇissara, who knew English, the successor of the above-mentioned high priest Sumangala. But it must be noted that the *Textbook* created by Dr. Besant and the two *Buddhist Catechisms*, though from the hands of prominent Theosophists, made no mention of Theosophical truths; Hinduism contains already all that is in the first three paragraphs of the Italian resolution; Buddhism never makes reference to any Creator, nor to the "One Life"; but Reincarnation and Karma are so well known that they need scarcely to be mentioned, and the *Buddhist Catechisms* concentrate on the ethical teachings of Buddhism.

We have several books from several authors answering the question, "What is Theosophy?" But as there is no body or committee within the Theosophical Society to give an *imprimatur* and say to the public, "This is pure unadulterated Theosophy," the problem arises: What kind of Theosophy is to be taught to children—even in Theosophical schools? Certainly the "One Life," as that is the very basis of Universal Brotherhood. But that there is a creator, a Logos, who acts as a Trinity? Would all Theosophists endorse this *as proven*, and therefore to be proclaimed as Theosophy? The problem ramifies and ramifies, and is hardly to be dealt with further in a brief "On the Watch Tower".

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The problem that is acute in every country is that its education ignores the emotional factor in the child, and how that emotional element needs to be both fostered and guided. Undoubtedly the result of modern education is the "mental child," who when he leaves school leaves much to be desired because of his or her unregulated character. Worse still is the sense of frustration that results from a purely mental education. Our well-known Theosophical worker, Mr. F. Kunz of the United States, wrote some years ago how, "children in America and Europe . . . have grown up insecure and frightened, frustrated and embittered". What is startling is that this should be stated about the United States, a country that has spent more money on education than any other country in the world, where too exist an unusually large number of "experts" in education. There is no doubt whatsoever as to the sense of frustration in children; one has but to note the percentage of juvenile criminals in the States, a higher percentage probably than in any other country.

Why? Is it because the child's emotional nature has been starved? If so, how is it to be fostered and guided in the right direction? Giving religious teaching in schools does not touch the problem at all. To meet the need, Dr. Besant erected in the Central Hindu College (for students after matriculation) a small but beautiful marble temple to the Goddess Sarasvatī, the Goddess of learning, and the "consort" of the God Brahmā, a member of Hindu Trinity. The college boys had at least a place wherein to "do pūja," and say their prayers. I have been informed that, just before examinations, even the un-religious students would go to the Sarasvatī Temple to invoke the aid of the Goddess of Learning. Little doubt that the Devī in return would strengthen the student's emotional nature so as not to be "rattled" when he received the examination paper. But I do not expect that any of us

**Emotional Unfold-
ment of the Child**

can believe that the Goddess, in spite of Her loving nature, would suddenly inspire the student, if he had failed to study his subject adequately, with the right answer.

An attempt has been made in the past by some Theosophists with the "Lotus Circle," the "Golden Chain," and the "Round Table" to give an emotional outlet for children with songs and brief ceremonials. The attempt succeeds where there is the right elder Theosophist to lead and guide; it fails if the elder is purely intellectual in his or her conception of Theosophy, and lacks the mysterious quality which makes the children "like" the elder and trust him or her. It is obvious that there is a great gap in the development of our Theosophical schemes for the betterment of man.

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To reshape for Indian use a well-worn phrase of England: "What do they know of India who only India know?" So many times this thought has
Living Old India I run in my mind during my fourth visit to the city of Gwalior, just concluded. Gwalior is an Indian State with an Indian Ruler, and has not for generations been tainted with the base elements of Western "culture," so-called. It was a delight twenty-five years ago to see in the busy streets, truly in the market-place, pillars, balustrades, lattices, and specially windows of pure Hindu architecture. Nobody in past generations talked of culture or taste; there were certain things that were *natural* to the soil, and therefore pleasing, and one who was building a house let the stonemason or carpenter exercise his craft according to his imagination. The result was what we *today* call in ecstasy, "How beautiful!", but which in those days all considered *natural*. The city of Gwalior has still most of its public offices with latticed windows and the pure Hindu domes of Central India. One goes along a bazar street of little shops, whose openings are scarce ten feet wide; but the

entrance is divided by three pillars six- or eight-sided, with carved arches joining the pillars, and above them all a carved balustrade. And this in a small merchant's shop whose turn-over for the day may not be more than fifteen rupees. But the city has now ugly shacks also, the result of hasty building to meet the needs of an increase of population. And how the new "cheap and nasty" "uglifies"—to use the Mock Turtle's word in *Alice*—the old and beautiful. There is one building, grand in dignity and beauty, in use I believe by the Medical College. But a new wing was wanted, and the semi-Europeanized architect has joined to the beautiful building what can only be termed an erection of three stories of the ultra-modern style which can be truly named pill-box architecture. The latest building, a bank, is all in white marble, with narrow window-lighting almost the height of the tall building; it might have stepped into Gwalior from some small go-ahead city of the United States. One of the tragedies of India is that she has much culture but most of her sons (and daughters) have no eyes to see and note contrasts. After all, Why worry?, as is said in the West; for is not all, the beautiful, the meretricious and the ugly, Brahman, the Unity? All the same, India badly needs a Ruskin to denounce and hammer at the evil that is not only in the heart but looks out from bad architecture.

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The last evening of my stay in Gwalior the children of a school founded years ago by a prominent Theosophist, the late Pandit Pran Nath, gave an "entertainment". The setting was perfect, in the lawn of the Lodge, and the low stage was overhung by big trees. The children, dressed in costume, represented tableaux vivants. The first was this: as the curtain was drawn, there sat on a stool a boy dressed in white, his eyes closed, each of his hands having thumb and first finger joined as have yogis in

meditation ; he represented a Rishi or saint in meditation. Then as the tableau was from the *Ramāyana*, there came children dressed as the poet-sage Vālmiki, the composer of the epic, and then the Rishi Vishvāmitra, Rāma with a bow slung across him, Lakshmana, Sīta and others. All the time the story was narrated by a singer. The second tableau was from the *Mahābhārata* ; Kuntī appeared with five little boys, the five Pāndavas, her children ; the Rishi Atreya came to sit on the holy seat ; he held a book in his hand, and before him sat his wife Anusūyā whom he instructed. The stage was full of ancient heroes and heroines ; Shri Krishna however did not appear. Every one in the audience knew whose character was being represented, especially tragic Gāndhāri with bandaged eyes voluntarily enduring blindness because her husband was blind. Two lovely swaying dances were given by two girls, the last dance being truly astonishing in its creative quality. It represented a river rising out of rocky ground, flowing over the plains, and finally ceasing to be by giving its waters to the sea. The dresses or robes of the children were home dresses ; there was nothing tawdry, as in the Indian cinema. What a joy to the eye the richness of colour—such a blend of colour and design as one sees in North India only. If only these children will be allowed to create scenes out of the old histories and tales, India will live on as a land of hidden beauty.

C. JINARĀJADĀSA

Help us, O Lord, to penetrate into the secrets of the child,
That we may know him, love him, and serve him,
According to your laws of Justice
And following your Divine Will.

MARIA MONTESSORI, M.D.

DR. ANNIE BESANT¹

By PETER FREEMAN, M.P.

ALTHOUGH only a businessman and politician, I speak now as one of those many thousands of sincere men and women throughout the world, who can confirm with enthusiasm, the personal help and inspiration which Dr. Besant has rendered to so many in all walks of life.

For to each and all, she showed us how to live and how to face the many problems of life; she held aloft the torch which illumined the path and goal of human evolution, and with a helping hand and a cheering word, would encourage us to gather that strength which would enable each for himself to attain with greater effort. Nor were her great qualities limited to mere academic or theoretical precept—she was always an example of her own teaching; kindness, gentleness, sympathy and understanding were the outstanding characteristics in all her personal relationships.

She would never ask of others more than their capacities justified. As a true Mother, she understood the limitations of all who came to her for help or advice—and there were many—and none would leave her without the feeling of renewed courage and enthusiasm. She did not merely offer solace and comfort but would challenge the very soul of each by encouragement to develop his own capacity and so meet each and every difficulty for himself. Only by so doing could that deeper spiritual strength be gained that would justify our lives.

¹ A Centenary Celebration talk broadcast on 1st October 1947.

She was always a fighter, and sometimes would sign herself, "Annie Besant—Warrior". She always fought with all her power, yet she never fought *for* power. She fought with all her genius, but never for fame; she fought with all her fire, but never to destroy. Her fight was always impersonal and detached—for causes, movements, principles and policies. She would show but the greatest courtesy and kindness to those who opposed her, however bitter might have been their personal attack on her, as often it was. Primarily, she fought for Truth; she once said:

"That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her, and I ask no other epitaph on my tomb but 'She tried to follow Truth'."

That is the quintessence of her life. She found the Truth in Theosophy. Ever since, she has led thousands to that Light. But this eternal pursuit of every soul, as it passes through the cycles of birth and death, has meant for her the accumulation of a harvest of knowledge, wisdom, power and love—rich and rare. Outstandingly great as Orator, Organizer, Author, Philanthropist, Leader, Editor, Reformer, Humanitarian, Internationalist, Statesman, Occultist, Seer and Server, the combination of greatness along so many lines in a single personality, is pre-eminent and unique. Her versatility has probably rarely been surpassed.

Thousands will testify to her as the teacher of great truths, not merely their exponent, but their exemplar. Thousands more will remember her as the most brilliant orator, rousing them with her impassioned eloquence to go out and feed the hungry, heal the sick, help the oppressed—for the social salvation of mankind.

Fundamentally, Dr. Besant was an iconoclast. No outworn custom, hoary tradition, useless belief or superstition, escaped her notice, challenging each and every one, if it did not accord with the plumb-line of Truth, however sacrosanct, however popular, however long it may have been held by a credulous public. Thus the modern Scientific Age, with its vast enquiry into the secrets of life, owes probably as much to Dr. Besant as to any other person. But she also opened out further avenues of enquiry which modern science has hardly touched, but which may bring perhaps even greater benefits to Humanity. Along the lines of psychology, metaphysics, clairvoyance, occultism, great strides are being made, and within these new spheres of human experience may reside even greater prizes and richer rewards than anything that Mankind has so far discovered.

Amongst other activities in which she has taken the initiative, was that in connection with her young Indian protégé, Krishnamurti. Posterity will decide whether he will justify the title of a "World Teacher"—which Dr. Besant ascribed to him—but as to his influence on the world, first through his little book, *At the Feet of the Master*, and in his later years, through his Talks and Writings, many are of the opinion that he is giving a new understanding of the problems of human life and showing more of its purpose and the method of its solution.

As a result of her practical services to Youth and particularly, of course, to the Boy Scout and Girl Guide Movements, Dr. Besant was made, by Lord Baden-Powell himself, Honorary Commissioner for All India of the Boy Scouts Association in 1921, and in 1932 was awarded the honour of the "Silver Wolf"—the highest given by the Organization.

Dr. Besant was the author of no less than 300 books and countless smaller leaflets and tracts—nearly all of them a standard authority on the subject, and dealing with almost

every variety of topic, generally of the most difficult, abstruse and controversial subjects.

She managed and edited many papers, magazines and periodicals, writing their leading articles, organizing their activities and finding the money for their publication, *e.g.*, to enable *The Daily Herald* to be published, a publisher was needed; Dr. Besant inaugurated the "Women's Printing Press," was its first chairman, then undertook this work, and so enabled this great Labour and Socialist paper to get started.

Nor were her services limited to human beings, but extended to all forms of life, however humble. As a strict vegetarian, a vigorous opponent of all forms of cruelty to animals, whether for sport, for their skins or furs, or for the purposes of vivisection, she would never eat any food or take advantage of any article or medicine which had by its preparation involved the suffering of any animal. Many of our now popular Animal Welfare Organizations owe their early inception and inspiration to the enthusiasm of Annie Besant. Generally, however, she would work behind the scenes with her inspiration and encouragement—for to her "the greatest love is the power of magic and the greatest magic is the power of love".

When she was 80, she started a new enterprise and whilst many are now seeing the advantages of Town and Country Planning, she prepared for a coming civilization. She planned the basis for its education, its social life, its culture, and its activities. She purchased the necessary land for a nucleus or model and laid the foundation-stone at Ojai in California and called it "The Happy Valley". That work continues, is gradually being developed, and perhaps being made ready for a task in a future life when once more she returns to earth to renew her unique services to Humanity.

