

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher or writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

MAHATMA GANDHI

THE news of the dastardly assassination of Mahatma Gandhi came after this issue of THE THEOSOPHIST was printed. The following cable and telegram dispatched by me the morning after is all that I can write at the moment :

To the newspaper *Critica* of Buenos Aires, in reply to an urgent cable :

Gandhi died a martyr to the ideal preached by Christ, "Love your enemies". Both Hindus and Muhammadans in Amritsar and Pakistan had committed incredible brutalities ; Gandhi knew all, but he wanted the Hindus to follow the highest ideals and forgive. Most educated Hindus though terribly bitter accepted after his fast his leadership in this gospel of forgiveness ; but a few Hindus in Punjab and elsewhere resented, hence his assassination. Gandhi's heart was for the poor and toiling masses all the time. He was as father and mother of all Indians without distinction of religion or race.

To Pundit Jawaharlal Nehru, Delhi :

On behalf of all Theosophists in fifty countries of the world I desire to express to you and your colleagues our deep sense of grief at the tragic end of one of the noblest men mankind has ever known. He died a martyr, a true *witness*, to the ancient ideal proclaimed by all great Teachers, "Hate not your enemies but forgive them." Neither India nor mankind will ever forget him. Jinarajadasa, President, Theosophical Society.

C. JINARĀJADĀSA



THE THEOSOPHIST

ON THE WATCH-TOWER

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

FOR long years the International Anniversary Convention of the Theosophical Society has alternated between Adyar, the International Headquarters, and Benares where is situated the Headquarters of the Indian Section. In a country of vast distances like India, were Conventions held always at Adyar, very few members from North India would ever be able to take part in the gatherings, since the journey to Adyar requires from three to four days each way, and the Christmas holidays, during which Conventions take place, would be taken up by travel. In order to enable members in the north to take part in Conventions, every second year the anniversary meeting is at Benares, where at the Indian Section's Headquarters arrangements can be made to house and cater for from 600 to 800 delegates. When Conventions are at Benares, members from the south are few, perhaps 150 at most. This is due to the winter cold at Benares, where the temperature at night may drop to 60 to 40 Fahrenheit (15 to 4 C.); on rare occasions it has been known to freeze, though never any snow. As there are no fires, and members from

**The 72nd
Anniversary
Convention**

the south are lightly clad, the cold nights mean a severe strain. During the Convention of December just over, from eight in the morning to five in the evening there was bright sun, the temperature rising by two o'clock to 70 Fahrenheit (22 C.) a Californian Mediterranean winter temperature. Elsewhere in this issue is a general summary of the doings of members at the Convention.

* * * *

In my Presidential Address published in the January THEOSOPHIST, I laid special stress on the work of the United Nations to usher in the era of Peace. The obstacles in the way of the U.N. are almost innumerable; and many are utterly sceptical if any success will ever be achieved. Those "behind the scenes" spread rumours that as with the old League of Nations it is "power politics" once again that is beginning to direct the policies of the United Nations. There is so far nothing observable to substantiate such rumours. At any rate those who are for the era of Peace have one clear duty, which is, *to be informed about the work of the U.N.* For this reason, the General Council of the Theosophical Society, the supreme body that legislates for the whole Society, composed of all the heads of the National Societies throughout the world, passed the following resolution at its meeting in Benares in December:

The United Nations

"As all members of the Theosophical Society desire earnestly to establish World Peace as a realization of Universal Brotherhood, the General Council of the Theosophical Society recommends all Lodges throughout the world to be informed of the work of the United Nations.

"And the Council further suggests that one meeting each year be devoted to describing the work of the United Nations towards ushering in the era of World Peace and Brotherhood."

It will be noted that the resolution is not "mandatory" but advisory ; it recommends and suggests, but does not direct. It remains to be seen how many Lodges of the Society welcome this action of the General Council. As President, I am arranging to open a special department at Adyar Headquarters to gather such official material as the United Nations distribute ; I hope also once a year to summarize briefly the main achievements of the U.N. and to forward the ~~statement~~ statement to the Lodges, so that when a Lodge arranges for a U. N. annual celebration, it may have facts for its speakers. Such a celebration gives a Lodge an opportunity to invite leading citizens to take part in the celebration and help in a humanitarian work most needed for the world just now.

* * * *

I have sent to all National Societies the following
The Centenary of statement concerning the one-hundredth anni-
Spiritualism versary of Spiritualism :

I am requested by the Spiritualist Federation of Argentina to instruct all Lodges to celebrate the 100th anniversary of Spiritualism which began in 1848 in U.S.A. All that I can do is to draw your attention to the anniversary, so that Lodges may know of the beginning of a great work. Spiritualism has undoubtedly succeeded in giving proof and deep consolation to those who are sincerely seeking that the individual persists after death, and that Materialism can never be a true gospel of life. Without accepting or endorsing all the claims of spirit guides, and in spite of certain dangers which may arise to those who accept spiritualistic doctrines without discrimination, we Theosophists can cordially approve of the work done to remove human ignorance on the subject of death and after by Spiritualists throughout the world.

* * * *

It is noteworthy that there are two types of Spiritualism (called more accurately in French, Spanish and Portuguese
Two Types of *Spiritism*, since the word "spiritualism" signi-
Spiritualism fies philosophical and mystical experiences
 which have no connection with "spirits"). Spiritualism

in the United States (where it began) and in Britain rejects Reincarnation; the spirits or entities communicating through mediums reject it utterly; but "continental Spiritualism," *i.e.*, of France, Brazil, Argentina and Latin America generally admits Reincarnation, and of late, in Brazil, the communicating entities teach Karma also. In other words, if when you "die" in Brazil, you consort after death with Brazilian spirits you naturally accept what they teach, and when you "communicate," you speak of Reincarnation to your circle; but if you "die" in U. S. A. or England, and consort with American or English spirits, when you "communicate" and are asked about Reincarnation, you reject it.

* * * *

An interesting chapter in the history of the Theosophical Society is that there was an attempt by H.P.B. through the Spiritualist movement to begin the Theosophical work which she was sent to do. Spiritualism was the one organization which had definitely set out to prove the falsity of scientific Materialism and was giving proof after proof through spiritualistic phenomena that death was not the end and that consciousness did survive bodily death. But this splendid work was in serious danger owing to the frauds perpetrated by many a medium in the United States. While there were completely genuine spiritualistic phenomena produced by discarnate entities, yet there were occasions when no such phenomena took place; and since the mediums made their living by charging for their sésances they felt that they were obliged to produce bogus phenomena. There were, therefore, occasions when the spirits not producing phenomena, the mediums resorted to trickery. On many an occasion the mediums were exposed, and Spiritualism was becoming discredited. It was into this crisis that H. P. B. entered in order to strengthen Spiritualism.

**H.P.B. and
Spiritualism**

There is in Scrap Book No. 1 of H. P. B. at Adyar the following memorandum by her :

IMPORTANT NOTE

Yes. I am sorry to say that I *had* to identify myself during that shameful exposure of the *mediums* Holmes with the Spiritualists. I had to save the situation, for I was sent from Paris on purpose to America to *prove* the phenomena and their reality and—show the fallacy of the Spiritualistic theories of “Spirits”. But how could I do it best? I did not want people at large to know that I could *produce the same thing at will*. I had received ORDERS to the contrary, and yet, I had to keep alive the reality, the genuineness and *possibility* of such phenomenon in the hearts of those who from *Materialists* had turned *Spiritualists* and now, owing to the exposure of several mediums fell back again, returned to their skepticism. This is why, selecting a few of the faithful, I went to the Holmeses and helped by M. : and *his power*, brought out the face of John King and Katie King in the astral light, produced the phenomena of materialisation and—allowed the Spiritualists at large to believe it was done thro’ the mediumship of Mrs. Holmes. She was terribly frightened herself, for she knew that *this once* the apparition was real. Did I do wrong? The world is not prepared yet to understand the philosophy of Occult Sciences—let them assure themselves first of all that there are beings in an invisible world, whether “Spirits” of the dead or *Elementals*; and that there are hidden powers in man, which are capable of making a *God* of him on earth.

When I am dead and gone people will, perhaps appreciate my disinterested motives. I have pledged my

word to help people on to *Truth* while living and—will keep my word. Let them abuse and revile me. Let some call me a MEDIUM and a Spiritualist, and others an *impostor*. The day will come when posterity will learn to know me better.

Oh poor, foolish, credulous, wicked *world!*

M.: brings orders to form a Society—a secret Society like the Rosicrucian Lodge. He promises to help.

H.P.B.

One part of this help which H. P. B. gave was at the Eddy Farm, where she met Col. Olcott for the first time. Hitherto the spirits that had appeared were Red Indians, but suddenly there appeared Cossack and Tartar spirits. These, as a matter of fact, were not spirits at all, but were *creations* of H. P. B. out of the astral light, and they helped to prove to those present that the mediums were not frauds.