When the Fiftieth Anniversary of the Theosophical Society was celebrated in 1925, I had the privilege of taking

the Chair for her in my present Constituency of Newport. Dr. Besant read for the first time a letter described by her as "A Message from an Elder Brother" and though addressed to her Fellow Members of the Theosophical Society, it indicates, I believe, the view of life to which she held so dearly and which was the inspiration of her many activities, and an encouragement to many young students, like myself, to try and carry on her work.

The following are a few extracts from that letter:

"Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes and nations to cease their quarrellings, the warring faiths to live once more in brotherhood, respect and understanding . . . transmuting ignorance into wisdom, hatred into active love, suspicion into trust, separative pride into loyal comradeship.

"Be very tender to little children, yet more tender still to all who err—knowing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. **KNOW THIS TRUTH AND LIVE IT.**

"Believe with all your hearts in the triumph of the Good, the Beautiful and the True, and verily they shall prevail. Pursue ardently your ideals and they shall become realities. Put away all that makes for separateness—all harsh criticism, all sense of proud superiority, all unkind judgment, all jealousy, all self-righteousness, all ill-will; so shall you know the peace that passeth understanding and learn to wield the power that makes for righteousness."

THE MOUNTAIN

(Remembering Dr. Annie Besant on her Birthday)

All Winter he has towered, majestic, o'er us,
His white magnificence against the skies ;
Now in the Summer haze he spreads before us
His fields and forests as a glad surprise.

The melted snows, in rivulets and runnels,
Invest his valleyed slopes with silver chains ;
His sunlit pasture-fields and shadowed tunnels
Sweep, an embroidered mantle, to the plains.

From lake-side farms we watch the herds ascending,
With tinkling bells, their tortuous steep way ;
From darkened stalls¹ into the sunshine wending,
To bask and browse amongst the upland hay.

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And you, our Friend, have seemed as far above us,
As near to heaven in your spirit's height ;
Yet in the uplands of your soul you love us,
Sharing with us your findings in the light.

We send our climbing thoughts to seek that fountain
Of wisdom, flowing forth from such rich soil,
As green and fertile as our guardian mountain,
To drink, and be refreshed for further toil.

ELWIN HUGHES

¹ In Switzerland, cows are stalled and fed during the Winter months, only grazing in the open during the Summer.

PERSONAL REMINISCENCES OF DR. BESANT

BY C. JINARĀJADĀSA

WHEN thinking of Dr. Besant, I am often reminded of Shakespeare's famous lines about Cleopatra: "Age cannot whither her, nor custom stale her infinite variety." It was 54 years ago that I saw her first, and then the year after she invited Bishop Leadbeater with myself to live in her home at 19 Avenue Road, London, which was then the Theosophical Headquarters, and to become members of the household. It would take too long to record all that has happened since the year 1895, when I had to assist as Recorder of the First Occult Chemistry Investigations. It was in the following year that I accompanied both our leaders, with Bertram Keightley, to a country cottage in Sussex, when they spent two days investigating the conditions of the early Rounds of our Chain, and I had the task of scribbling as fast as possible what they were saying as they saw the scenes of the past. I say they "saw," but that is not the right word, because they were actually living in the scenes of the past, hearing the crashes of explosions, smelling the heavy gases in the atmosphere, etc.

From then on my connection with our great leader has necessarily been close. It was in 1914 that "orders" were given for the creation of what has been termed "the Triangle," with her as its head and myself as one member of it. It was soon after that, that she asked me to be her lieutenant and

right hand in the work of the Esoteric School, and little by little transferred all details of the work to me. As we know, by the end of 1913, she became plunged in political work; she then found it was a relief to have me take on the details of that aspect of her esoteric work. When I mildly interposed when she asked me, saying that I was hardly fit for the job seeing that I did not have clairvoyant powers, her remark was: "But you have intuition!" Evidently that was sufficient, so far as the needs of the work entrusted to me was concerned.

Dr. Besant had two aspects, both strongly developed, the feminine and the masculine. As a woman she was extremely tender. When she first came into the Movement, there were others who were earlier in the Society and they treated "Annie" as if she was not really of very great importance in the work, though they all admired her oratory; but never H.P.B. who called her "the one and the only," meaning her successor. This attitude of "high-hatting" "Annie" was inevitable, for she looked so humble and meek, as if, to use an English phrase, "butter would not melt in her mouth". Dr. Besant mentions herself that she had the pride of Lucifer, though she did not reveal it; indeed she was so meek that she describes how she hardly dared discipline a servant who was doing her job badly. But when strong action was required, "meek Annie" did it in her own way, and I recall one such occasion very vividly. From 1895 till 1899 Bishop Leadbeater and I were living at 19 Avenue Road, the London Headquarters of the Society. The house was leased by Dr. Besant, and each of us paid his share for board and lodging. But there was a particular group, consisting of Mr. and Mrs. Mead and Mrs. Isabel Cooper-Oakley, Mrs. Mead's sister, who had been longer in the work than Dr. Besant, and they were often coming to her and saying "Annie, you must do this," "Annie, you ought to do that,"

etc. Finally meek Annie had enough of it, and came to us all one afternoon and calmly announced that she had sold the lease of the house! This meant of course that everybody had to scatter, including the rather difficult trinity of the two sisters and Mr. Mead. Mrs. Cooper-Oakley remained "faithful to the end".

In India we have seen both aspects, the feminine and the masculine. We particularly saw her strength when she began her political work. Wasn't she a fighter! But every one who had any private interview with her knew how gentle and tender she was.

One striking thing about Dr. Besant was that, though she was a great orator and a born organizer, the quality of the artist that was fundamental in her could not be separated from her inmost nature. All her great lectures on Theosophy (I exclude her political speeches) were built up on an artistic framework. The most exquisite is her lecture, "The Spiritual Life for the Man of the World". She was not so much a lecturer expounding clearly and presenting the Ancient Wisdom, through the lower and the higher mind, as was the case with Bishop Leadbeater; she was an artist painting a picture of the Ancient Wisdom and presenting it before the intuition for contemplation. Almost every one of her great lectures can be analysed as having a strictly intellectual framework, yet all the time her phrases are charged with a deep intuitive vision. It is noteworthy that this quality characterized Giordano Bruno. Thus in the great *History of Philosophy* by Professor Harold Höffding, speaking on Giordano Bruno we have words which can well be applied to Dr. Besant, who by the way steadily claimed that she was *not* a teacher, as was her colleague C. W. Leadbeater. This is what Höffding says about Bruno:

"We must not go to him for clear methodical teaching; main outlines only are discernible, but these are carried

out with an inspiration which stood all tests. . . . His is a figure in which neither the intellectual nor the moral physiognomy is clearly and sharply delineated."

Needless to say, I had much to do with the work of Dr. Besant on the occult side. I think there were three persons to whom she revealed herself, especially with her anxieties and worries, and without reserve; these were Miss Esther Bright, her old devoted disciple from the beginning and still living, Mr. Sri Ram and myself. Dr. Besant periodically would say charming things about myself, once writing to Miss Bright that "he is such a dear thing". This was in 1920. Earlier, in 1912, she paid me a high compliment when, writing to Miss Bright, she said: "I am dreadfully tired, and inclined to feel, like Rāja, that I would like to go to Devachan for a few hours!"

Naturally it was from 1930 to the end that I had so much to do with her old age; then it was that she often used to say that I was such a "comfort". Some of you will recall Miss A. J. Willson, who was like a watch-dog, and a bit jealous too, and fiercely devoted, but also distinctly lacking in tact. I recall one occasion when after a drive Dr. Besant showed some signs of a cold, Miss Willson said to her next day, in a schoolma'am sort of a way: "You have a cold. You ought to have taken a shawl with you yesterday." That is hardly the way to approach a First Ray individual. Dr. Besant looked at Miss Willson with steely-cold eyes, and said: "I suppose I have the right to have a cold if I want to?" Miss Willson collapsed and vanished. Dr. Besant said to me that I was unusual for a man, being so much like a nurse and having the tenderness of a woman; but that was not difficult towards her. She also said, writing to Miss Bright, that I was so "understanding". That was due to my deep admiration of all her struggles and my sympathy in all her failures. I did understand. I had been through a lot myself.

My final statement will astonish you all. When she was completely white-haired and I was some thirty years younger, I never thought of her except in the sense that but a few will understand, and that was, as a "flapper". A flapper, as the word was originally understood, is a young woman between 16 and 18 who is very brilliant and doing all kinds of startlingly upsetting and topsy-turvy actions which would be criticized by most but admired by those who cared for her. This attitude of mine may be something I brought over from Alexandria, when I was her uncle, and so probably greatly admired the flapper Hypatia and her brilliance, though in her impetuous enthusiasm she did arouse tremendous opposition, particularly from the fanatical Christians. I never lost the thought of Eternal Youth in her. And how witty she could be ; that was the Irish in her.

Some day a team of four or five biographers will have to get together to write the life of Annie Besant : one dealing with her Political activities, another with the Theosophical, a third with her Educational work, a fourth with her Masonic, and a fifth with her early stages as a fighter for the masses with Charles Bradlaugh. No *one* writer can do justice to these many phases of the brilliant soul whom we still call *Amma*, "Mother," but who had, as we know, all the qualities of a royal ruler and was a Manu-in-the-making. All the same, she remained to me a most charming flapper. Maybe that was why she said I was "understanding".

C. JINARĀJADĀSA

October 1st, 1948

BHĀRATA SAMĀJ PŪJA

(Concluded from p. 410)

ADORATION

During all that has preceded up to this stage of the Ritual, a thought-form has been built in the general shape of the Temple, though a little larger in size, as shown in Figs. 1 and 2, but not roofed in. After the 1st Gāyatrī the spire commences. After the 2nd Gāyatrī, the thought-form becomes more filled and the spire with its smaller attendant spires rises slowly. When the Adoration begins (whose first paragraph is a part of the famous "Purusha Sūkta" or Hymn of the Cosmic Man in the Rig Veda), the roof is built and the main spire increases in size and rises upwards.

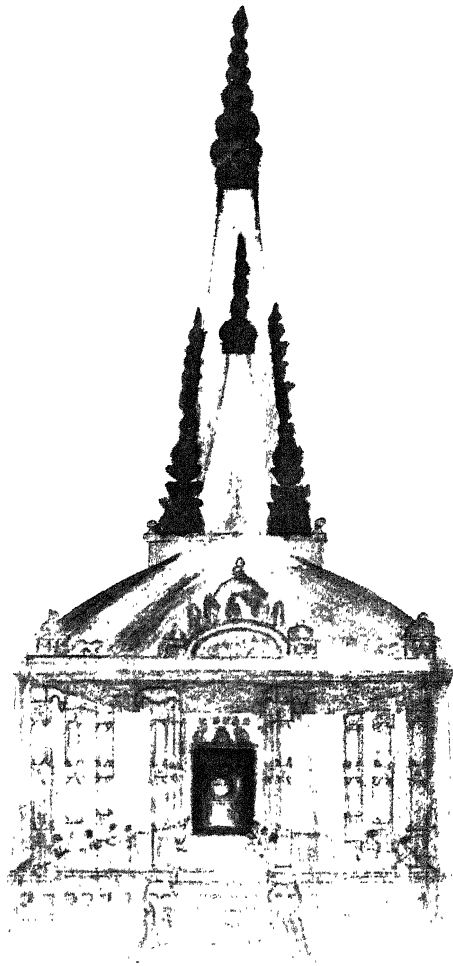
ALL :

(The camphor on the platter is here lit. All stand and recite.)

The thousand-headed Purusha¹⁷, thousand-eyed, thousand-footed,¹⁸ even He, encompassing the Universe on all sides, remained over ten fingers in extent. Purusha alone is all this, that which has been and that which has to be. He is the Director of Immortality; and manifests Himself as the Universe evolving by means of food. Of what magnitude is His

¹⁷ The Cosmic "Man," God as Three-in-One.

¹⁸ "Thousand" signifies "infinite in number".



greatness, even greater than that is Purusha. One-fourth of Him forms all created things, the Immortal three-fourths is in the regions beyond.

That Supreme Abode of Vishnu, the Seers have a constant vision of, as if their sight were extended into the regions beyond. That which is the Supreme Abode of Vishnu, men of Knowledge, who have Devotion and Alertness, worship. (*The Second Aspect of the Logos.*)

Salutation be, O Lord, to Thee, the Supreme Ruler of the Universe, the Greatest among Divine Beings, the Three-eyed, the Destroyer of the Three Cities, the Fiery Destroyer of the Three Worlds, the Terrible Destroying Fire, the Blue-throated¹⁹, the Conqueror of Death, the Lord of All, the Ever Blessed, the Greatest among Divine Beings, salutation. (*Here appears a great blue Deva sitting cross-legged just above the altar, as the titles of Shiva are enumerated. This last paragraph enumerates the titles of Shiva, the First Aspect of the Solar Logos. Here K. brings the fire to each who lightly and quickly bathes his hands in its radiance.*)

(*Blessing is given with the fire. Here a flower is distributed by a helper to each worshipper who, at the end of the next hymn, returns it to the platter held by the priest, who takes it within the Sanctuary.*)

ALL :

Om ! we adore the Refulgent One, the Thousand-headed, the Watcher of all, the Source of all Bliss, the All, the Unchanging, the Supreme Abode, the Shining Nārāyana²⁰, the Supreme in every sense, the Eternal, the All, Nārāyana, Hari. (*Crown appears upon the spire.*) Purusha alone is

¹⁹ A special epithet of Shiva, after the myth of the Churning of the Ocean.

²⁰ The Second Aspect of the Logos, "He who pervades the 'waters of space'".

this Universe, the Universe lives in Him. We adore the Lord of the Universe, the Supreme Ruler of the Spirit, the Everlasting, the Blessed, the Unfailing. The great object of Knowledge, the Self of the Universe, the Supreme Refuge, Nārayana. Nārayana, the Supreme Brahman, Nārayana, the Final Essence, Nārayana, the Supreme Light, Nārayana, the Supreme Self, Nārayana, the Supreme Thinker, Nārayana the Supreme Object of thought. Nārayana has remained after having filled, inside and out, all the Universe that can be seen or heard. We adore the Infinite, the Undiminishing, the Seer, the Centre of the Ocean, the Source of all Bliss. (*All this fills the thought-form more and more.*)

Om ! That is Brahman ; Om ! That is Vāyu ; Om ! That is Ātmā ; Om ! That is Truth ; Om ! That is the All. Om ! Our worship to the Great.

He moves in the cavern of the Heart in all created beings of all forms. Thou art the Sacrifice, Thou the Word of Power, Thou Indra, Thou Rudra, Thou Vishnu, Thou Brahmā, Thou Prajāpati. Thou the Water. Āpo, Jyotī, Rasomritam, Brahma, Bhūr, Bhuvah, Svah, Om !

Om ! the Eternal Law, the Truth, the Supreme Brahman, the Dark-Golden Purusha²¹, the upward-piercing illimitable Radiance, Awe-inspiring to sight, He whose form is the Universe, to Him our worship.

HOLY COMMUNION

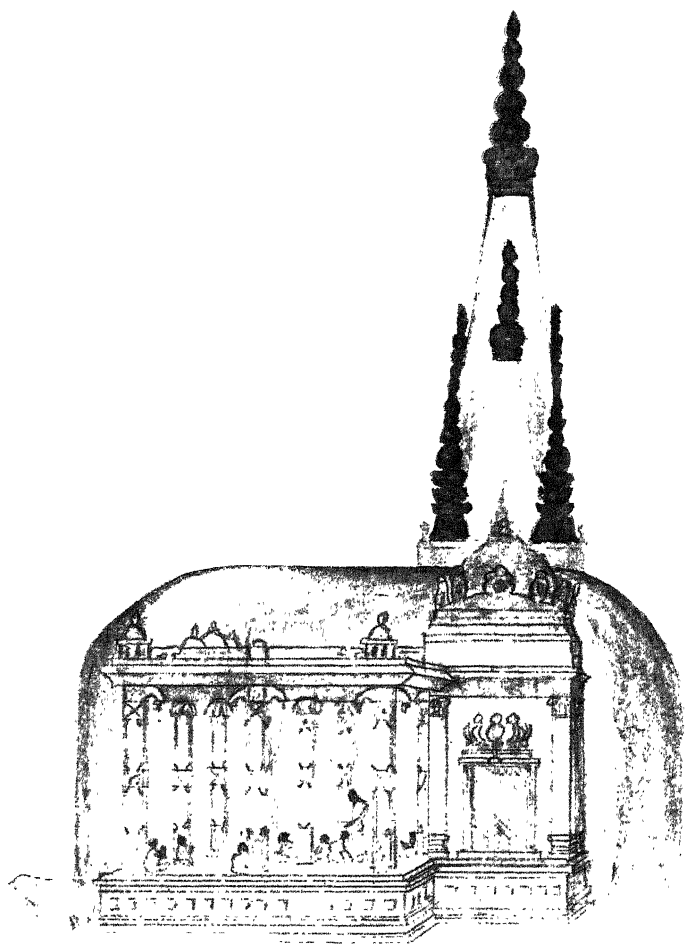
ALL :

Om ! Bhūh, Bhuvah, Svah. Om ! (*4th Gāyatrī, repeated softly.*) We meditate on the Supreme Refulgence of Savitri. May He put our intuitions into activity.

O shining Savitri, manifest Thyself.

I sprinkle the Truth with the Eternal Law.

²¹ The Cosmic Man, "of golden hue, who penetrates all the darkness".



(The Vital Airs are dedicated again.)

Om ! the offering be to Prāna,

Om ! the offering be to Apāna,

Om ! the offering be to Vyāna,

Om ! the offering be to Udāna,

Om ! the offering be to Samāna,

Om ! the offering be to Brahma.

Om, May my Ātmā abide in Brahman in order that everlasting life may be mine.

(Distributes water to each ; all drink it.)

UNTYLING

PRIEST :

Bhūh, Bhuvah, Svah. Om ! [By this mantra I disperse the shell made before].

BENEDICTION

PRIEST :

Om ! We moved towards the Shining Mitra by means of our salutation. May we draw close to Him by our offerings, and have His interest in us as Friend. May we, magnifying His glory by our oblations, live a hundred winters, all in one company of virile men of will.

DISPERSION

ALL :

(All make a close link with the Blessing.)

Om ! That blessing do we choose, in order that we may sing for the purposes of the sacrifice, and for the Lord of the sacrifice. Divine blessing be ours. May blessing be on the children of men. May that which is of good effect go always singing upwards. May blessing be on us, the two-footed, may blessing be on the four-footed.

Om ! Peace, Peace, Peace !

GENERAL BLESSING**ALL :**

Om ! May all be filled with happiness. May all be relieved of trouble. May all attain to blessed things. May no one suffer pain.

Om ! Peace, Peace, Peace !

(The work done is now offered by all as one whole.)

ALL :

Om ! All this we offer to Brahman.

(Each worshipper goes before the Sanctuary within which is the altar, salutes with joined palms and bowed head, and leaves.)

The End

MAGIC—REAL AND FALSE ¹

By C. W. LEADBEATER

THERE are two kinds of Magic, namely, by Command, and by Evocation. In the one case the man imposes his will on another, as king of his sphere ; in the other, the man makes an agreement with some other creature to do the work for him. Both kinds can consist of either White Magic or Black.

First Kind. The one element at the back is the human will. The man strengthens and concentrates his will to perform a certain action. He must have some sort of knowledge of the effects he is likely to produce in order to do the thing he wants. True, some strange effects are sometimes produced by mere effort of will, without a thorough knowledge ; still he cannot be quite an ignorant man. Some work (but very few) with an intimate knowledge of all the forces that act on the Etheric or Astral Planes ; some work on astrological lines, marking times and seasons. All the various forces on the Ākāshic, Astral and Physical Planes may be thus controlled. Some are able to control one, some another. Even Christianity has a magic of its own, called up by intense devotion. Probably the effects are produced by a strong will bent on obtaining a certain thing, considered as answers to prayer, though they are certainly *not* necessarily produced by any Deity. Others require much ceremony and ritual,

¹ Notes of an address in 1897.

without which they feel as if nothing could be done. The special services of the Church and the vestments worn are all relics of old magical ceremonies, the meanings of which have been lost. Baptism, with its white robes, is derived from the ancient ceremony before Initiation. In the making of holy water, the priest first exorcizes it ; he does not ask, but adjures ; he casts out the evil elemental and puts in the good (which is, in fact, his own magnetism). Lastly, he puts salt into the water, in the form of a cross, and so makes a talisman for keeping away certain forms of elementals.

Again, in the Eucharist, the priest consecrates bread and wine, throwing into that act an immense quantity of will. No doubt some great effect is produced by it. Results do follow, and doubtless people are helped to a certain stage of advancement.¹

In Ordination again, there is the laying on of the hands of the Bishop, and also of all the priests present, so pouring their united magnetism into the man. It is a solemn and a forceful form of magnetizing. The man realizes this, and is able afterwards to do his work in a way he could not otherwise have done it. In Confirmation also there is a similar ceremony, and there is no doubt that help is given thereby.

Second Kind. Some men work through the help of Nature Spirits, called fairies, but generally they work with the elemental essence, making an elemental with which to accomplish their will. Of the same nature are talismans. A person puts a certain power into a jewel or an article of clothing, in order to protect another from evil influences. And it is very possible to charge such things with magnetic force, which does have an effect. Magnetized water has been known to cure diseases ; it is charged with an artificial elemental.

¹ C. W. Leadbeater's researches into Christian ceremonial began in 1907 and were continued from then on, culminating in his book, *The Science of the Sacraments*, 1920.

The power of a talisman lasts longer than water, because the artificial elemental can be fixed in it.

It is difficult sometimes to distinguish between the power inherent in the talisman and the effect of strong faith. A lady, who was much troubled at night with apparitions and voices, had a talisman prepared for her which she wore, and in a short time the creatures which had troubled her disappeared. She, however, imagined that it was a protection under all circumstances, and once when she was out driving and the horse ran away she remembered her talisman, and feeling sure that no harm could happen to her she kept perfectly cool and guided the horse with so much dexterity that it came to a standstill, without any injury. Here was a case of *faith*, for the talisman was not really charged with any power but that of checking the apparitions. A case came before a Judge of a woman who wore something written on a slip of parchment, and she believed firmly that as long as she did not part with it no evil could befall her. The Judge, on examining it, found it to be a Latin verse which he himself had written on the parchment years before and given to a friend in joke! These instances show that there are false talismans as well as true. Blind faith can go a long way.

Some people make a charm by repeating Mantrams. There is no doubt that they do act when you know how to use them. Repeating strengthens a man's will and his faith. There are other Mantrams which act independently of any faith; the vibrations of certain definite sounds, in a definite order, will call up the elemental essence. You know that if by striking a thin glass you ascertain its note, and then sound that note very loudly, by your own voice you can break the glass. So the various orders of elemental essence have their own key-note. The object of chanting the Mantram is to draw round you a certain elemental essence from which your

will forms an elemental. Other people call up elementals already existing, whose attention is attracted by the sound. It has often been said that the "spirits will obey only the man who has shown that he possesses the mastery of the particular element in which they live". When a man can function on the Astral Plane, for instance, he will be made in his astral body to do things which would kill his physical body, such as walking through fire, jumping over a precipice, diving into the sea. At first his physical consciousness mingling with the astral, makes him afraid; but he has to do these things over and over again, until he learns that nothing can hurt his astral body.

Black Magic is the outcome of selfishness. White Magic is unselfishness—a man who would be a White Magician must do nothing to save or help himself—*only* to save and help others. All kinds of loathsome things have been used in the practice of Black Magic: for instance, the contents of the witches' pot in *Macbeth*; there is a meaning at the back of that description—certain unclean things are collected and burned in the practice of Black Magic, by way of collecting together elemental influences. For an opposite reason, *viz.*, to drive away evil things, the use of incense has been made in White Magic; it acts like an astral disinfectant. There is no doubt why when an Adept appears, he brings with him a smell of incense. It may safely be said that *never* is Black Magic used for any good purpose. In the old times, the witchcraft which was punished so severely was only a form of petty Black Magic. Another form of it was the making of a wax image like the person intended to be acted upon, and either melting it in the fire, or sticking pins into it, or in some way spoiling the image by which a corresponding injury happened to the person. The image enabled the Black Magician to focus his will of hatred and malice against the person. The same effect could be produced with

a picture, a lock of hair, or a piece of a garment. There are plenty of evil creatures about, and evil invocations can gather these together. Sometimes a magnetized article has been buried under the doorstep at the entrance of a house so forming a centre for gathering evil elementals into that house; and the fear of this sort of thing is very contagious. We know that people who are afraid of cholera, or any other disease of that kind, infect other people with that fear, and so bring the thing they feared. If you are afraid of *nothing*, no harm can happen to you. If you are pure and strong in your mind and life, no evil can act against you. This is difficult to carry out, and none but a high Adept can perfectly do so; but still, if your general tendency be good, very little harm can come to you; especially for the man with loving, helpful thoughts for others, evil things will be swept away by the rushing forth of his own good thoughts. Remember, therefore, that you can defend yourself effectually by fearlessness and kind-heartedness. Unfortunately we are all at times unconscious Black Magicians. To think often of the ill deeds of a person sets up a bad elemental which may injure the person; still more, if you wish any harm to a person who has harmed you; even a selfish thought is of the nature of Black Magic—whereas White Magic consists of earnestly loving others, and sending them good, useful and helpful thoughts. We can all of us in this way practise Magic “by command”. And remember that the evil thought is worse than the evil act, because the thought is on the *mental* plane, the act on the physical. The higher the plane, the more effective it is. This is a fact which Occultists have yet to learn in its full meaning.