Under the orders of the Master who signed "*Serapis*," H. P. B. and Col. Olcott linked themselves to a young American, Elbridge Gerry Brown, editor of the monthly *Spiritual Scientist*, and published articles, trying to lift Spiritualism from the plane of mere phenomena into a higher realm of philosophy. The Adept definitely hoped that H. P. B. and Col. Olcott and Brown would make the three to be the basis of the Theosophical Movement, but Brown was so greatly attached to spiritualistic phenomena, and too little desirous of the philosophy into which Spiritualism might eventually be led, that finally he had to be written off as a failure. H. P. B. writes of Brown: "The man might have become a POWER, he preferred to remain an Ass. *De gustibus non disputandum est.*"

Another Adept, who signed "Imperator," tried to give a great message of spirituality through a highly intellectual and spiritual clergyman of the Church of England, the Rev. Stainton Moses, a lecturer in University College, London.

Mr. Stainton Moses was a sensitive of a higher grade than the ordinary medium and could receive in his higher consciousness instruction from the Adept concerning whom there is much in *The Mahatma Letters*. There is a secret tradition that this Adept was the Master Jesus. But Mr. Stainton Moses, instead of rising to the height of his privilege, insisted on considering Imperator as one of the discarnate spirits of Spiritualism, instead of a great *living* Teacher who could give him the highest inspiration. Mr. Stainton Moses was in the early days of the Theosophical Society often in correspondence with H.P.B., who hoped much from him, but he too proved a failure.

* * * *

There is an entry in a diary of Colonel Olcott that in 1883 the Adept K.H. sent a donation for the founding of a Buddhist Shrine in the estate of the Theosophical Headquarters. Nothing happened at the time, but Colonel Olcott, when he created the present magnificent Hall, where meetings take place, out of the large verandah of the large house which was the Headquarters, placed on the wall four large figures of four Founders of religions: Christ, Buddha, Sri Krishna and Zoroaster.

**The Mosque
at Adyar**

In the year 1925, during the Golden Jubilee of the Society, Dr. Annie Besant, the President, laid the foundation-stone of four shrines, of Zoroastrianism, Christianity, Islam and Judaism. Already a small Hindu Temple had been constructed, as also a small Buddhist Shrine. In the Great Hall I placed a great Arabic inscription in the place where there should have been an image of the Prophet Muhammad of Mecca, as it is against the tradition of Islam to have any kind of an image of the Holy Prophet. This inscription in Arabic is illustrated in our second illustration. The large ornamental diagram in the middle says:

“ This Book is a gift from the Lord of all the worlds.
Touch it not save with clean hands.”

Above it is the first part of the creed of Islam :

“ There is no god but Allah.”

and below :

“ And Muhammad is the Prophet of Allah.”

Many years ago, with the donations of Muslim members of the Society and from Muhammadan friends who were not members, and from Hindu Theosophists also, I built a little Mosque in the Theosophical estate, taking the design from the well-known Pearl Mosque in the Fort at Agra. The first illustration gives a picture of this exquisite little Mosque, to which on occasion Muslims come for evening prayers. During several years the birthday of the Holy Prophet Muhammad has been celebrated at this Mosque, and as last year, this year too, there was a celebration at the Mosque, with brief speeches from several speakers, under the chairmanship of the President of the Society. The birthday celebration was organized under the auspices of the All-India Cultural Federation by a well-known and energetic Muslim social worker of Madras, Mr. S. M. Fossil, who gave a discourse describing the life of the Prophet. Mr. Sidney Cook, the Vice-President of the Society, associated himself cordially with the celebration. Mr. Jinarājādāsa read several “ hādīs ” or traditional recorded sayings of the Prophet testifying to his great humanity and large-heartedness, and wished that these day-to-day records of the Prophet’s actions and sayings might be known by all people, especially Muslims, in the language talked by them today to bring the Prophet near to them. The greatest disservice, said the speaker, was done to religion by linking it to nationalism and political creeds.

C. JINARĀJADĀSA

OPEN IMMORTAL EYES

CONVENTION LECTURE, BENARES, 1947

BY JAMES S. PERKINS

General Secretary of the Theosophical Society in the U.S.A.

OUR human experience is ever surrounded and permeated with the light of eternal reality, with a bliss that is indescribable. But to perceive this glory and *know* that it exists we must begin to open inner eyes, the eyes of immortality. Until we make that effort, we live, as it were in a country of the blind.

There is a story with the title, *The Country of the Blind*, written years ago by H. G. Wells. It is a narrative of a strange people who lived in a secluded valley in some far-off range of mountains. None of the inhabitants was born with eyes, and there was no tradition among living inhabitants of any having had the experience of seeing. One day there came, by chance, into this isolated region a stranger who was normally sighted and who was able to describe to these people the beauty of flowers, of purple hills and glorious skies, things of which they had no awareness. One would think that these blind people would have welcomed such a visitor and would have honoured and exalted him. Yet such was not the case; being human, they felt that their estate was normal and they observed that this stranger could not adjust himself readily to their peculiar mode of existence. Obviously he

was defective, indeed sub-normal, and they began to suspect the truth of his descriptions of the world about them, attributing his vagaries to a diseased state. The story moved to its climax when the stranger fell in love with one of the young blind women, and her parents became greatly agitated to learn that this deficient person was going to be more closely identified with the family fortunes. Doctors were consulted and a solemn conclave of the elders of the community finally decided that, for the good of the community, as well as for this stranger's own good, it would be best to remove the objectionable organs of sight, the eyes, so-called. The story ended with the visitor escaping up the mountain slope and out upon the icy glaciers, determined to die if necessary amidst those frozen peaks in an attempt to reach civilization, rather than live in the country of the blind where people could not even imagine what it was like to see.

Many interesting analogies may be derived from such a story, but I call your attention to what must have been the slow perception of reality of those people who were wholly materialistic. They had to be in immediate proximity, they had to touch an object to know that it existed, and here had come one who could touch at a distance, so to speak, for seeing may be aptly described in this way. Light-waves reflecting from the surfaces of an object at a distance impinge upon the retina of the eyes; impulses rush along the optic nerve to the brain, and these result in a mental image. Thus by a kind of system of touch we come to know the nature and appearance of objects that may be at a great distance from us. Touch may be thought of as the basic sense, and the other four recognized as extensions or elaborations of it.

One of the most interesting concepts that Theosophy entertains is that the process of evolution is not nearly completed, that we have been long ages evolving the body

with its five senses, but that the equipment is not yet complete and there are other senses yet to be unfolded.

One can imagine that the first entities to contact the physical plane must have done so by the sense of touch, and because of this contact they must have strained to listen—*willed* to hear—and thus through long ages of time evolved the hearing apparatus. With the beginning of hearing, they must have striven to see, and so in time created the organs of sight. With all of the varieties of life in view, it became necessary that the discriminatory sense of taste be developed, and following that, the most subtle and occult of all present senses, that of smell, was evolved. Such, at least, appears to be a logical sequence of evolving senses.

Today as humanity uses the telephone, the radio and many other instruments of modern civilization, it is striving to penetrate the barriers of time and space, developing still another sense known as *clairvoyance*. Beyond remains a seventh sense to be unfolded, which will bring humanity into instantaneous, intimate contact across the worlds, that of *mental telepathy*.

Some day far in the future man will have developed fully the seven senses and will be able then to master these lower worlds of matter, and thus liberate himself from the necessity to return here. For long ages, then, we have depended upon touch in this widest aspect to inform us as to the nature of the world around us, and for all these aeons the sense of touch and its extensions have been adequate, but it is not so any longer. To put it dramatically, one might say that this is particularly true since the atom bomb exploded in our midst. Until a few years ago it was only the scientists and scholars, in their laboratories and study halls, who seriously considered the nature of ultimate physical reality. It was only they, who, observing the surface of a table, were fully aware of its illusory appearance and the fact that the surface was in reality

composed of billions of molecules, atoms and electrons, which in turn are but electrical impulses whirling at incredible rates of speed.

But today every one who goes to the movies or reads magazines and newspapers is informed about these facts relating to man's general idea of the ultimate structure of physical matter. We have no sense by means of which we may directly contact this basic fabric of the physical plane—atoms, electrons, etc.—but we do possess an instrument with which to deal with it, and that instrument is the mind. In modern days no informed person depends upon the testimony of his senses for full information as to the nature of reality. All phenomena are subjected to the processes of reasoning and of mental observation. So you see we have pushed onto the mind the task of perceiving reality. Yet to depend completely upon the mind for such perception is to place our reliance upon an instrument subject to endless distortions and interferences. We need only review the findings of modern psychologists to substantiate this, and in particular that department of it which deals with hypnosis. There have been innumerable experiments performed which are illustrative of this point. Selected here is one that was observed many years ago and reported elsewhere in Theosophical literature, but which serves very well to demonstrate the unreliability of the mind.

In a room there were three people—a hypnotist, his patient, and a friend, Mr. X. The patient was hypnotized and told that Mr. X was invisible. The hypnotist proceeded to awaken his patient, and there followed a series of general experiments which proved beyond all shadow of a doubt that so far as the patient was concerned, Mr. X *was* invisible. Finally, Mr. X picked up a cloak and placed it about his shoulders; to the poor patient this was an utterly astounding performance, for the cloak not only rose up in the air but

remained suspended without any visible means of support, and moreover, assumed the general shape of the human figure around which of course it actually was draped.

The more we think about that experiment and its implications, the more fully we realize the undependability of mental perception. For example, attention is called to the fact that the patient could see the cloak around on the other side of Mr. X's figure which actually was standing there. Light-waves were reflecting from the surfaces of the figure and impinging upon the retina of the patient's eyes, impulses were travelling along the optic nerve to brain cells which were being stimulated. There should have been an image of Mr. X's figure in the patient's mind, but there was none. The will of the operator had interfered, the will being stronger than the actual sensation of sight.