C. W. LEADBEATER

THE TEACHING AND THE ĀSHRAM OF SRI AUROBINDO¹

I. SRI AUROBINDO'S ĀSHRAM

In order to remove many misunderstandings which seem to have grown up about his Āshram in Pondicherry Sri Aurobindo considers it necessary to issue the following explicit statement :

An Āshram means the house or houses of a Teacher or Master of spiritual philosophy in which he receives and lodges those who come to him for the teaching and practice. An Āshram is not an association or a religious body or a monastery—it is only what has been indicated above and nothing more.

Everything in the Āshram belongs to the Teacher ; the sādḥaks (those who practise under him) have no claim, right or voice in any matter. They remain or go according to his will. Whatever money he receives is his property and not that of a public body. It is not a trust or a fund, for there is no public institution. Such Āshrams have existed in India since many centuries before Christ and still exist in large numbers. All depends on the Teacher and ends with his life-time, unless there is another Teacher who can take his place.

The Āshram in Pondicherry came into being in this way. Sri Aurobindo at first lived in Pondicherry with a few inmates

¹ With acknowledgments to Arya Publishing House, College Street, Calcutta.

in his house; afterwards a few more joined him. Later on, after the Mother joined him in 1920, the numbers began so much to increase that it was thought necessary to make an arrangement for lodging those who came, and houses were bought and rented according to need for the purpose. Arrangements had also to be made for the maintenance, repair, rebuilding of houses, for the service of food and for decent living and hygiene. All these were private rules made by the Mother and entirely at her discretion to increase, modify or alter—there is nothing in them of a public character.

All houses of the Āshram are owned either by Sri Aurobindo or by the Mother. All the money spent belongs either to Sri Aurobindo or the Mother. Money is given by many to help in Sri Aurobindo's work. Some who are here give their earnings, but it is given to Sri Aurobindo or the Mother and not to the Āshram as a public body, for there is no such body.

The Āshram is not an association; there is no constituted body, no officials, no common property owned by an association, no governing council or committee, no activity undertaken of a public character.

The Āshram is not a political institution; all association with political activities is renounced by those who live here. All propaganda—religious, political or social—has to be eschewed by the inmates.

The Āshram is not a religious association. Those who are here come from all religions and some are of no religion. There is no creed or set of dogmas, no governing religious body; there are only the teachings of Sri Aurobindo and certain psychological practices of concentration and meditation, etc., for the enlarging of the consciousness, receptivity to the Truth, mastery over the desires, the discovery of the divine self and consciousness concealed within each human being, a higher evolution of the nature.

II. SRI AUROBINDO'S TEACHING

The teaching of Sri Aurobindo starts from that of the ancient sages of India that behind the appearances of the universe there is the Reality of a Being and Consciousness, a Self of all things, one and eternal. All beings are united in that One Self and Spirit but divided by a certain separativity of consciousness, an ignorance of their true Self and Reality in the mind, life and body. It is possible by a certain psychological discipline to remove this veil of separative consciousness and become aware of the true Self, the Divinity within us and all.

Sri Aurobindo's teaching states that this One Being and Consciousness is involved here in Matter. Evolution is the method by which it liberates itself; consciousness appears in what seems to be inconscient, and once having appeared is self-impelled to grow higher and higher and at the same time to enlarge and develop towards a greater and greater perfection. Life is the first step of this release of consciousness; mind is the second; but the evolution does not finish with mind, it awaits a release into something greater, a consciousness which is spiritual and supramental. The next step of the evolution must be towards the development of Supermind and Spirit as the dominant power in the conscious being. For only then will the involved Divinity in things release itself entirely and it become possible for life to manifest perfection.

But while the former steps in evolution were taken by Nature without a conscious will in the plant and animal life, in man Nature becomes able to evolve by a conscious will in the instrument. It is not however by the mental will in man that this can be wholly done, for the mind goes only to a certain point and after that can only move in a circle. A conversion has to be made, a turning of the consciousness by

which mind has to change into the higher principle. This method is to be found through the ancient psychological discipline and practice of Yoga. In the past, it has been attempted by a drawing away from the world and a disappearance into the height of the Self or Spirit. Sri Aurobindo teaches that a descent of the higher principle is possible which will not merely release the spiritual Self out of the world, but release it in the world, replace the mind's ignorance or its very limited knowledge by a supramental truth-consciousness which will be a sufficient instrument of the inner Self and make it possible for the human being to find himself dynamically as well as inwardly and grow out of his still animal humanity into a diviner race. The psychological discipline of Yoga can be used to that end by opening all the parts of the being to a conversion or transformation through the descent and working of the higher still concealed supramental principle.

This however cannot be done at once or in a short time or by any rapid or miraculous transformation. Many steps have to be taken by the seeker before the supramental descent is possible. Man lives mostly in his surface mind, life and body, but there is an inner being within him with greater possibilities to which he has to awake—for it is only a very restricted influence from it that he receives now and that pushes him to a constant pursuit of a greater beauty, harmony, power and knowledge. The first process of Yoga is therefore to open the ranges of this inner being and to live from there outward, governing his outward life by an inner light and force. In doing so he discovers in himself his true soul which is not this outer mixture of mental, vital and physical elements but something of the Reality behind them, a spark from the one Divine Fire. He has to learn to live in his soul and purify and orientate by its drive towards the Truth the rest of the nature. There

can follow afterwards an opening upward and descent of a higher principle of the Being. But even then it is not at once the full supramental Light and Force. For there are several ranges of consciousness between the ordinary human mind and the supramental Truth-consciousness. These intervening ranges have to be opened up and their power brought down into the mind, life and body. Only afterwards can the full power of the Truth-consciousness work in the nature. The process of this self-discipline or *sādhana* is therefore long and difficult, but even a little of it is so much gained because it makes the ultimate release and perfection more possible.

There are many things belonging to older systems that are necessary on the way—an opening of the mind to a greater wideness and to the sense of the Self and the Infinite, an emergence into what has been called the cosmic consciousness, mastery over the desires and passions; an outward asceticism is not essential, but the conquest of desire and attachment and a control over the body and its needs, greeds and instincts is indispensable. There is a combination of the principles of the old systems, the way of knowledge through the mind's discernment between Reality and the appearance, the heart's way of devotion, love and surrender, and the way of work turning the will away from motives of self-interest to the Truth and the service of a greater Reality than the ego. For the whole being has to be trained so that it can respond and be transformed when it is possible for that greater Light and Force to work in the nature.

In this discipline, the inspiration of the Master, and in the difficult stages his control and his presence are indispensable—for it would be impossible otherwise to go through it without much stumbling and error which would prevent all chance of success. The Master is one who has risen to a higher consciousness and being and he is often regarded as its manifestation or representative. He not only helps by his

teaching and still more by his influence and example but by a power to communicate his own experience to others.

This is Sri Aurobindo's teaching and method of practice. It is not his object to develop any one religion or to amalgamate the older religions or to found any new religion—for any of these things would lead away from his central purpose. The one aim of his Yoga is an inner self-development by which each one who follows it can in time discover the One Self in all and evolve a higher consciousness than the mental, a spiritual and supramental consciousness which will transform and divinize human nature.

UP-HILL

Does the road wind up-hill all the way ?

Yes, to the very end.

Will the day's journey take the whole long day ?

From morn to night, my friend.

But is there for the night a resting-place ?

A roof for when the slow dark hours begin.

May not the darkness hide it from my face ?

You cannot miss that inn.

Shall I meet other wayfarers at night ?

Those who have gone before.

Then must I knock, or call when just in sight ?

They will not keep you standing at that door.

Shall I find comfort travel-sore and weak ?

Of labour you shall find the sum.

Will there be beds for me and all who seek ?

Yes, beds for all who come.

FULL SOCIAL RESPONSIBILITY

By GRETA EEDLE

"In the past we have concentrated too much upon the psychological man. There is also the economic man and the political man."—C. JINARĀJADĀSA, in Opening Address to Workers' Week, Geneva, 1947.

THE first thing that the most casual glance at economic and political man reveals is that both are sick, in fact, dangerously ill. From all sides doctors and quacks apply their multifarious remedies, which sometimes heal an occasional sore, whilst others recommend great surgical operations to which the patients seem unwilling to submit. None have so far proclaimed the sovereign solution to the problem of the age, by showing how to combine permanent economic security with full political and spiritual liberty for the individual.

Yet the Wise have spoken from time to time to help us on our way and all we need do is to listen to their words and apply them. Without any profound investigation we can find that definite rules to follow have been laid down from time immemorial by the Elder Brethren of humanity, which will lead to health, happiness and freedom from strife.

In some of the teachings that come from China, broad principles on good government and precise definitions of virtuous behaviour by the governors indicate that the problem of government is first a human problem, and that the

problem of method is only a secondary consideration. Said Lao Tzu :

“When the Empire is ruled in accordance with divine principles, the malign influences are reduced to inaction.

“He who bestows the same love upon others as he does upon himself may be entrusted with the government of an Empire.”¹

Since knowledge of the divine principles is unfortunately rare, we need also more practical advice. The principal exponent of good government in China was Confucius, whose definitions (far too numerous to quote here) should be read by all who are interested in statecraft. What could be more precise and comprehensive than this ?

“The meaning of good government is that the near are happy and the distant attracted.”

How simple is the following grading of men :

“The man of honour thinks of his character, the inferior man of his position.

“The meaning of dishonour is when a man thinks only of pay.”²

Confucius insisted, and so indeed have most teachers of statecraft, that the responsibility for a moral, prosperous and satisfied State lies with the rulers. If their example be noble, then the moral standard will be high, and from that follows the general standard of values which will bring contentment, but not luxury, throughout the land. In adversity also, those in high positions have to set the standard of behaviour.

“The superior man bears want unshaken, the inferior man in want becomes demoralized.”²

¹ *Lao-Tzu, the Great Thinker*, by Major-General G. G. Alexander, C. B., Kegan, Paul, Trench, Trubner & Co., Ltd., 1895.

² *The Analects of Confucius*, by W. E. Soothill, Oxford University Press, 1937.

Such indications, of which there are many, are unerring guides to the selection of the right men and women for positions of responsibility in the countries where a political democracy operates, but even where other systems are working, the judgment of the people is all-important to its rulers, and if those with absolute power wish for a prolonged rule, they will choose men of upright character as their ministers.

So far as we know, little direction in economic matters was ever given in China except warnings to the effect that the more a ruler tried to interfere in them, the more dissatisfied the people would become.

The resentment of interference by politicians, which is one of the main obstacles to economic recovery and progress today, was also implicitly recognized in the Code of Manu. Under his system, the responsibility for leadership was entrusted to three main groups. Many students of his Rules have found it an exhilarating mental exercise to trace their operation in present-day civilizations, for it would be difficult to find sounder rules for economic and political health. It is when they are disobeyed that disease and death follow.

Appearances notwithstanding, the code of honour and ethics is practically the same today as it was among the ancient Hindus and ancient Chinese. True that there is throughout history an ebb and a flow in the tide of morality, and that at present we are painfully aware of an ebb, but the code by which men of honour abide remains steadfast whatever the swirl of the waters around them. It must be borne in mind, however, that at a time when economic man is starved and political man demoralized, men of honour must be given fresh hope and sustenance to fight their hard battle.

The Manu's division of humanity into four main groups of differing capacity and inclination is as valid today as it was many thousands of years ago.