We must assume from this that the mind is continually distorted by interferences of who knows what nature. Certainly we can conclude that no one is perceiving the real nature of objects and phenomena which he is experiencing. Such a sober realization is indeed cause for humility among all who sincerely search for Truth.

If we are to pursue this matter of the perception of reality—than which nothing could be more important—it would seem necessary to push on to some deeper level of consciousness in which, if it is possible, to have unobstructed awareness. We must seek in regions beyond the mind for such awareness. And beyond the mental level, Theosophy posits the intuitional world.

If it is true that humanity is in a process of orderly evolution which entails a gradual but continuous groping forward of intelligence to freer and more extended ranges of awareness, it must be true that there are universal experiences that tend to awaken consciousness at such higher levels. One experience which does, and which comes to us all, is that of

falling in love. It is significant that when we are in love the faculty most stimulated is the imagination, and young people in love are moved to dream great dreams of achievement. A person to whom the world appears one day to be a dreary and uninteresting place, may suddenly find himself looking upon the same old world entirely differently under the influence of a newly awakened love. He will pass along the familiar streets, and see the usual faces, but they will not appear the same; somehow they will have taken on an added glory. The rest of us may joke about this condition, yet we know that something very real has happened, and more often than not, the experience will lead one to far greater achievement than might have been true otherwise.

It is noticeable also that one's experience of love cannot be expressed or enlivened by trying to describe it in terms of ultimate physical reality. For example, the experience is not vitalized by thinking of one's beloved as a system of atoms or electrons. On the other hand, the effort to embody the experience in forms of music or poetry, dancing, or some other art expression delightfully enhances and glorifies this mystical experience. Moreover, Art is the only language that even approaches adequacy for describing it.

This observation signifies that imagination is necessary to love, and that one purpose served by falling in love is the stimulation of the imagination. It is part of the evolutionary process for the individual. Imagination is in truth one of man's most important faculties. It may be thought of as a bridge which leads from the mental world into that of the real, a bridge out upon which we must venture with faith and courage and confidence.

Sir Arthur Eddington says in his book, *The Nature of the Physical World*: "It seems to me that the first step in a broader revelation to man must be the awakening of image-building in connection with the higher faculties of his nature,

so that these are no longer blind alleys, but open out into a spiritual world" (p. 324). This is to say that if imagination is awakened in connection with higher faculties such as intuition, it becomes a way to enter spiritual worlds.

The title of this talk, "Open Immortal Eyes," was selected from William Blake's words: "I rest not from my great task to open the eternal worlds, *to open the immortal eyes* of man . . . the human imagination." Such great men and all men of ability who achieve great things know the importance of this godlike faculty.

If we seek a definition for the word "imagination" in Webster's dictionary we shall find that it is "the power of forming ideal constructions from images". This definition typifies the inadequacy with which the whole subject seems to be treated in modern days.

The occultist knows that it is impossible to live at all in these physical bodies, were we not constantly using the image-making function. It would be impossible otherwise to move the heavy muscles and bones of the body. Even such a simple and automatic gesture as reaching for a glass of water is achieved only because the act is first visualized. Into this visualization flashes *will* or *desire*, which provides the motivating power that sweeps along the nerves and so reaches the muscles and the act is consummated.

Truly we live like gods by will and vision at all times. Homage is paid to the powers of vision and will in the great industrialist who builds a business enterprise, or the statesman who increases his country's prestige and power, or the artist who creates some masterpiece of beauty. But let us at the same time not forget that every one is using this same power in every single physical act. Such realization tends to awaken in us the dignity and true beauty of our existence.

If imagination is a bridge over which we must journey, then there must be piers that support it. The piers that

support the bridge of imagination are seen as knowledge. It is imagination plus knowledge which becomes a bridge to the world of the real. Imagination used ignorantly, stimulated to excess without knowledge, becomes a great danger. The ignorant use of imagination in the world today should be a concern to all of us. Probably in no civilization before ours has there been so relentless a stimulation of the human imagination. The movies, the radio, the press, the innumerable forms of entertainment all impinge upon us daily, even hourly. This could become a vastly constructive process, but it is not so because the appallingly high percentage of such stimuli is an appeal to lawlessness and violence. It is not only the subject material which is destructive in nature, but subtler still is the lawlessness of fantasy. Typical of this is the movie cartoon. One witnesses endless examples of action in which a character utterly annihilates his opponent, and then in absolute disregard of all law, at the very next moment the destroyed one is reassembled and the action goes on as though nothing at all had occurred. We find ourselves generally amused by this startling contrivance for superseding law. Psychiatrists have said that it is useful in releasing frustrations pent up in the hard-driven modern man. The fault with this argument is that the amusement reaches its highest pitch in the children who should not yet be in need of such release, but who are in need of self-discipline based upon careful instruction as to the function of law in nature. Even the higher type magazines entering the homes of that class of people who feel responsibility for the cultural welfare of mankind, contain numbers of cartoons, many of which utilize the themes of crime for amusing situations.

All this might be harmless to people who have their roots down in some form of truth that nourishes them with a sense of reality. But unfortunately there are millions of unrooted and uprooted individuals who have not such spiritual

sustenance, and who feed daily upon a diet of fantasy, the effect of which can only enhance their notion that somehow they can evade or circumvent natural law. Thus the spirit of lawlessness increases among those who are least capable of self-discipline.

Selecting a typical illustration of this disintegrative influence, in one of the better class of magazines there appeared recently a cartoon depicting several lines of customers standing before bank-tellers' windows. At the head of one of the lines a gangster was in the act of shooting the bank-teller. Two characters at the back of that line stood shrugging their shoulders, and one said: "We might as well move over into the next line." The particular emphasis given this idea amuses, but if for a moment we truly use our imaginations and visualize ourselves actually witnessing such an event, the shock and horror that would surge through us is a far different matter than the amusement we feel in looking at the cartoon. If, for a moment, we think of the reality side by side with the fantasy, we perceive at once the innate danger in a continuous diet of fantasy when there is no balancing discipline of perception of the Real.

To the young person who is not rooted in some world of reality, the implication of such wide use of crime situations for cartoons is that the worthy citizens find crime amiably amusing. Until humanity has become perfected, there remains an evil potential in all of us. Where ignorance rules, this potential may be aroused by those who are aggressively evil. The imagination put at the use of elemental life of greed, of fear, of vice becomes a fury violent and destructive. It is because there are so many evidences of such violence in the world today that the subject of the cultivation of the imagination is of supreme importance.

JAMES S. PERKINS

(To be concluded)

THE NEW MENTAL FRAMEWORK NECESSARY FOR MAN

*Lecture delivered at the International Convention of the
Theosophical Society at Adyar, Madras,
on December 26th, 1946*

BY C. JINARĀJADĀSA

THE general theme of these four public lectures under the Banyan Tree is "The Cultural Unity of the Nations". The four speakers will take various aspects of the main theme; I take as my theme, "The New Mental Framework Necessary for Man".

What is meant by the phrase "framework"? Let us think of the way that a hut is erected here in India; first posts are put up and then bamboos are placed horizontally from the ground for the walls; the rafters are put in place to make the roof, and more and more bamboos appear, for there must be this framework before the cadjan or palm leaves are arranged for the thatch. Similarly, in any of our cities, if we look at the erection of a large building, we shall see a steel framework, which is afterwards covered with brick or stone. The framework is no longer visible, but the stability of the building depends upon it.

I hold that a new framework of the mind is necessary for all men, particularly for those who consider themselves in the vanguard of humanity. Why? Let me here quote a proverb in China which says: "A man is more like the age

he lives in than he is like his own grandfather." That is perfectly true. We little realize how much we are merely representatives of our environment and how little individuality of our own we manifest within that environment. A distinguished Professor of History, Professor Herbert Butterfield, has said :

"The human mind is full of tricks by means of which we who are so certain of our rightness are enabled to deceive ourselves even when we feel ourselves most sincere. And the sands of the sea do not outnumber the sharp practices we play upon ourselves, entirely unconsciously, if there is anything that we particularly want to believe.

"Indeed it is much harder than many people imagine to do anything in the way of new thinking—hard even to break the schematic patterns that were imprinted upon our minds when we were young. It is necessary to go a longer way round to achieve it than many people realize. We all look for a profounder insight into human affairs, human relations and man's destiny—we all wish even to remove some of the barriers between nations, the barriers before which governments halt and can only gaze at one another in angry incomprehension even now. If we are hoping for anything like this, however, we shall have to push back the very boundaries of human thought and beat against the walls of our brains until it hurts."

There are two types of mentality which we can note readily. One is what I shall term the peasant type of mind. You know what the Indian peasant is ; he lives in a village, he hardly ever leaves it, and his conception of the world is largely circumscribed by his daily work and by what are the happenings within the village. In England a different word is used to describe peasant mentality ; they speak of a parochial mentality. A man is a farmer or a labourer ; all his

interests are circumscribed by the happenings of the parish. There are many men who have this parochical mentality, who are incapable of making a survey of events that concern other parishes and the country as a whole.