The largest group, the manual workers, is still the foundation of every State. The Manu laid down that, in return for work and obedience, the community owed these workers economic security, justice and simple enjoyments. The only point we need to notice here is that over thousands of years this group has gained in experience. It is therefore entitled to a larger voice in the affairs of the community, though in the main it cannot assume any great responsibilities, for it has not the capacity to do so.

The next largest group is that of the merchants, land-owners, industrialists, etc., in fact all the representatives of economic man. It is in one sense the most interesting, because we have throughout the world, under all the political systems, departed from the rules laid down by the Manu to govern its rights and responsibilities. These were simple enough. The men of property and business were allowed to accumulate wealth, but in return they were responsible for providing all the requirements of the community—defence, government, churches, schools, medical treatment, and provision of the necessities of life for the people. Also, and perhaps most important, they were themselves debarred from holding positions of political responsibility and power in the State.

It would seem that for a very long time in modern history this class of person has been both misunderstood and mishandled. The long record of economic and political insecurity which European and Asiatic history reveals has forced the producers of wealth to protect themselves by entering the political arena, which they do not understand, and buying positions of power which they have subsequently misused. Today the situation has deteriorated to such an extent that the economic and political world is hopelessly tangled. The pendulum has swung in the opposite direction, and the businessman finds his activities so interfered with by politicians

that he is seething with discontent or apathetically resigned to frustration. The machinery of trade is working in creaking, unequal jerks instead of in smooth, harmonious rhythm.

The problem that faces us is how to create conditions which will give health to economic man. The trader needs his traditional freedom to seek adventure in his own characteristic way by exploring new trade routes and following old ones on land and sea and in the air, which will lead to the gainful interchange of the wares of the world and provide one of the physical bases for friendship between peoples. The manufacturer needs freedom to experiment in every direction and take the risks that must be taken if stagnation is not to settle on this uneasy world and make a further revolution inevitable. At the same time, this group of people, which includes many unscrupulous men, needs control.

One way out of the present chaos would be to hand over the entire responsibility for the production and distribution of wealth to those who are already doing the work, once they have organized themselves efficiently to take all the responsibility such independence implies without control from outside. In practice this class is already the heaviest taxpayer in the community. By giving it responsibility for social welfare, for good taste and quality in production, for honourable and scrupulous dealing and for raising the general standard of living throughout the world, an incentive to production and trade would be given which could cure most of the ills of economic man today. Such a transfer of power would only be safe if neither those who work with their brains nor their hands in industry, agriculture or trade, or their representatives, could enter into politics. In other words, the controllers of wealth and trade unionists would be free to organize an economic parliament in whichever way they might agree on to ensure economic security and democracy for all. This would be responsible for all matters relating to the

physical wellbeing of the community and be run on efficient business lines. Its members would be so busy that they would have no time to enter the political field and they would be debarred from so doing. The economic life of a nation needs the one-pointed attention and devotion of those who are trained and skilled in the conduct of economic affairs. They cannot be spared for anything else.

Similarly, the political Chamber, if freed from the anxiety of dealing with the worries of economic man, can devote itself one-pointedly to those matters which are of paramount concern to political man—the liberty of the individual and all those conditions which are necessary to preserve it, such as justice, increasing perfection of administration and education of all, children and adults, defence, improved leisure and amenities, a vast expansion of international friendship in its manifold aspects. There should be some reliable means of ensuring that only those who are properly qualified by integrity of character and intelligence (such as a test in civics and practical administration) may be allowed to stand for election. At present every profession demands a minimum standard from its followers except that which presumes to govern its fellow-men. The standard of character, intelligence and manners in politics is below the level expected in other walks of life.

The Code of Manu included yet another group of people—as important as any, yet not numerous. It gave recognition to those who served God and humanity without expectation of either wealth or power as a reward. In the ancient days, the priests and the teachers formed this category. Today others can also be included who work for the good of mankind in social, humanitarian and scientific ways, though at present their greatest gifts are appropriated by others and used for destruction rather than for the betterment of man and beast.

In most countries there exist today Second Chambers under various names, standing everywhere in need of reform. Nevertheless they are necessary bodies and could be the greatest power for good in any State if they were of the right composition. They should include representatives of all the professions that add spiritual guidance, intellectual progress and beauty to the life of the nation. In other words, they should include properly chosen representatives (by methods to be worked out by themselves) not only of the priests and teachers, but also of the intellectuals, the artists, and above all, of the mothers of the nation. Former members of the economic and political parliaments should not be excluded, once they have ceased from active work in them, for the nation cannot afford to do without their wisdom and experience; even then they are no longer responsible for administration. This body should be advisory, and its power would lie in its disinterestedness.

In this outline of a basis of health for economic and political man all details have been omitted. They can be filled in once the principle is understood. In the meantime one or two simple steps are required. The chief one is a universal restoration of plain, simple honesty, without which there can be no brotherhood, and a kindlier feeling towards one's fellow to counteract the extremes of present political propaganda. Without honesty and kindness no system of government can work, nor can mankind take any further steps towards prosperity and freedom.

GRETA EEDLE

WHAT IS FREEDOM ?

BY A. J. H. VAN LEEUWEN

"In His service is perfect Freedom."

THE Theosophical Society in its Second Object invites its members to make a comparative study of Religions, Philosophies and Sciences. In doing so, we find in each system a fundamental set of principles which seems to be the mystical backbone of every human endeavour to express the deepest mysteries of life. It can safely be said that this mystical backbone of Fundamental Principles is best formulated in the theses of the Hindu Trimurti, the Christian Trinity, the Theosophical Trilogoi and all those philosophical, mystical, religious and scientific tirangles, found in our study of Life and Existence. To mention some of them :

1. GOD the Father; GOD the Son; GOD the Holy Ghost.
2. Shiva ; Vishnu ; Brahmā.
3. Spirit ; Soul ; Matter.
4. Self ; Consciousness; Non-Self.
5. Monad ; Ego ; Personality.
6. Logos ; Bios ; Cosmos.
7. Sat ; Chit ; Ānanda.
8. Ichchā ; Jñāna ; Kriyā.
9. Nous ; Pneuma ; Soma.
10. Ain-Soph ; Shem ; Shekeenah.
11. Will ; Wisdom ; Activity.
12. Wisdom ; Strength ; Beauty.

But, strange to say, nowhere in this field do we find the principle of FREEDOM. We do find it, however, in many or most political slogans. The French Revolution inaugurated it in its call for *Liberté, Egalité, Fraternité*. In the Atlantic Charter President Roosevelt and Mr. Churchill raised the standard of the "Four Freedoms". And all dictators, as well as all political leaders throughout the world and throughout all ages of history, have promised and still promise their followers and adherents "More Freedom"! It is the claim of all those who have suffered in concentration-camps and prisons during the last war and after. If we are unhappy we lay the blame on our want of freedom, and all disability due to sickness or old age cumulates as want of freedom to do the things we would do. Is not then our search for Happiness essentially a search for FREEDOM?

Freedom seems to be the goal every one is striving after. But what precisely is the true meaning of Freedom? It is indeed exceedingly difficult to give in words the essential meaning. In philosophical, psychological and scientific textbooks, as well as in the great World-Cyclopaedia, we find a twofold definition. It runs somewhat as follows:

"First, *negatively*, freedom is a situation without any resistance, hindrance, constraint, coercion, condition, curtailment, and so on; Second, *positively*, freedom is the power of expressing one's own sovereign will according to self-determined and self-imposed laws only."

On close observation this twofold definition does not seem satisfactory, because it only replaces the outward restriction by an inner one, and so it describes another form of non-freedom which is also limited. The first part defines in fact what we understand by *Independence*; while the second part gives the definition of *Autonomy*; but neither conveys the meaning of Freedom proper. The idea itself seems to escape all our efforts to limit it by words, just because of its

real and inner meaning. The fact is that we are all prejudiced by the wrong way in which the word "Freedom" has been used and misused. And yet we must not stop here, because through Theosophy we know that in man dwells the Godlike power which will enable us to perform the seemingly impossible. If we have a vision, hazy, troubled and distorted though it may be, of perfect or Absolute Freedom, then it must exist somewhere, and it must be attainable if we seek it in the right and appointed way. The reason why we do not find it is that we are seeking it in the wrong direction.

If we look up the word "Freedom" in etymological dictionaries, we learn that originally its meaning was quite different from what is now given in modern textbooks. The word has come down to us from untold antiquity. Its root in the Gothic language was (probably) *Fréo*, in Old Norwegian it sounded *Réyo*, in Khymeric dialect (Old Slavonic) it was pronounced *Priya*, in Coptic (Original Egyptian) it was *Phré* (we can still hear it in the Egyptian King's title: Phré-oh or Pharaoh) and so on, *ad infinitum*. It is the root of the name of the Germanic Goddess *Frigg* or *Fréya*, who gave her name to Friday, the sixth day of the week, which in olden times and in some tribes has been the holy day of the week, as it still is with the Muhammadans. The Latin word *Liber* is more recent and has come also from the same root, as it is derived from *li-véru* (liberation from de-liver). To us moderns it has come down under all sorts of disguises, as, for instance, Freedom in its meaning of membership of an exclusive Society or a Guild, or honorary citizenship of a town; while the exact meaning of the word Free-Mason is not as yet rightly understood and is still a source of numerous speculations. In every Indo-Āryan language we come across words which are derived from that root *Fréo*. Even the word *Āryan* (A-Rya) itself, which means a "Nobleman," comes from that root, and the original meaning of

the Gothic word *Fréo* was "Nobility" and "greatness of character". It was indeed the title for the King of a country, who was regarded in olden times as the equal of the Gods, and even as a God himself.

Now we begin, perhaps, to perceive dimly that true Freedom does not belong to our manifested Universe of duality, of contrasts and of opposing values. Long ago Dr. Besant told us that the challenge of the Masters of the Wisdom to us is: "You must step out of your world into Ours." In Their world of perfect Harmony we shall find the perfect Freedom we are longing for, and also perfect Love and perfect Wisdom.

True Freedom cannot be found by increasing to any extent its reflection in matter, which is "Independence"; so true Love is by no means the limitless expansion of human desire; nor is true Wisdom to be gained by the accumulation of all possible knowledge this Universe can ever give. We cannot possibly define in words these abstract and purely spiritual ideals; they must germinate and develop in our consciousness, and only then do we know that they are the only things in life for which it is worth living at all. We cannot convey their meaning to another even as Reality cannot be conveyed; for we can only convey knowledge, emotion and action, which are veils hiding the spiritual mysteries; *māyāvic* shadows because dependent for their existence on mutual relationship. In the Absolute, relationship does not exist, all is merged into the Sublime All-Oneness of GOD, and in HIM there is no "Other" with whom relationship can be established.

Now we can understand why all political, social and economic experiments or systems in this manifested world always fail to bring Freedom to mankind; nor can they bring Wisdom or Love to anyone. The reason is that these spiritual ideals exist in the spiritual world only, and not, save

in their distorted reflections, in everyday life as understood by an unenlightened modern society.

In verse 26 of the 1st chapter of the *Book of Genesis* we read that GOD created Man "after HIS *Image* and in HIS *Likeness*". In the original Hebrew version we read it: "b(e) salmēnū ki-d(e)mūtenū". *Salām* has been translated "Eikôn" in Greek and "Imago" in Latin. So actually the idea is that we are GOD's "Images". *D(e)mūt* is "Homoiôsis" in Greek and "Similitudo" in Latin, which is rendered "Likeness" in English. Reflecting on these words we see great Mystery and Truth. An *Image* is not the real thing, it is only a reflection in some mirror or medium. The Original may be perfect and absolute and beautiful, but the Image—due to the imperfections of the reflecting mirror or the limitations of the medium—must be distorted and may be even ugly. This Image of GOD is man in this world of manifestation, the *Homo Imago Dei*, man in his ignorance, conflict and misery. But there is yet another creation of GOD, and that is Man in HIS *Likeness*, a *Similitudo*, that is, Man in perfection; Spiritual Man, Man as GOD, the *Homo Similitudo Dei*. It is only this Spiritual Man who can attain to spiritual and true Freedom.

In his radio broadcast at Bombay, published in *THE THEOSOPHIST* of May 1948, pages 85, 86, Krishnamurti has said something very essential about Freedom, and also proposed a new trilogy: *Truth-Freedom-Love*. It will be an enlightening addition to my argument if I quote part of his talk:

"*Truth* alone can set us free and in *Freedom* alone can there be *Love*. This freedom is not independence. . . . This freedom knows no man-made frontier. It is the freedom of the mind, born from compassionate understanding. This freedom is always individual, never political or economic. It is always an inner discovery. No one can grant it, nor is it the outcome of struggle.