There was a time here in India—and in some parts it still exists—when each village was sufficient unto itself. Take, for instance, a typical Indian village of the older type. It was a self-sufficing community. There were the priest, the cultivators, the carpenter, the smith, the weaver, the dhobi, the leather-worker, and so on. And there was the Panchāyat, or the popularly elected Council of Five which arranged for the distribution and redistribution of the land. That village was not dependent for its prosperity on other villages. It produced all that it wanted for itself, and there was no need, no pressure within the village to sell outside. The only contacts the village had was through the Sannyāsis or holy men who might come and be given hospitality and might give religious discourses, and also by certain singers who would come and narrate the ancient tales. There was an official contact between the village and the Government by the *karnam* or *patel*, the village officer. When we survey the Indian village of the past we find it was a little republic of its own, continuing generation after generation, sometimes through periods of droughts, famines and floods, but in the main organized to be self-sufficing for all its needs.

But today we are in a new world. What are the characteristics of this new world where no longer it is possible for a truly intelligent man or woman to have a village or parochial mentality? There are many characteristics of this new world, and the chief one is that all the nations of the world today are interlocked. While each nation will have its own independence so far as its own politics is concerned, economically all the nations are interdependent. We saw this interlocking in a very remarkable way in the first World War as

also in this last, the second. There was one central economic organization, entered into voluntarily by all the nations of the Allies ; it controlled the shipping of all, controlled the external distribution of the goods, and all the necessities of life in the many countries. This organization controlled the monetary exchanges and money is almost like the bloodstream of civilization. This central control allocated so much money to each nation for imports, determined how much could be received through exports, etc., and all the shipping of these many nations was under one shipping board. It was a wonderful organization because it worked equitably ; there was no favouritism, for there was only one tremendous pressure on all, that of the war to be won. All who controlled this body surveyed with a large vision the needs of *all* the nations, and how each was to be helped to provide what was necessary for the success of the war. With the ending of the war, the control has gone, yet one characteristic of the world at war remains today in the interlocking of all the nations.

The second characteristic which we are acutely aware of here in India is hunger. We know for the first time during the last few years what is rationing, what are the difficulties that have existed and exist in all cities and provinces. But we hardly realize what the problem is in Germany today. It is said that a man to be fit requires about 2,400 calories per day, but the present ration of calories for the Germans is just about 700. And it may interest you to know that in England, where there is just the bare minimum of food, there are many who have voluntarily cut down their own rations so that something more may be sent to Germany.

We know that this great scarcity is due to the loss of man-power during the war. What is the result ? Once again, this curious interlocking of the nations. Rice comes here to our Bhojanasāla and Leadbeater Chambers¹ from Brazil,

¹ The restaurants for residents with dishes Indian style and European.

wheat comes from Australia, maize comes from the United States ; we in India have little to export in the way of grain. But our position shows how the nations are interlocked. You can understand something of the difficulties of this interlocking when I tell you that Indians living in London who want rice for their meals can scarcely get any at all, for there is no rice to be exported from India any longer. The ration of soap in Britain has been cut down because the ground-nuts necessary for making soap are not being exported from India.

Then we know of one other characteristic of this new world, the United Nations Organization. There was once upon a time the League of Nations ; but something better, more systematized, more effective has come into being in the United Nations. Even before that, and before the war ended, there was born the World Bank with a World Fund, to control the money of the world among all the nations. This World Bank has been created with its headquarters in Washington, and now no longer is it possible for there to be fluctuations in exchange, for the rates of exchange have been fixed by the World Bank. There will no longer be violent ups and downs in the Bombay market, or as there used to be in Hongkong, where many trafficked in gold. All such speculation will cease inevitably and that means that we shall have a steadying of business, and of the sort the World Bank plans for, with the result that there will be a strengthening in the business world of every nation, not as hitherto of the few prosperous nations only.

Lastly as characteristic of this new age in which we are living is the atomic bomb. Suddenly something happened which had been prepared for long before. All the investigations concerning this bomb had been begun before the war. In the second year of the war, investigations were secretly being made as to new possibilities of bombing, and Britain and the United States worked together, till finally on a certain

day the bomb was dropped on Hiroshima. That event sent a thrill of horror through the world; when men read about what happened, they found that a sense of horror accompanied them all the time. For now we live within a framework of universal destruction. The other day in one of the comic columns of an English weekly there appeared these words from a lady who is always quoting what her husband says: "My husband says we must now all travel together in this world, or travel to the next." That is the result of the atomic bomb.

While all these things have been happening, there has been born something else characteristic of the new age, and that is the organization called UNRRA. For the first time in history, we find born the idea that a nation which conquers has a responsibility for the welfare of those who have been conquered. The old Latin phrase *vae victis*, "woe to the conquered," has been changed; so strong now is the sense of humanity that, when we find Germany and Italy after their clashes with the Allied nations so hard hit as to be faced by utter starvation, the victor nations pool their resources and create UNRRA to help the vanquished nations in distress as the result of the war.

We have now been *forced* to be interdependent. The whole world has been linked together by the atomic bomb, by the stress of suffering due to many causes.

There are, of course, die-hards everywhere. There is not a single nation in the world where we do not find men and women who are still living in the old world, who cannot believe in the new possibilities before mankind. But what I want to point out to you, putting aside these die-hards, is that if we are to be members of the new world a new mental framework is necessary for us.

It is necessary along two lines. There are two questions which we have to answer before we can create this new mental

framework. One is: "What am I?"; and the second is: "What is my relation to the world?"

What am I; particularly, what comes after death? Am I merely an individual of 60, 70, 80 years, or am I an entity who lives in eternity? Everything depends on your answer to this question. If you are to live only a certain number of years, then you are like a person who puts up some kind of thatched hut or cabin which may serve him for his lifetime and afterwards is allowed to crumble. But suppose you *know* you are going to live in eternity? Surely then each thought, every feeling of yours today, is important for that life in eternity. It is for this reason, that new values must be found for *everything* in our new mental framework, that we have to answer urgently the question: "What am I?"

Death is on all sides. Here in India so often we see the dead being carried to the funeral pyre, the face exposed on the bier. We may ourselves be present at the cremation of a friend, we see the dead body of our friend on the pyre. But all such things which we see leave very little mental impression upon us. They do not tell us that we ourselves shall be like the body we see on the pyre; there is no thought in us of the identification of our own future with the corpse which is being cremated. So forgetful is our human nature of what is unpleasant that all the elements of death which are before our eyes make no lasting impression upon us.

Perhaps the only occasion when the individual faces this problem is when he is very sick and he knows that there is the possibility of death for him. Then perhaps he may ask: "What is to come afterwards, will there be for me a life beyond the grave?" Similarly too, when a person becomes very old he may perhaps ponder over the problem: "What will be the end?"

On this great matter of "What am I?" religion gives no clear answer to thinking men and women. I use the

word "thinking" because there are many people who live by faith. They believe there is a life to come, they believe that God exists; but the modern man and the modern woman must understand the problem as they understand the economic problems that surround them. They can no longer be satisfied merely with faith.

I know perfectly well that in the religions of the world there are still worships and celebrations which go on almost mechanically. But the striking fact is that when we come to deal with the problem, "Shall I live after death and in what manner?" there is not a positive, clear answer to be obtained from religion. One interesting factor as illustrating this hesitancy of religion is shown in Tennyson's exquisite *Crossing the Bar*, a poem which describes what is to happen after the grave. He uses the simile of a boat crossing the bar at the mouth of a harbour and going out to the open sea, and he ends with these words :

I hope to see my pilot face to face,
When I have crossed the bar.

"I hope"—that was all that his fervent faith could give him. He did not say "I *know* that I shall see," but only "I hope".

Similarly it is that there are thousands of men and women who, though they perform the various religious observances, are still seeking an answer on this matter of what they will become beyond the grave.

C. JINARĀJADĀSA

(To be concluded)

THE UNITED NATIONS AND THE THEOSOPHICAL SOCIETY

By SIDNEY A. COOK

Vice-President of the Theosophical Society

IN February 1947, the Department of Social Affairs of the United Nations called a conference of representatives of international organizations at Lake Success, New York. The Theosophical Society was represented by Mr. James S. Perkins, General Secretary for the United States. The Economic and Social Council of United Nations had previously invited these organizations to apply for consultative status that their international facilities might be used in the world-wide work of the Council. Mr. Jinarājādāsa, the President, prepared and filed at Lake Success a comprehensive statement of the nature, purposes and resources of the Theosophical Society and applied on its behalf for consultative status. Such status has been denied to the Society on the ground that it is not "organized for the purpose of proposing solutions to economic and social problems".

This decision will come with some disappointment to some members. Yet it should not be surprising. The International Chemical Association, The World Order for Religious Integration, The Intercontinental Astro-physicists, The Philosophers of the World, The International Organization for the Study of Ocean Currents (names fictitious but significant) were similarly denied consultative status. Naturally so, for

every one of these has a specialized work to do and it would only impede the work of the United Nations Social and Economic Council if its officers and representatives had to concern themselves with voluminous recommendations from those untrained and unskilled in dealing with large-scale economic and social disruption. The problems to be dealt with are practical ones, and only the views and recommendations of those with practical experience *in dealing with such problems* are desired. The Society for the Study of Ocean Currents may be international in its outlook and work but that work is not concerned with economic relief or social readjustment for millions of people in huge areas devastated on a national scale.