It comes into being silently and swiftly. . . . It is this freedom alone that can renew the world. Only those in whom it is born are truly non-violent. . . . They are the greatest revolutionists of the revolution that the Real brings.”

Here, in my opinion, lies the clue to the problem of present world chaos. If we could understand only a little of this Spiritual Freedom, we should gain at the same time Wisdom and Love, because they are one. It is not by turning our consciousness outward that we shall understand the world-problems; nor by turning our attention inward, as so many so-called spiritual teachers advise us to do, because in this way we shall never know our *real* Selves; the only right and true way is to turn our mind *upward to the Infinite* away from outer society and away from the little self; then shall we know and understand mankind and ourselves. Then shall we understand how these apparent opposites are but the reflected Images of One Sun, the LOGOS-SUN. The Images bear no essential Reality; but through them we shall be able to understand how HIS Truth, HIS Freedom and HIS Beauty dwell equally, though hidden, in all HIS Image-Creatures. Within each Image-Creature in this World of Images there is the Divine Mystery of GOD'S Similarity, which is the Inner Godhead and Life and Light Ineffable.

The vision of Truth is the vision of GOD in HIS *Omniscience* and gives us *Wisdom*; the vision of Freedom is the vision of GOD in HIS *Omnipotence* and gives us *Strength*; the vision of Beauty is the vision of GOD in HIS *Omnipresence* and gives us *Love*. In these visions we grow to Holiness and to the stature of a Perfect Man.

What is now the practical point of all this?

It has been said several times by our leaders that action can only be true and valuable if it is the outcome of true and clear understanding. A deed done with perfectly good

intention, but without insight or knowledge, can only give good result by chance ; it is equally possible that its effect will be nought or even harmful. Therefore it is always dangerous to depend upon a person who has no right understanding, notwithstanding his goodwill. If that is true, and nobody will doubt or deny it, it is of the utmost importance to understand fully and deeply what is meant when we are told that we have to seek the *Road to Freedom*.

Right understanding of an idea opens the doorway to insight and gives us the vision and direction in which to seek it. In the chaotic world of today man does not see any direction. Politicians, diplomats, social workers and economists seek in vain, because Liberation or true Freedom is of a Spiritual Realm and can never be found in a world of turmoil, strife and conflict. Our manifested world of shadows is especially created and intended for relationships and is firmly founded upon them ; and in relationship no true Freedom is ever possible.

This manifested world of relationships, however, can, must and will most certainly open to us the *gateway* to the Road of Liberation ; but the Road itself is emphatically *not* of this world. It is only of the Spiritual World where the Great Spiritual Hierarchy lives and moves and works, and whose pupils and humble channels we aspire to become in the world of manifestation. But the Spiritual World of the Masters is not far away or in a far-off future ; it is quite near to us and around us. Our world is Their World at the same time, but only in another way. Theirs is the spiritual, GOD-like way ; ours is the māyāvic, human way. From this point of view it may truly be said that we need not even seek for Freedom, because GOD'S Freedom is always here, precisely in the same way as GOD'S Wisdom and GOD'S Love are always here. It only requires "open eyes, open hearts and open minds" to discover and accept these Heavenly

Gifts. They are not "manifested" in the exoteric sense of the word but they are "manifest" indeed for all who live the spiritual life.

It really would be a deliverance if mankind could understand this and cease its vain efforts to seek something in this world which is not there. Our CREATOR intended this to be so, for HE founded this world on relationships by which we may gain *knowledge*, may experience the thrill of our *emotions*, and learn the effect of our *actions*, done in the service of our fellow-men. We know that no Freedom can come to us in relationships, but that GOD will give it freely and abundantly if we will enter HIS Spiritual World, HIS world of GOD'S Similarity. To know this would put a stop at once to many misleading errors which now entice political leaders and their adherents to embark upon dangerous adventures which can only result in conflict, misery, pain and utter failure.

There is in reality no independence, no autonomy, no sovereignty in this māyāvic world. True and honest leadership must inevitably result from giving up these phantasmagoria, and from striving only towards a Spiritual Realm, where these things are to be found in abundance. The word of Christ to His listeners in Judea was: "Seek ye first the Kingdom of Heaven and all these things shall be added unto you." In this direction alone shall we find the Entrance to the Road of Liberation. Equally true is it that only those who have found the Entrance and are treading the Path, are able to help the world. Only then do they become spiritual guides of humanity, able to teach men the Great Mysteries of Life. Then, perhaps, in a far distant future, they will become Saviours of men. This, however, can only be achieved after they have entered into the Light of True, that is, Spiritual Freedom.

A. J. H. VAN LEEUWEN

THE HIGHER CONSCIOUSNESS

BY M. R. WALKER

THERE are depths and heights in man's consciousness which are never plumbed by the mass of mankind living a normal life in the physical world. Our body and mind, while very delicate and complicated vehicles of consciousness, close us within certain well-defined limits, within which we live our daily life, and beyond which we are not inclined to venture.

The body itself, however, is capable of being trained so that it becomes more sensitive, and has greater capacity for response to subtler phases of existence, and when kept healthy and fed on pure food only, offers less resistance to the purification of the mind, which has subtler powers and capacities, for the most part untapped by people of our age who are completely focussed on the particular phase of physical life immediately around them.

In considering the human constitution, the factor of response of consciousness to vibrations is fundamental. The vibrations of anger are easily felt, so are the vibrations of fear and joy. People usually do not relate these moods to vibrational activity of the subtler, unseen part of our constitution. They say: *I am angry, afraid, pleased.* To a sensitive person coming near to us it is quite easily perceived

that the magnetic field around us is pulsating with violent vibrations. Also, if that person is sufficiently calm, the excitable vibrations die down and the mood passes, because the aura is calmed and is no longer in violent vibration. The state of the magnetic field, or aura, immediately around us, determines the condition of consciousness.

There is an immense field of being within and above us. Psychology has already told us that there is an immense field of temptation—the id—just below the level of consciousness, which it is industriously exploring. But there have also been explorers of the higher regions: we call them mystics and yogis, and often dismiss the matter with a shrug of incredulity, so hemmed in are most of us within the narrow limits of the human personality. Yet it is a well-attested fact that the accomplished mystic or yogi has often great power at personal levels, should he apply himself to use it.

There are three well-marked stages leading to the higher levels of consciousness: the correction of human failings and attachments, called “purgation” by the mystic, and “discipline” by the occultist; the illuminative life, when the higher consciousness comes in flashes, in the form of intuitive realizations, or even visions, and sometimes short periods of what is known as “cosmic consciousness”; the unitive life, when the consciousness is completely focussed at a higher level, and works with a greater degree of power at all levels.

The purgative state, which still continues after some degree of illumination has been reached, is a time of distress, caused not only by efforts to rule or negative the personality, but also from the perversity of circumstances. There is war within and without: one cannot climb without struggle. This is only ended when the higher centre of consciousness is found and held. This centre commands a field of finer vibrations; it is not easily found, still less easy to hold, until the life gets “stream-lined” so to speak to the new vibration.

In order to re-create our field of consciousness by refining the rate of vibration and the type of atoms in our aura, the best efforts of our emotional and mental life must be put forth, gradually attuning ourselves to finer states of consciousness by concentration, meditation, and, the last phase of the journey, the perpendicular ascent of contemplation. This practice attunes the mind, draws from it sweeter notes, displays, so to speak, more delicate colour-harmonies, before unknown, so that eventually it climbs this steep step of consciousness and lives on a higher thought level, while still performing the duties of here and now.

There is no limit to the upper realms of Being until the awestruck consciousness plunges into the ocean of the One Self, an experience only known to the few, to whom it brings assurance of the great Love, Wisdom and Power which holds us all in its arms. The way is upwards, by well-marked stages. It may take aeons for man's spirit to reach the higher level, yet by conscious effort it may be attained.

That strange book *Pistis Sophia*, so difficult to understand, tells the story of one such step being taken by the soul of man, that is, by the soul of humanity. Although the lower level can no longer satisfy it, yet its way upward is hampered by obstructions hard to overcome. We have only to realize the complicated life around us, and the strict adjustment of the ordinary mind to practical affairs, to understand that the mystic or yogi who attempts a flight from everyday consciousness is attempting something, if not dangerous, at least very difficult. A readjustment of consciousness on to higher levels is far from child's play. Safety lies in the deep confidence of the soul in the One Self, who draws all Its children by the strong magnet of love and joy. We are not meant to suffer and struggle on unhelped. The attractive power which holds the stars in their courses can uphold the little struggling human beings. Fear

is a vibration of the human aura, starting from the spleen. It has often no justification in fact, and can help no one, so we must leave fear behind.

When we gain power of mind, it seems as if we could control circumstances and achieve happiness ; but beware lest happiness so achieved should ensnare you within narrow limits! We have to leave the narrow land of desire if we would mount.

All the beauties, loves and joys of this inner life are like little beckoning hands which would draw us nearer to the source itself of beauty, love and joy. All our sorrows and pains may be made chisels which cut away the fetters of the lower consciousness and leave the soul freer to soar. We find that we are living in a world of small adjustments once we set our faces to the highest. Our soul is in a state of transmutation. The more we try to elevate the mind and the more the higher vibrations play on us, so are we helped to detach ourselves from greed, fear, anger. The mind then becomes selective, rejecting that which destroys the harmony of soul we are beginning to achieve. At the same time we see for the first time how deeply engrained are the woe and sin of humanity in each one of us. The battle is recognized to be a very difficult one, yet we are certain of eventually gaining, if we reach up for the higher powers of purity and universal love, giving our souls to reverence and the strong desire to serve. As we reach out for greater purity and peace, we must face the foes of our lower nature.

The beginning of the unitive life, that life in which the mystic becomes practical, a great server, is by reaching the inner centre of Divine Life within our own spirit, and, if possible, locking the consciousness there, and then not withdrawing from the world, but by bringing the higher consciousness to play in earthly life, to realize the Eternal while living in the temporary.

II

The most moving quotation which I have ever heard was once made by Dr. Besant, being the words of a Persian mystic: "A thousand ages thou hast slumbered; today wilt thou not wake?"

A hint may be obtained from poetry, perhaps, regarding the significance of this strange invocation. What was it in us that the speaker wished to awake from slumber? One of the lesser Spanish poets has thrown some light on the point; his idea is at least worth considering. In comparison with the patriotic heroics poured out by Herrera, who wrote magnificent poems in measured periods and with many classical allusions, the "Rimas" (rhymes) of Gustav A. Becquer are like a tune played on an old spinet compared to orchestral music; but simply, and with a sure and gentle touch, Becquer arouses the intuition of his hearers. In one of his "Rimas" he gives the picture of an old harp, dust-covered and neglected. "What note sleeps in its chords?" he mused, and added: "Like as a bird sleeps on the bough." The question is vague, and the little vignette of the bird asleep on the bough is rather an oblique parallel. Then comes the real object of the verses, to state his intuition that genius sleeps in the depths of every soul, waiting to be aroused. How simple it is, and yet how profound. The whole poem, ordinary as the wording and pictures are, is a complete poetic intuition, poetry in miniature, old-fashioned and gentle, yet an approach to the poetry of the new age.

But is he right? Does genius sleep within us? Genius, instead of being "an infinite capacity for taking pains," is just the opposite. The genius, having built certain capacities into his inner self in past incarnations, has innate and intuitive knowledge of his special subject, an inborn faculty—a gift, we say. True genius is inseparable from ardour,

enthusiasm, and that ardour means a heightening of consciousness, so that the level where in most of us genius sleeps is reached by him; and being a power level, its force vivifies his thought, and works of genius are the result.

Intuition, if not genius, is latent in us all, but is seldom aroused. In the poet, it comes as the blended essence of thought and feeling; in the scientist as the combined effect of study and understanding: a flash of pure reason.

Genius such as shown by the concepts behind great art has much in common with intuition; it is a flow of knowledge from a higher level of our being, not the inspiration of discarnate entities, which is a different matter. Its source lies rather within ourselves, and comes as a flash of understanding, the mind having worked at a finer rate of vibration.

If we can make contact with the hidden depths of our own nature then everything becomes a rich mine of intuitive instruction because of the vivification of our thought-power. Men of genius have always known that contact, and expressed it greatly in art or science, and thus their work has led others to a higher level of thought.