The Theosophical Society is in that class of international organizations having a specialized function. Much more important it is than that of any of the many who similarly were denied consultative status, for the Society is engaged in a work very closely touching human welfare, that of establishing in all human minds the fact that man is a spiritual being related to every other man and to the Universe. This fact, together with the laws underlying it and springing from it, is the vital understanding of a saving nature that the world lacks.

What we as Theosophists should be concerned about is that the United Nations has no department or branch to help men realize their spiritual unity ; that the approach to all problems is still mainly on the level of physical recuperation only. Man's social and economic betterment, his freedoms and his rights properly command attention, but alleviation of his physical distresses in which so many are concerned and trained and practised ought to go hand in hand with the dissemination of knowledge in spiritual as well as physical wellbeing. Nothing along this line can be as universal and all-inclusive as nature's own laws related to man which Theosophy alone clearly sets forth.

It is subject to question whether even Theosophists have realized how far-reaching, indeed revolutionary, would be the results in economic, social, governmental life—both national and international—were the laws of Reincarnation and Karma accepted with the same general matter-of-fact recognition as that given to scientific law or even to the so-called law of supply and demand in the realm of economics. Legislators and statesmen, of all grades, would certainly give new and understanding consideration to problems of race discrimination if they knew that their own incarnations might next find them in the despised group of people; religious prejudice could not continue so virulent in the heart of a ruler who knowingly faced the possibility of being a devotee of some other religion in a future life; starving millions, however remote geographically, would suddenly and vitally concern the manipulator of the food markets if he were convinced that the seeds of his present indifference would bear the fruit of want and distress for himself in an inevitable period ahead. True the motivation might well be selfish in its initial stages but consciousness of the law would begin to be operative in the wider reaches of human relationships. Reasonableness and evolutionary science would be brought to bear on many of the perplexities of our times.

Men need this knowledge as a guide to all behaviour. The United Nations needs it as the background for the understanding and wisdom essential in attacking huge tasks and solving intricate human problems. It is natural first to feed the starving, to house the homeless, to rehabilitate broken down industry and to restore health. These are the obvious things which men have admirably planned and effectively organized to achieve.

By the overwhelming tragedy and helpless misery of peoples all hearts are wrung, and Theosophists with all others respond to the limit of their ability.

But neither men generally nor the United Nations specifically know their basic need: This is evidence of the highest order that the Theosophical Society has work yet to do along its own specialized lines of making the spiritual laws of man's being universally known. Not until it has become natural for the United Nations, or any other organization devoted to human welfare, to seek to apply this knowledge to its tasks can the Society's work be considered complete. That time will come only when many more of the world of men have been brought to an understanding of the Wisdom and have demonstrated its effectiveness through lives and actions great and small.

The Society cannot compromise the great purposes for which it was established and take to the relatively easy course of dealing with symptoms rather than with causes. The tragedy of the immediate must not blind us to the fact that, as Plato told us, "ideas rule the world" and thoughts are things. Mankind's distress cannot be resolved by palliatives; the cures lie only in the eternal realities contained in the principles of the Wisdom. Therefore is it the obligation of the Society to remember that many can feed the bodies of mankind but few can feed the soul. "To feed the poor is a good and noble and useful work; yet to feed their souls is nobler and more useful than to feed their bodies."¹

SIDNEY A. COOK

THE GOSPEL OF ISLAM

By DUNCAN GREENLEES

[The Holy Koran is the Book which contains the revelations of God received by the Prophet Muhammad. There are several translations in English but they are difficult to obtain now. Furthermore, the topics are scattered over the many Suras or Discourses. Mr. Duncan Greenlees, M.A. (Oxford), has made extracts from the Arabic under definite topics and translated direct from the Arabic. His work called *The Gospel of Islam* is in the Press at Adyar and will be on sale in a few months at the Theosophical Publishing House, Adyar, Madras. I publish part of the first chapter translated by Mr. Greenlees. No other extracts from the book will be published in THE THEOSOPHIST. I recommend cordially to all Theosophists this compilation from the Holy Koran so that they may be well informed of the chief teachings of Muhammadanism.—C. J.]

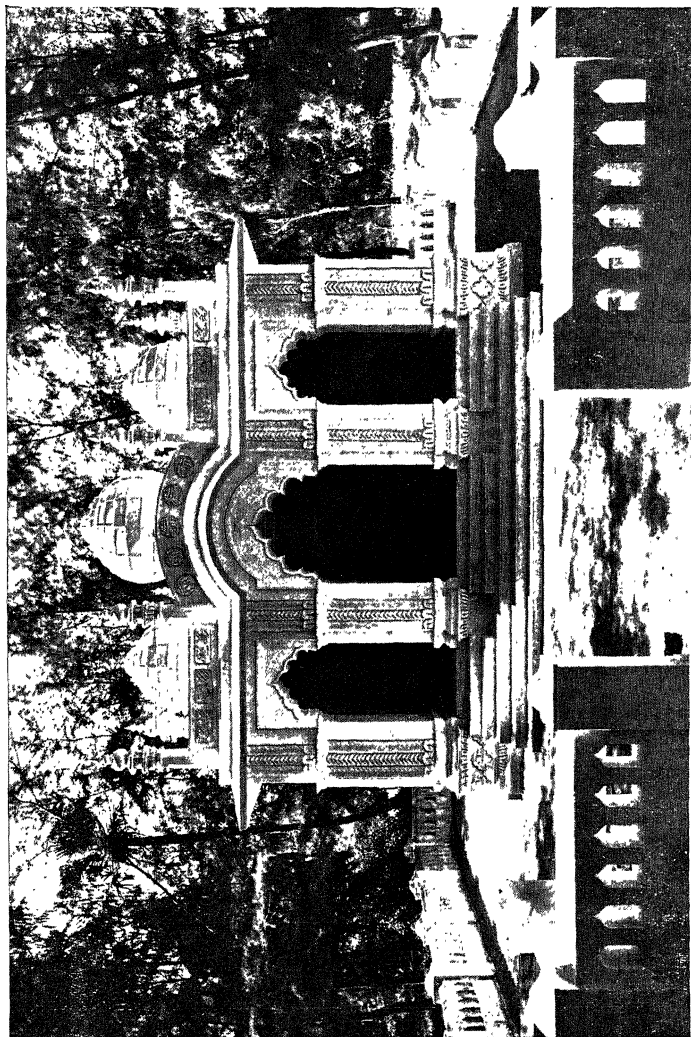
GOD

1. *God Is One*

1. Say: He is One God, the God on whom all depend; (112:1-2) most surely is your God but One, Lord of the heavens and the earth and of all that is between, and Lord of the risings of the sun. (37:4-5)

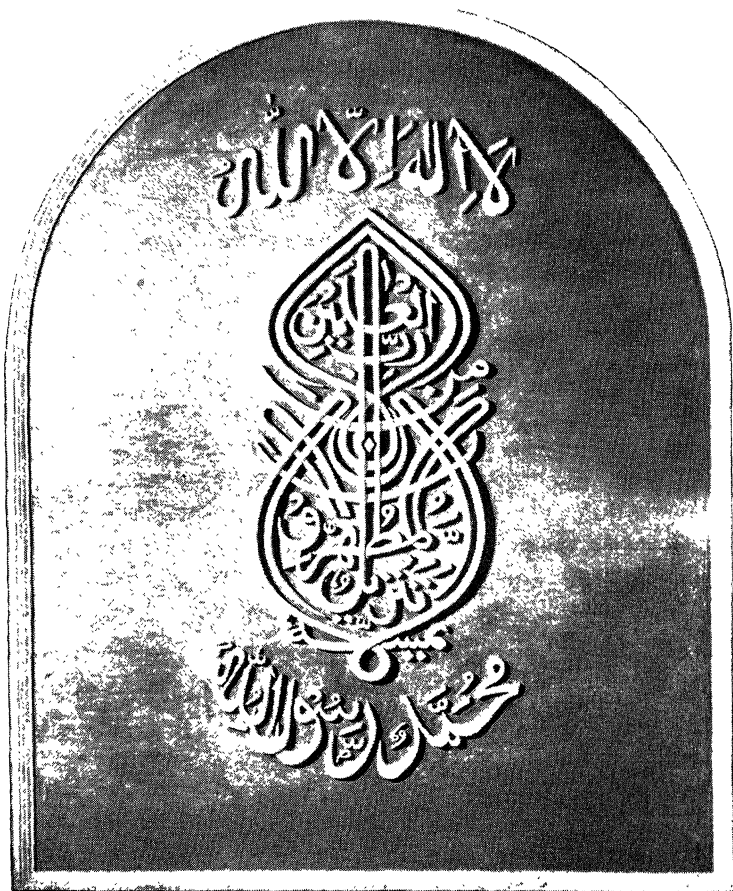
2. God has not taken to Himself a son; (23:91) when He decides on anything, then He only says to it "Be!" and it is. (19:35) He it is who is God in the heavens, God also in the earth; and He the wise, all-knowing one! (43:84) He begets not, nor ever was begotten, and none can be compared to Him, (112:3-4) nor has there ever been with Him another god, or else each god had gone with his own creation and some had surely overcome the others. (23:91)

3. Glory to God above all they think of Him! May He who knows the unseen and the seen be high uplifted



THE MOSQUE AT ADYAR

Inscriptions on pediment : on the arch, within the circles, Allāh-u-Akbar, " God is Great ", at the sides in oblong frames,



INSCRIPTION IN THE HEADQUARTERS HALL, ADYAR

(See Watch-Tower Notes, pp. 327-28)

over all they add to Him ! (23 : 91-92) Blessed be He whose is the kingdom of the heavens and the earth and all that is between, to whom you all shall be recalled ! (43 : 85)

God is the Infinite Being, who can never be defined in human words, who has existed from all eternity, by whose perfect power and mercy all this His universe has been called into being by a simple act of will. He has no equals, none with whom He must co-operate, no demigods on whom He must depend. To think another could share His throne is foolishness ; to invent wives and sons for Him is to dishonour the human intelligence. He is One, Alone, Secondless, Infinite beyond all time and space and yet including all within His boundless consciousness. From Him we came, to Him we shall return,—to know that we have never been away from Him a single moment of our lives.

2. *All Other Deities Are Vain*

1. To Him true prayer ! (13 : 14) Is not sincere religion devoted to God? Even those who take others than Him for protectors (say), " We only worship them that they may bring us near to God." (39 : 3) But mediation is of no avail with Him save for one whom He permits ; (34 : 23) those who take others than God for protectors are like the spider when she makes herself a house, and surely the spider's house is the weakest house, if they only knew it ! (29 : 41)

2. Truly God does not forgive your adding others to Him ; He forgives all but that to anyone He will, but one who adds others to God has wandered very far astray. (4 : 116) You cannot escape (from Him) in the earth or in the sky ; and besides God you have no friend or helper. (29 : 22)

3. Yet they take gods beside Him, who create nothing but are themselves created ; they have no power in them to harm or benefit, nor do they control death or life or resurrection. (25 : 3) Say : Pray to those whom you have set up beside God, but they have no power over an atom's weight

in the heavens or in the earth, nor do they have any share in them. Nor does He have any one of them as helper. (34 : 22) They cannot take away trouble from you or transfer (it); (17 : 56) they are not able to help you, nor do they help themselves. (7 : 197) And only he who bears true witness has power to intercede, and they know it. (43 : 86) They give them no reply at all, save like one who puts out his hands to the water to bring it to his mouth, when it can never reach it! (13 : 14) Now the prayer of unbelievers only goes astray, and that is because God He is the Truth, and whatever else they pray to is the unreal. (31 : 30)

4. Indeed, those to whom you pray besides God are servants like yourselves! (7 : 194) Those who are closest to their Lord long to be still nearer; they also hope for His mercy and dread His chastening. (17 : 57) Speak no ill of those to whom they pray instead of God, lest they should outrageously speak ill of God in ignorance. (6 : 108) For they follow only imagination, (10 : 66) and certainly imagination can never be equal to the Truth. (10 : 33)

5. Do you not see that it is God whom all in the heavens and the earth do glorify, and the birds in flight? He knows well the prayer and song of each; God is aware of what they do. (24 : 41) The seven heavens give Him glory, and the earth, and all that are therein, and there is nothing that does not hymn His praise, although you do not understand their hymn. (17 : 44) To God prostrate, whether willingly or compelled, all who are in the heavens and the earth, together with their shadows in the morning and the evening. (13 : 15)

The true prayers of every heart go to the One God alone, for no human being can possibly give himself wholly to more than one Ideal. Other worships are only on the surface, to satisfy a social custom or a passing fancy. But worship shown to beings other than the One God is really futile, though we deceive ourselves that it ennobles us and forms a channel for His blessings to come to us. It really turns

the heart away from its true source of comfort to an unreal substitute, and can never lead it home. We need no one to introduce us to the God who is closer to us than breathing, who speaks to us, if we will listen, in the silence of our very heart. For man, God's noble child, to worship anything but his Creator is to debase himself and to turn wilfully away from his own fine possibilities; even God can do little for such a man till he turns round again and sends the prayers of his heart towards the One who alone is worthy of all his love and adoration.¹

Not that those whom unbelievers worship do not exist, but they also are in need of help; they also are God's servants and depend on Him for everything. Why should man worry about doorkeepers when he knows the King and can go straight to Him? To ask others for admission means confusion and delay, perhaps refusal, for God alone can help us, and He is perfectly kind, so it is to Him alone that we must turn at last. These others, the purer and nobler they may be, are the more eager to work their way through God's grace nearer to His glory. They may be prayed *for*, rather than *to*.

But the true Muslim will never speak evil of those who thus wrongfully, perhaps unknowingly, have taken the worship that belongs to God. The gods, saints, spiritual teachers, even idols, of others must never be abused, for evil talk stirs up hatred, and in return the holy Name of God Himself will be insulted. Islam teaches gentleness and courtesy such as can come only with the strength of a certain knowledge of the truth.

By obeying His natural laws, the whole of Nature worships God and shows His glory; man too can worship Him by obeying the laws of the spiritual life whose citizen he is. Each of the many heavens is a heaven to the plane beneath it, and all are *one* in this eternal hymn of praise. As the sun sets or rises, every shadow grows long as though prostrated on the ground. Let us also in our hearts prostrate beside those lifeless shadows to the Lord of a universe so wonderfully made!

3. *God is Light*

God is the Light of the heavens and the earth. His Light is like a lamp in a recess, the lamp encased in glass,

¹ (*cf. Wisd.* 13: 10—15: 13; *Bār.* 6.)

the glass as if it were a shining star. It is lit from a blessed tree, an olive tree neither eastern nor western, whose oil glows even when fire has not touched it. Light upon light! God guides whom He will to His Light when God speaks to men in metaphors, for God knows everything. (24 : 35)

This beautiful little parable seems to have two meanings : (a) The lamp is true Religion, or Islam, shining in the dark world, each of whose teachings is universal, limited to neither east nor west, and so noble that it shines by itself even without the touch of the divine flame of revelation that has brought them all together. (b) The lamp is God's inspiration in the human soul, almost shut in by the wall of the body, which yet shines out with reflected radiance. The oil is then man's conscience, which even by itself is a good guide if always followed.

In both cases, it is God's grace alone that leads man on to brighter, clearer light, and it is He alone who can fully explain the teaching He inspires in man.

4. *God is Everywhere*

The east and the west are God's, so wherever you turn there is the face of God. God indeed pervades all, knows all. (2 : 115) He is the First and the Last, the Manifest and the Unmanifest, the Knower of everything. So wherever you are He is with you ; God sees what you do. (57 : 3-4) There is no private talk of three but He is their Fourth, nor of five but He is their Sixth, neither more than that nor less, but He is with them wherever they may be, and He will later tell them what they did. (58 : 7)

God's " face " or purpose, or person (the Arabic word means all three) is everywhere and can be served in any place. He is the Source and final Goal of all ; He is both revealed and hidden, or, as the Prophet is said to have explained these words, ruling all (like the sun at noon) and knowing all (as its light goes everywhere). We can never be apart from Him ; He never leaves us to ourselves ; He sees all we do, hears every whisper in our heart, and will later call us to account for everything.

MUSICAL RESEARCH NOTES

THE MUSIC OF THE ARYAN SUB-RACES

By GERALD BOLE

1. The 3rd, 4th and 5th sub-races

THE following material is based on two evolutionary principles : (1) The same pattern of evolutionary development is repeated at different levels ; *e.g.*, the Round development is repeated at the Root Race level. (2) Each racial group recapitulates the development of the preceding similar racial group in the series before taking up its own development ; *e.g.*, the Third Root Race recapitulates, in an abbreviated form, the development of the First and Second Root Races before taking up its own development.

On the strength of these two evolutionary principles, we should expect the sub-races of a series to reflect the larger developmental pattern, and to recapitulate the development of the preceding sub-races in the series, before taking up a new development.

Let us set up the hypothesis that the music of each sub-race reflects the recapitulatory changes through which the sub-race itself passes. (Or, as Cyril Scott might contend, the sub-race reflects the recapitulatory changes through which the music passes.) This means that each sub-race recapitulates the musical development, in an abbreviated form, of the preceding sub-race before it takes up its own.

There are apparently three basic types of musical development: *homophony* (in the Greek sense), or unison-voiced music, *antiphony* (in the Greek sense), or parallel-voiced music, (*i.e.*, the voices are sounded in parallel octaves, fifths, fourths, etc.), and *polyphony*, or woven-voiced music.

It is obvious that these are related to the trinity: the point (moving in time, a line), the poles, formed by the drawing apart of the point, and the interaction between these poles. Homophony is "on the point" or "on the line" music, since all voices are singing in unity or oneness. Antiphony is "polarized" music in which the voices always keep their equidistance from one another, that is, maintain the poles. Polyphony is "interaction" (counter-point) music, since the various voices are always moving toward and away from each other.

European civilization (fifth sub-race) recapitulated first a homophonic type of development (called *monophony* in European tradition), which came to its fullest development in *plainsong* or *Gregorian chant*, then an antiphonic type, which flowered as the *organum* of the Middle Ages, and finally entered upon its own unique development of polyphony, which reached its peak in Bach's music.

Homophony and antiphony, if our premise is right, do not belong to European musical development. They are the abbreviated restatements of earlier musics.