The mission of the intuitive poet is not to show his own power but to arouse the intuition in others. As Becquer shows us, the gentle simple things of life help to spread the wings of our intuition, and sympathy helps to lead us to deeper understanding. It is not only the great masterpiece which may be the vehicle of the splendid thought of the genius. The little "Rima" may in its simple way call on our intuitive powers. Genius is not quantitative; it is the result of mind, working at a finer rate of vibration, where it is receptive to the wisdom of the Higher Self.

In the case of an Aristotle, a Goethe, a Beethoven, one finds quantity combined with high-powered mental creation.

On the other hand Jimenez, the invalid poet, could show his genius sometimes in a single line: "Nadie. Un pajaró."

Dios." (Nobody. A bird. God.) It is the impression of a vague yet deep intuition, and in sharing it we get the same mood. It is a mere suggestion, like a few notes played one after another, without design, yet it takes us from the concrete to the abstract, from man to God, and still maintains its simple, human touch.

We are told that man is a being in whom lowest matter and highest spirit are found, but it is only the genius, or more fully, the Master of Wisdom, who can express that range with any completeness: in most of us the stress falls on the lower rungs of the ladder. But we would like to know what is above; we reach up sometimes and get—a flash of intuition. Yet although we at times may gain these intuitions of truth and wisdom, many lives are needed to make the genius. Yet "like a bird on the bough," that also awaits within to be awakened. Can we not think that intuition is a faint echo of the voice of the Hidden God, genius the working of His power? And deeper still within us lies the truth of His being. "Take courage," said Pythagoras, "the race of man is divine!" The moment we realize the God within, our goal is fixed; we ourselves are the path. Throughout the world today there is hunger, need, suffering, but the deepest hunger of the human heart is for God; therein lies the greatest need of humanity. "Who God possesseth, in nothing is lacking!" affirmed Santa Teresa, having found the God within. Therefore, O friend, will you not wake to the God within?

How can we wake? We must follow in the footsteps of the Elder Brethren, and that means, we must lose ourselves in unselfish work, as far as lies in our power. By this we surely raise ourselves, our inner consciousness, to the world of the Masters, and They, seeing us as servers of humanity, or of the animal creation, will help us in the only way we really can be helped: They will awaken the Sleeping God in us.

M. R. WALKER

VERSES CHANTED AT EVENING
MEDITATION, ADYAR

(One evening in Sanskrit, the next in English)

I

OM ! From Whom the universe comes,
By Whom it is sustained,
In Whom it is dissolved—
To HIM, the Wisdom-Self, our worship be.

Brahman is Truth, Wisdom, Infinitude,
The Source of all Bliss, the Giver of Immortality,
Radiating Peace and Blessing,
One without a second. OM !

II

Alone within this universe HE comes and goes,
'Tis HE who is the fire, the water HE pervadeth.
HIM and HIM only knowing, I cross over death,
No other path at all is there to go.

I know HIM, the Mighty Man.¹
Radiant like the Sun, "beyond the darkness".
HIM and HIM only knowing, I cross over death,
No other path at all is there to go.

III

We know HIM, the OVER-LORD supreme of Lords,
The GOD supreme of Gods,
KING of Kings, SUPREME of the Supreme,
LORD of the Universe, the GOD of our adoration. OM !

¹ Purusham mahāntam.

REVIEWS

Ethics of the Great Religions, with some account of their origins, scriptures, and practices, by E. Royston Pike, illustrated by E. C. Mansell, Watts & Co., London, pp. 247, price 15s.

In the furtherance of the Second Object of the Theosophical Society it is gratifying to note the appearance of yet another book setting out in a single volume for comparative research the tenets and historical facts regarding the great religions. The author is the editor of many well-known works of popular education, notably encyclopaedias. For many years deeply interested in the study of religion in its many forms he has already published *Faiths of Many Lands*, presenting in graphic and dispassionate terms the varieties of religious customs.

The present book seeks more particularly to set out the influence of religions on the evolution of moral law and order. Beginning with primitive ethics "before the gods were born," the author traces the growth of moral codes in ancient Egypt and Babylonia, in the civilizations of Greece and Rome, among the Hindus, Buddhists, Jains, Sikhs and Parsees of India, through the "religions of a

Book"—Judaism, Christianity and Islam—to the religions of the Far East, Confucianism, Taoism and Japanese Shintoism. The historic facts are stated clearly and dispassionately, and a sympathetic interpretation is given of the manifold creeds and customs in which men of all races and all times have sought to express their conceptions of the ideal in human conduct.

It is to be expected that the author should express but the conventional idea of a somewhat haphazard evolution of morality in the progress of mankind from savagery to civilization, whereas a Theosophist would acknowledge a planned code laid down for each stage of the human race designed to lead him by degrees to become the perfect man. But he asks the question: Is morality static or progressive? There is a basic conception of right and wrong expressed in the Golden Rule, which is found in all the great religions, but has there been progress? Here is a passage from the introductory chapter on Ethics and Religion: "For the first time there is a race of beings on this planet which is aware of at least part of the cosmic process. There has always been Evolution, but

henceforth there may be Conscious Evolution."

The value of the book is increased by the excellent illustrations throughout with art plates in colour and black-and-white and line drawings.

K. A. B.

An Outline of the Development of Science, by Mansel Davies. The Thinker's Library, No. 120. Watts and Co., London, pp. 214, price 3/6.

This book, almost a pocket size, includes a great deal in a small compass. It is simply written for the general reader and the author is so at home with his subject that the narrative flows smoothly and there is no sense of abruptness or hurry, in spite of the inevitable condensation. He succeeds in covering the whole story from the ancient times of Sumeria to the modern world of Einstein, Irène Curie and Freud. There is a short bibliography, in which one would have liked to have seen included the works of Lodge and of Charles Singer. The illustrations include the original plate of penicillin and the pillar showing the Sun-God handing the law-code to Hammurabi.

The writing of a history requires special qualities; impartiality, a sense of proportion and the power to see the pattern or connection of events. The history of the development of science is the history of events of thought. Dr. Davies defines science

as "the conscious effort that man has made to understand and control his environment" (p. 2). Since this effort is made by individuals any history of science tends to become an enumeration of the work of individuals. Dr. Davies, within the small space available to him, has made an excellent selection of material and shows how the work of the individual fits in with the whole pattern. Chapters include the Science of Islam, Some Founders of Modern Scientific Method, the Rise of Biology, and Physical Science since 1800.

The final chapter on the Social Sciences is of special interest. We are led through physical anthropology, the study of the body of early man, to cultural anthropology, the study of his environment (*Archaeology*). Then we come to the behaviour of individuals in a community, or social anthropology (*Sociology*), and finally we reach the study of individual behaviour, motives and thought processes which constitute *Psychology*.

For comparison with this *Outline of the Development of Science* the student may read *Studies in Evolutionary Psychology*, by Preston and Trew, where the stages in the advance of science are shown to be manifestations of the psychological stage reached by the consciousness of the race at each particular period, ranging from that of practical activity to the social sense.

E. W. P.

The University of Spiritualism, by Harry Boddington, Spiritualist Press Ltd., London, pp. 470, price 15s.

This book is packed with data proved and unproved on Spiritualism. The matter collated ranges over a vast field dealing with such diverse subjects as Secrets of Mediumship, Trance Conscious and Unconscious, Clairvoyance, Clairaudience, Psychometry, Automatic Writing, Materializations, Psychic Healing, Religion of Tomorrow, and Ascent of Man.

A strong plea runs right through the book for Spiritualism in its literal interpretation, namely, the working of spiritual entities. As a protest against the merely materialistic conception of the world process, this treatment, as one out of many, deserves recognition since it has marshalled events and facts which cannot be denied or refuted.

To the author the spirit world is a dead certainty, but too much importance and value seem to be set upon discarnate spirits. Human beings as soon as they pass through the doorway of death are not immediately transformed into angels, nor do they become full-blown prophets. Too much is made of mere mediumship. It may be a blessing or otherwise as it has proved in known cases. Hence H.P. Blavatsky's warning—beware of spooks and shells—to which the author takes objection. The author criticizes various theories

of psychical manifestations, such as telepathy, auto-suggestion, subconscious activity, occult powers, as against maintaining his position of spirit guidance. Theosophy and students of Theosophy are included in an unjustifiable criticism.

The book seems to be a textbook for mediums and would-be mediums, and therefore may possess value for such. But when one studies the discipline recommended herein for them, one finds only a few preliminary hints such as are given to raw neophytes in any occult school for personal development.

Further, to club together genuine yogis, saints, prophets with mediums indicates much lack of discrimination. Hence the error of submitting Theosophists from H. P. Blavatsky downwards to very severe criticism.

The author is enthusiastic over hundreds of churches of Spiritualism in England and other parts of the world. He believes that men and women as a rule are incipient mediums and that the spirit world is on tiptoe to contact them. But that entities of questionable character may find a hunting-ground for gullible prey is also mentioned. A careful study of the yoga psychology, very well known in modern days in cultured countries, would help serious students to evaluate the Theosophic theory of life propounded by H. P. Blavatsky and other students of occult phenomena.

As a fighter of gross superstition and false religion, with the weapon of scientific Spiritualism; as a preacher of the universal lofty ethics which Spiritualism supports and the vision of the brotherhood of man which his philosophy gives him, the author joins hands with all advanced thinkers of the modern world, including Theosophists.

C. S. T.

Native Peoples of the Pacific World, by Felix M. Keesing, The Macmillan Company, New York, pp. 144, price \$ 3.00.

This is one of the series of hand-books known as the "Pacific World Series" which includes volumes on the mammals, insects, reptiles, plant life and fishes of the Pacific. It deals with the astonishing varieties of humanity in a vast region extending almost half-way round the world and including literally thousands of islands from the continental area of Australia to the minute coral islands too small to be inhabited by human beings.

The author writes as a Professor of Anthropology, and has the advantage of having been born and brought up in the area he writes about. He divides his subject into chapters dealing with the peoples, their languages, government, livelihood, home conditions, social customs and religion.

To the Theosophical student the portions of the book dealing with the

different types of humanity from the black peoples of Melanesia to the modern European type are of the greatest interest, but the time scale, to those accustomed to think in millions of years since the separation of the sexes in Lemuria, is quite ridiculously short. Our author places at the head of his chronological table the semi-human Java man "Pithecanthropus" and dates him "perhaps 500,000 years ago," although in the text he says that the ape-man is not regarded as a direct ancestor of modern man but rather as a cousin who became extinct long before the first human proper arrived.

The author concludes that the general trend of migrations of the black races and the brown Polynesians has been from the direction of Malaysia rather than from Australia although he agrees that the Australoid type is older than the Polynesian. Curiously, he says that the languages of the Australoids are grammatically complicated and difficult, not at all simple as might have been expected.

The book can be recommended to any student who wishes to obtain a bird's-eye view of the peoples and their mode of life in this vast area of the earth's surface, so full of the anthropological remains of former human races, and so pregnant with the development of new types of humanity for the future great races of millenniums yet to come.

A. R. H.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

SEPTEMBER 1948

OFFICIAL NOTICE

CONVENTION 1948

The 73rd International Convention of the Theosophical Society will be held at Adyar, Madras, from 24th to 30th December 1948. The official opening and Presidential Address will take place on 25th December.

All members of the Theosophical Society in good standing are welcome as delegates. Relatives and friends of members can also attend with previous permission from the President. Requests for permission should be addressed to the Recording Secretary, the Theosophical Society, Adyar, Madras 20, before the 30th November 1948, with the recommendation of the local Lodge Officer, or the Federation Secretary.

The Registration fees for members and relatives and friends of members are as follows :

T. S. members	...	Rs. 3/- each
Youth Lodge members	...	Rs. 2/- ,,
Relatives and friends of member	...	Rs. 6/- ,,
do. do. below 18 years	...	Rs. 3/- ,,

Accommodation : The delegates will be accommodated in pucca buildings, special huts and general huts. Only a limited number of rooms in pucca buildings and special huts are available and these will be allotted to old workers, and members with families. Members in bad health and women with babies are requested not to venture the journey to Adyar during Convention. No special facilities or accommodation in such cases can be provided and no kitchens are

available. Ordinary medical attention will be available for minor complaints, but there will be no provision for serious or infectious illness. Any such cases will have to be removed from the compound, either to hospital or as may otherwise be arranged by the family of the person concerned.