The Europeans themselves seem to have instinctively recognized that organum was an alien development, for when the mediaeval antiphonic period came to an end, they issued an edict of prohibition: Parallel perfect intervals (octaves, fourths, fifths) are henceforth forbidden. This ban enabled polyphonic music to seek its own laws of development unencumbered by the restraining influences of a hostile system. Even today in theory classes, the student must examine his strict counterpoint and diatonic harmony exercises carefully to see that no undesirable perfect intervals have crept in.

If the fifth sub-race recapitulated the homophonic and antiphonic stages and developed the polyphonic, then we would expect the previous similar racial unit, the fourth sub-race, on Leadbeater's principle, to recapitulate the homophonic stage and develop the antiphonic. If the Greek nation is an index for the whole sub-race of which it is a part, this seems to be what happened. Greek music has a homophonic phase and an antiphonic or *magadizing* phase. The records are not clear, but I get the impression that the homophonic preceded the antiphonic. At any rate, the music did not pass beyond the antiphonic stage.

That the Greeks were unable to conceive of polyphony or voice-weaving is indicated by the fact that their antiphony used only the interval of an octave. (Theoretically any interval may be used.) Singing at an interval (antiphony) rather than a unison (homophony) indicated that the Greeks sensed to some extent the aesthetic pleasure of difference in voice relationship. But their choice of the octave interval, rather than the fourth or fifth, showed that they were in reality still dominated by the element of sameness or unison, since both voices in parallel octaves have the melody in the same key. Aristotle in his *Problems* raises the question: "Why is the consonance of the octave the only one which is sung? for in fact this consonance is magadized but not the others." Then he proceeds to answer it: "Because the *antiphones* have the sound of a single note."

Continuing our thesis, the third sub-race should have just one phase, homophonic. As yet I am unable to verify this speculation.

Musical historians, if the above is true, have distorted our concept of the three basic musical types. They perceive that polyphony is the great contribution of Europe to music, and that homophony and antiphony are preludes to this extended development. But they do not interpret what they

see properly. Instead of recognizing homophony and antiphony as the recapitulations of two major musical developments, which once dominated their respective civilizations, and which are briefly run through in preparation for the full development of a third major musical development, they regard polyphony as the "true" form of music, and homophony and antiphony as merely crude beginnings of it.

2. *The 1st and 2nd sub-races*

If we wish to understand the nature of the music of the first two sub-races, we must first find out what happened at the same points in a larger racial unit and then draw correspondences. This is an application of the first evolutionary principle noted above.

Two facts are of especial interest to us in the larger unit, the Root Race: (1) The forms of the first two Root Races were undergoing a process of densification. Physicalization occurred during the Third Root Race. (2) The forms of the First, Second and early Third Root Races were a-sexual. Sexual differentiation appeared in the later Third Root Race.

The musics of the first two sub-races were similarly undergoing a process of "densification," as it were. The Hindu, of the first sub-race, used the $\frac{1}{4}$ tone as the basis of his musical system. The Egyptian, of the second sub-race (?), used the $\frac{1}{3}$ tone (according to Cyril Scott). The Persian, of the 3rd sub-race, if our analogy is correct, used the $\frac{1}{2}$ step.

Cyril Scott claims that the $\frac{1}{4}$ tone affects the mind, the $\frac{1}{3}$ tone the emotions, and the $\frac{1}{2}$ tone the physical body. The $\frac{1}{2}$ tone first (?) appearing in the third sub-race is probably the musical equivalent of physicalization first occurring in the Third Root Race.

It can be shown that homophony, antiphony, and polyphony are related to a-sexuality, bi-sexuality, and uni-sexuality

respectively. Since the first two Root Races and early Third were a-sexual, we would expect the music of the first two sub-races and early third to be homophonic by correspondence. Research into these early musics bears out this supposition. The earliest musics, as far as the records go, are homophonic. What corresponds in music to the later Third Root Race beginning to differentiate, I do not know, unless later Persian music began to change into antiphony.

Whether the second sub-race recapitulated the $\frac{1}{4}$ tone system before developing the $\frac{1}{3}$ tone system, and whether the third sub-race recapitulated both these before working out the $\frac{1}{2}$ tone system, and whether later sub-races recapitulated the first and second sub-race musics, I do not know. Recapitulations of early phases of development can take disguised forms and are therefore often hard to detect.

3. The 6th and 7th sub-races

I raise the theory that following the fifth sub-race, the process of musical style sequence will be reversed. The music of the sixth sub-race will be antiphonic and that of the seventh sub-race, homophonic.

If this is so, the sixth sub-race will recapitulate three stages, homophonic, antiphonic, polyphonic, and develop its neo-antiphony, and the seventh sub-race will recapitulate these four stages, and develop its neo-homophony.

There are already signs that might indicate an antiphonic music for the sixth sub-race. Debussy revived mediaeval organum (European antiphony), building his music on its parallel technique. This parallelism is now used more or less by all modern composers. However, the significant fact to us is that it has found its way into the popular music of the United States, a nation which is supposed to be one of the cradles of the sixth sub-race. One seldom hears a popular

instrumental group that does not treat the melody of the composition in parallel movement. Through this process the antiphonic element is being instilled into the masses in a palatable form. I stress the importance of *popular* music, because whereas the serious music of this nation is the continuation of a European tradition with local modification, the popular music springs out of the soil, as it were. I doubt that the serious music in the United States is having much effect on the people ; popular music is having a powerful effect.

That parallelism is the coming thing is indicated in the field of architecture. Modern buildings more and more express the "stream-lined" idiom, which is nothing more than the architectural equivalent of musical antiphony.

I have as yet seen no physical-plane indications of a homophonic music for the seventh sub-race (South American?).

GERALD BOLE

A chromatic scale in the West gives the limits on a western piano ; in the East, many notes are interposed, and the gradations are so fine as to be indistinguishable to a western ear until it is trained to hear them ; hence Indian musicians are often accused of being "flat," out of tune, by the western stranger, while they are producing thrills of joy among their compatriots, sheer gasps of pleasure over the exquisitely fine gradations produced by the skilled voice or fingers. The Indian ear by long heredity has been evolved to appreciate these minute gradations of sound, as the eye of the Kashmiri and Persian weaver has been evolved to perceive *nuances* of colour to which other eyes are blind. I presume the Indian ear has thus become a more finely organized sound-receiver than the European, and it may be that clairvoyant investigation would find it more minutely specialized.

ANNIE BESANT, *Religion and Music*

SOCIALISM OR COMMUNISM?

By L. FURZE MORRISH

(Concluded from p. 277)

The Logical Argument

THERE is a saying, "By their fruits ye shall know them"; another, too, which says: "Try the spirits, whether they be good or evil."

What are these "fruits"?

1. Under the Socialist pattern, in British countries, and even in the U.S.A. where there is little distinction between Socialism and Communism, individuals are *allowed to criticize the Authorities*. Even selfishly-disposed persons are allowed to do this for sinister motives. Even Communists are allowed freedom (at least in the British Commonwealth) to undermine and attempt to destroy the very thing that gives them their freedom. Members of Trades Unions are allowed to "strike" even though this is detrimental to the community-welfare. Grievances may be ventilated. In Russia this is not allowed. Criticism is not permitted. A serious wrong may be perpetuated without redress, unless it produces a major effect on the community, it then becomes a "right". Under Socialism individuals are permitted to seek their own employment, and only in a crisis is employment regimented or directed, and then with humane provisos against exploitation. In Russia employment is based on official direction; and misbehaviour on the part of an employ~~ee~~ may mean the withdrawal of a ration-card, so that the employee will starve

or do what he is told. All protest is thus stifled at its source and we see the formation of what was predicted in the past—the development of the “Police State”.

2. In Russia the Theosophical Society is not allowed to exist. Why? What objection could be raised to the Three Objects of the Society? Does Russia not believe in “Human Brotherhood”? Does it object to the study of “comparative religion, science and philosophy, etc.”? Does it not want the “unexplained laws in nature and in man” to be explained? If so, why? Many Theosophists gloss over this vital issue, although it seems difficult and even illogical to accept both Theosophy and Communism, when the latter negates the former. Yet Theosophy does not ban Communists, even though Communists ban Theosophy. Strange, that, is it not? “If thine enemy smite thee on one cheek, turn to him the other cheek also.” Whether this is to be carried to its logical conclusion, to the point of allowing white ants to destroy a building rather than take life, is a moot point; also whether it is right to accept destruction without resistance when one has responsibilities to discharge to those weaker than oneself.

3. Socialism directs its appeals to reason—to those able to discriminate—to those able to lead and inspire ideals. Communism does not hesitate to enlist the violence of the most degraded elements in any community. You see, Communism finds nothing anomalous in this, because it rejects any moral purpose, and regards expediency as right. To kill, batter or maim in the cause of Communism is “right”. Socialists now find themselves in the position of having to decide quickly whether they can continue to allow freedom to those who are out to destroy freedom. It is a terrible decision, but it will have to be made. The point is, when we are dealing with enemies who accept the same moral order as we do, we can appeal to a common morality. We can allow them freedom within that moral order. But

when dealing with those who openly reject any moral order and do not possess any moral limits as known, how can appeals to morality be made ?

Is one incorrect in saying that Socialism represents the way of Light, and Communism the way of Darkness ?

4. Socialism admits "free speech". Communism (in Anglo-Saxon countries) claims free speech for itself, but denies this to others, as anyone who has attended a Communist meeting knows. Critics are usually set upon and beaten into silence. This, too, is "right," because it is "expedient". How long will it be before the sentimentalist wakes up to this ?