Accommodation Charges :

General huts	...	Rs. 4/- per person
Rooms in pucca buildings and special huts	...	Rs. 5/- ,,
Leadbeater Chambers including service and necessary furniture	...	Rs. 12/8/- ,,

No Rooms and special huts will be allotted for the exclusive use of single individuals.

Due to ration restrictions boarding and lodging will be available only from 23rd to 31st December 1948, both days inclusive.

Boarding Charges :

BHOJANASALA :

Single rice meal		Rs. 0-12-0
Single chapāti meal	...	,, 0-14-0

LEADBEATER CHAMBERS :

Chhota Hazri	...	,, 0-12-0
Lunch	...	,, 2- 0-0
Afternoon tea	...	,, 0-12-0
Supper	...	,, 1- 8-0

The following pieces of furniture are also available on hire at the rates shown hereunder :

Cot		Rs. 3-0-0
Table	...	,, 2-0-0
Chair	...	,, 1-0-0

In the event of cancellation of registration and accommodation after the 15th December 1948, the amount remitted for both will not be refunded. Rooms not occupied by the 25th December will be assigned to others.

All communications and remittances should be addressed to the Recording Secretary, the Theosophical Society, Adyar, Madras 20. Those who do not register before 10th December cannot be guaranteed accommodation.

HELEN ZAHARA,
Recording Secretary

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinarāja-dāsa, left Adyar on 15th September on a five weeks' tour of North India, visiting Nagpur, Gwalior, Jhansi, Delhi, Allahabad, Banaras and Calcutta.

Canada

As there was no other nomination for the post of General Secretary, the present holder, Lt.-Col. E. L. Thomson, continues for a further year of office. During May he was able to visit eastern Lodges and attended meetings in Hamilton, Toronto, Montreal and Ottawa.

The Section journal *The Canadian Theosophist* reports that the visit to eastern Lodges by Mr. John B. S. Coats was an unqualified success. Toronto Lodge had one of the largest audiences it has seen in years.

Toronto Lodge publishes its own bulletin *Toronto Theosophical News* from which it appears that the Lodge is doing useful and active work. As well as lectures of various types a Sanskrit study-class and a *Secret Doctrine* class are being conducted.

Hungary

This Section advises the holding of informal summer meetings, which have been well attended.

Reports indicate that the new Lodge Harmonia in Budapest is working well. It holds meetings in the house of its President, and the Lodge is also open to non-members once a month.

There is an active Group in Miskolc, a country town, where regular meetings are held under the leadership of a boy of seventeen. This Group is likely soon to become a Lodge.

Italy

The annual Convention of the Italian Section was held in May. The programme included several interesting lectures, the titles being "Theosophical Education and Music as Elements of a Spiritual Education"; "Krishnaji and his Teachings in Relation to Theosophy and the Theosophical Society"; "Spirituality and the Organization of Social Work"; and "The Secret Societies as a System of Thought and their Relationship to the Teachings of Theosophy".

West Africa

The January-March issue of the Bulletin of Blavatsky Lodge, Accra, has been received. It contains a number of articles and news of Lodge activities.

The Animal Welfare Day this year was celebrated by Divine Service held at the Bethel A. M. E. Church, the congregation being the members of the West African Vegetarian Society and the Accra Lodge. Next day there was a public gathering with addresses mostly in the vernacular. This Lodge is attached to the English Section.

Scotland

The Annual Report of the General Secretary states that the activities of the Section have been generally quiet but the work has continued without interruption. They have been able to draw more freely than hitherto on visiting lecturers and this has been a great help. The Library continues its work on quite an extensive scale and now has 7,130 volumes. The membership now stands at 395, a nett gain of 4 during the year. The General Secretary, Mr. Edward Gall, has been travelling around the Section visiting various Lodges during the year as well as attending the English Convention.

Denmark

The Section had its annual Convention in Copenhagen on 6th May. The General Secretary reports that membership now stands at 361, an increase of 27 over the previous year.

In July there was a Summer School at Gammel Praestegaard,

which about 65 people attended, under the leadership of Mr. Sidney Ransom and Mrs. Josephine Ransom, and the daily sessions were devoted to expositions of various Theosophical subjects. The members in this Section realize the benefit of having this Centre in their country, as this means that from time to time many Theosophists from other countries pay them a visit.

Finland

The Summer School was held in a very large airy and clean school. The building is situated among pine woods only twenty minutes by tram from the centre of Helsinki, so that members were able to come out after business hours, thus helping the attendance to reach a total of about 180. The talks, mostly given by Mr. Sidney and Mrs. Josephine Ransom in English, were translated later into Finnish. Other talks and discussions were entirely in Finnish and were of a high quality. There were several musical interludes and all the arrangements for the School were conducted easily and with efficiency under the direction of the General Secretary, Herr Armas Rankka.

Malaya

The Lodge in Singapore has been holding public meetings every Thursday, and the first of the month is given to a guest speaker, either some

one interested in social welfare or an adherent of one of the many creeds in Singapore. The chairman in each case is a member of the Society, and as the Lodge is represented by at least seven different creeds it is possible to have an interesting variety of viewpoints.

In Penang the local President, Dr. C. H. Yeang, is endeavouring to enlarge the Library considerably for the benefit of students. He has promised a substantial sum for the purchase of books.

Brazil

This Section reports the formation of a new Lodge "Rukmini" founded in Visconde do Rio Branco in the State of Minas. In São Paulo, White Lotus Day was celebrated with a public meeting. A travelling agent of the Section has been appointed to handle Theosophical books.

Wales

Rukmini Devi accompanied by Mrs. Charles Haller visited Cardiff on 27th May and addressed a members' meeting as well as giving a public lecture.

A gathering of North Wales members held at Plás Bendith in April was a happy one, with Mr. Sidney Ransom as the distinguished guest.

British East Africa

In Zanzibar and Dar-es-Salaam the Lodges are active and the work

proceeds smoothly. The Bharat Lodge in Chake Chake is working with exceptional zeal trying to spread the teachings of Theosophy, and some of the members there are taking an interest also in social activities. Our youngest Section continues to go ahead steadily.

In Zanzibar Shri Krishna Lodge is publishing a monthly magazine entitled *Saurabh*.

Austria

During June the Centre in Linz was visited by the General Secretary, Herr F. Schleifer, and Frau Schleifer. Shortly afterwards this Centre became a Lodge and has taken the name Johannes Lodge.

The President of the Styrian Federation, Dr. Norbert Lauppert, is working on a translation of the President's latest book *The World as Idea, Emotion and Will*, which it is hoped will be printed in German before the end of the year. Membership in the Section continues to increase and there are now over 420 members. In March and April Dr. Adrian Vreede paid a visit to the Section and his lectures were much appreciated.

It is very pleasing to learn that the whole Library of the Austrian Section which had been confiscated by the Gestapo has been found stored in some castles in Czechoslovakia. The re-establishment of this large portion of the Vienna Library

consisting of over two thousand volumes will be of great benefit to the work of the Section.

Mexico

The General Secretary, Señor Adolfo de la Peña Gil, has been lecturing in the west in the States of Jalisco and Colima with seven lantern slide lectures and a 35 m.m. colour film projector. He hopes to present Theosophical subjects in as attractive a manner as possible.

The U.N. Information Centre in Mexico has sent to each Lodge in the Section material concerning the work of the United Nations, including 7 large diagrams and 5 slides with descriptive literature. A request was made for voluntary lecturers to make widely known the information concerning U.N. and as this work has been recommended by the General Council some of the City Lodges have already begun showing the pictures, etc. Some of the provincial Lodges have also written to the Director of the Information Centre offering to collaborate.

Germany

The Convention of this Section held in Hamburg from 27th to 31st July has been a very great success. Mr. J. E. van Dissel, Secretary of the European Federation, acted as Chairman, and Mrs. Doris Groves, General Secretary of the English Section, Prof. J. N. van der

Ley, General Secretary of the Netherlands Section, and Mr. J. Kruisheer were able to be present, thus helping greatly. Direktor Martin Boyken has been elected as the new General Secretary in place of Herr A. von Fielitz-Coniar, who has done a great deal of work for the Section, and will continue to do so.

It is pleasing also to learn that six members of the German Section were able to get passports in order to attend the Workers' Week at Mariefred in Sweden.

The March issue of the *Mitteilungsblatt* of the Blavatsky Lodge, Dusseldorf, advises that new Lodges have been started in Oberhausen, Rheinland, and in Dortmund. Also it is reported that new Lodges have been formed in Essen, Stuttgart, Hanai and Velbert.

The Section now has 18 Lodges and one Centre whilst the membership has increased from 3+7 to over 500, thus making good the loss it sustained through the action of the Nazi Government.

Argentina

We have received the complete Besant Centenary edition of *The Theosophist*, printed by Señor Salim Wehbe, translated into Spanish for the benefit of Spanish-speaking Sections, with the illustrations also reproduced fully. This is a most useful piece of work which is being done in this Section.

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 Mahia	Theosophical Society, Benares City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Fru Signe Fjellander (<i>acting</i>)	Östermalmsgatan 12, Stockholm	... <i>Theosofisk Tidsskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thoin	4 Square Rapp, Paris VII	... <i>La Vie Théosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Direktor Martin Boyken	Robuchenstieg 40, (24a) Hamburg 39	... "
1905	Cuba	Señor Armando Alfonso Ledón	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Revista Teosófica Cubana</i> ; ... <i>Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Bárá Lipthay-utca 9, Budapest II	... <i>Theosofi</i> .
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	... "
1908	Russia	"	"	... "
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	... "
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... <i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes</i> .
1910	Switzerland	Mademoiselle J. Roget	Rue 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 Indies	Mr. J. A. H. van Leeuwen (<i>acting</i>)	Bandastraat 9, Bandoeng, Java.	... "
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	... "
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg., 18, Vienna X	... <i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscars gt. 11, 1, Oslo	... <i>Norsk Teosofisk Tidsskrift</i> .

* Reverted to Presidential Agency.

1918	Egypt *	...	...	...	...	...	...	...	...	...	...
1918	Denmark	Herr J. H. Möller	...	Strandvejen 130 a, Aarhus	...	...	...	...	...	...	...
1919	Ireland	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	...	...	...	...	...	...
1919	Mexico	Señor Adolfo de la Peña Gil	...	Hurbide 28, Mexico D. F.	...	...	...	...	...	...	...
1919	Canada	Li.-Col. E.L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	...	...	...	...	...	...
1920	Argentina	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	...	...	...	...	...	...
1920	Chile	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	...	...	...	...	...	...
1920	Brazil	Tenente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo	...	...	...	...	...	...	...
1920	Bulgaria	...	...	...	...	...	...	...	...	...	...
1921	Iceland	Gretar Fells	...	Ingolfssri. 22, Reykjavik	...	...	...	...	...	...	...
1921	Spain	...	...	...	...	...	...	...	...	...	...
1921	Portugal	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon...	...	...	...	...	...	...	...
1922	Wales	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	...	...	...	...	...	...
1923	Poland	...	...	...	...	...	...	...	...	...	...
1925	Uruguay	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	...	...	...	...	...	...
1925	Puerto Rico	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	...	...	...	...	...	...
1925	Rumania	...	...	...	...	...	...	...	...	...	...
1925	Yugoslavija	...	...	...	...	...	...	...	...	...	...
1926	Ceylon *	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...	...	...	...	...	...
1928	Greece	Monseieur Kimon Prinaris	...	3º September Str., No. 56B III Floor, Athens	...	...	...	...	...	...	...
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	...	...	...	...	...	...	...
1933	Philippines	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	...	...	...	...	...	...
1937	Colombia	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	...	...	...	...	...	...
1947	British E. Africa	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	...	...	...	...	...	...

* Reverted to Presidential Agency.

The Theosophical Society in Europe (Federation of National Societies): *General Secretary*, Mr. J. E. van Dissel, Voorterweg 40, Eindhoven, Holland. *Theosophy in Action*; *La Vie Théosophique*, *Adyar*.

Canadian Federation

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

Non-secularized: *Malaya*: *Singapore Lodge*: Secretary, Mrs. H. B. Moorhead, 8 Cairnhill Road, Singapore. *Selangor Lodge*: Secretary, Mr. S. Arumugham, 69 Chan Ah Thong Street, Kuala Lumpur. *Penang Lodge*: Secretary, Mr. Paul Lim, Education Dept., Penang.

Japan: *Mitoku Lodge*:

Greece: *Olcott-Bawatsky 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.