The International Set-up

We now come to a most important consideration, the international trend. The U.S.A. represents extreme Individualism ; in fact critics of the U.S.A. state that "anything goes". Russia represents extreme Collectivism. In between stands the British Commonwealth. Not only politically, but psychologically Britons represent the meeting-point of the two ideologies. In Britain and British countries Individual Rights go side by side with Collective Duties. Magna Charta, setting out some of the basic human rights, originated in Britain. It was from Britain that the Mayflower sailed in search of individual liberty. Parliamentary government and, in fact, all basic human rights have developed in British soil. From there they have been transplanted to the U.S.A., where they have flowered very strongly, some say extravagantly.

At the same time national cohesion (or patriotism) first developed in Britain, after the Reformation. Britain set a pattern for Nationalism, or collective duty. This we see manifesting at any great national crisis. The cohesion is then seen in its clearest outline.

It is an occult fact that any conflict between two opposites may only be reconciled by the introduction of a "Third Factor". For instance, Rajas versus Tamas, solved by Sattva. Spirit versus Matter solved by Mind or Conscious Discrimination. So also must Individualism versus Collectivism be solved by the introduction of "Commonwealth". Is this not obvious? In that case then it would seem that the future survival of humanity and the avoidance of an atomic war between America and Russia depends fundamentally on the survival of the British Commonwealth ideology and its adoption in the world. If Britain becomes a mere appendage of the U.S.A. as American Big Business would like, then it would sound the death-knell of Big Business, because a third World War would probably obliterate Business. This suggests that some of the ideals of British Socialism will need to be accepted widely, if western humanity is to survive. This seems to be the sort of synthesis which the Inner Government is aiming at, because Socialism manifestly reveals all those methods which the Brotherhood of Light uses and urges, while Communism manifests most of those methods which the Dark Brotherhood employs, and rests on the a-moral universe as well.

It would appear that Theosophists individually and collectively should discriminate now between these two branches of the Socialist Movement and decide which they intend to support, although by all logical arguments the issue seems to be clear already.

L. FURZE MORRISH

To judge human character rightly, a man may sometimes have very small experience provided he has a very large heart.

BULWER LYTTON, *What will he do with it*

FROM TRIBULATION TO NIRVĀNA.

By ARTHUR ROBSON

(Concluded from p. 290)

WE have to consider on the one hand what faculties we require to enable us to *achieve* any purpose that we conceive, and, on the other hand, what faculties we must have at our command to save us from *overreaching* that purpose.

It is fairly generally known what the faculties are that are required on the first side of our enquiry.

1. *Knowledge* of the kind essential to our purpose.
2. *Desire*, or call it Keeness, Enthusiasm.
3. *Will*, Courage and Resoluteness in bending our powers to the achievement of our objective.
4. *Action*, the actual doing, readily and with assiduity, of what is necessary to attain it.

There is another factor that plays an important part in securing success to us. But it is *not* indispensable to success. It cannot be included among the faculties which make success for us, because it is something which is outside oneself and which is, to some extent, outside one's control.

Yet, although it is not indispensable to success, it *is* indispensable to one's satisfaction with success and to a sense of security in it. That factor is a sense of the goodwill of others towards oneself in one's doing of Karma. It is possible to obtain success, and even to *maintain* it, in the teeth

of opposition. But we can never know true satisfaction until we feel that others are consenting to our success, that they even welcome it and are prepared to promote it, because in some way they derive life from it.

The natural instincts that we bring with us from animalhood and primitive humanhood incline us to regard life as something that we maintain *as against* the other creatures that we encounter in life, and all that we do we tend to regard as done against their opposition.

If one's habitual way of maintaining life, one's karma, is the use of power, that power is regarded as exercised against the opposition of others. This is the instinct of the bully. But, however strong he may be, and however complete his ascendancy over his fellows in forcing them to submit to his will, he is never truly happy, because he is all the time conscious that, although they submit to his power and acquiesce in it, they do not welcome it.

And yet there will be occasions when it will be welcome to them, when, for example, he uses it to protect them from the violence of strangers or to maintain order and justice, however crude, among themselves. In other words, he will have tasted of the delights of using his native strength and ascendancy to benefit, not himself, but others. Here we have the beginning of that subtle and wonderful transmutation into a sovereign virtue of the base karma which he brings from animalhood.

The sense that his native ascendancy can be welcome to others sets him trying to exercise it in such a way as to make it as welcome to them as he can. They value his power and dynamism if he employs those assets to do what others, lacking them, would be unable to do: maintain law and order, rally and lead his fellows to withstand a common danger, and give irresolute men and women a definite and unifying purpose in their life. In this his karma of exercising power

moves forward not only with a sense of ease, but also a consciousness that others value it and derive life from it. And this gives him a happiness that he has never known before, because it combines two things that are essential to happiness: Freedom and Honour, a sense of freedom to do one's will, and a sense that, in doing it, one has the honour of one's fellows.

The transmuted karma will prove to have derived from the primitive animal karma all its strength. It will not have replaced the original, which will still be found in his nature, side by side with it. That is, while he strives to use his ascendancy for the general benefit, he will not have given up his tendency to use it for personal ends.

But the more the transmuted karma develops, the more will the manifestations of the primitive urge be found to hamper it. The more our strong man develops into a statesman—as he would in the course of many lives—the more do his failings come in his way. The use of powers for selfish ends, which would pass unnoticed in an ordinary person, becomes a serious obstruction in a statesman, and the urge to control the affairs of a body politic, small or great, has now become so strong in him that he is prepared, and in fact feels himself compelled, to curb the primitive karma in order to advance the derived karma. The good wheat has now a strength of its own sufficient to allow of the tares being removed without danger to it.

The making of the statesman is but an example of a process which will be found to be active in other karmas. Out of the brute karmas that we bring with us from animalhood develop the most splendid virtues, which go to make the scientist, the healer, the builder, the artist, and so forth. But the stronger the good karma becomes and the more one's particular high purpose in life takes hold of one, the more will the primitive karmas be found to hamper one and the

more insistent, becomes the necessity to eliminate or at least control them.

Our statesman-in-the-making, for example, will find that such things as personal ambition and greed, high-handedness, harshness and inflexibility stand in the way of him getting the full confidence and acceptance of those whose destinies he controls or seeks to control.

And yet he will find it extremely difficult to remove such things entirely—or what may appear as such—and at the same time keep his forcefulness and dynamism in all its vigour. Because, no matter how wise and able his rule may be, he will often, and sometimes quite unexpectedly, find himself up against the ignorance, malice, jealousy and cunning of others. His manner of dealing with such things may be peremptory and brusque and may give him the appearance of being high-handed and harsh. His firmness may assume the appearance of—and may indeed become—a set rigidity. His measures to prevent selfish and inefficient place-seekers from displacing him may come so near to tyranny as to be indistinguishable from it.

Right and Wrong are not, as we commonly think, two things which are as the poles apart. Often there is but a hair's breadth that separates them. They are always relative, and amongst the factors with regard to which they are relative are Time, Place and Person. What is right with respect to one place or person may be wrong with respect to another; what is right to do at one moment may become wrong the next.

So, while we exercise the faculties which we have found necessary to enable us to do Right, we must at the same time exercise other faculties which will save us from doing that near-Right which is Wrong. What are the faculties which will enable us to keep our poise in Right and save us from the Wrong into which we are constantly in peril of falling on one side or the other?

1. Surely one is *Wisdom*, the Discernment that enables one to see the essential realities of a situation and see *through* the illusory appearance that Karma presents to the mind.

2. Another such quality would be *At-one-ness*, that deep Love and Compassion which allows of one's identifying oneself with, being completely *at-one* with, another person and seeing things through his eyes. We have seen that in every brute karma there is the germ of good, and that that germ of good is enabled to develop through the karma meeting with the goodwill of others. *At-one-ness*, Compassion, allows of one's perceiving that germ of good in *others'* karma and of aiding its development.

3. Many people would say that the quality that would best enable one to maintain one's poise would be Conscious Power, *Power-unto-Assurance*, which allows of one achieving one's purpose with the exertion of as little force as possible, thus minimizing the possibility of overreaching that purpose.

4. Others would maintain that the quality that really enables one to avoid being overcarried by one's karma is *Adeptness*, that superphysical adroitness that enables one to stay karma immediately it is felt that it is likely to lead to regrettable consequences.

It will be seen that each of these qualities is, as it were, a degree higher than and, in a way, a yielding-up of, the corresponding faculty which we considered necessary to enable one to *achieve* any purpose which Karma sets before one.

1. *Wisdom*, Discernment, Intellectual Acumen—or call it just Brains—is higher than *Knowledge* and allows of a yielding up of knowledge in that one finds it unnecessary to stock one's memory with knowledge which, when it should be needed, one can come at easily by one's own powers of perception.

2. *At-one-ness*, Divine Love, is a degree higher than, and a yielding-up of Love—that is, that Love which consists chiefly of *Desire*. It is good to love what is good in life, in

the sense of having that fineness of feeling whereby one's being is set vibrating by what is good and beautiful, even subtly beautiful, in what one finds around one in life, which results in one being attracted to it. But the greater one's sense of At-one-ness with all life, the less becomes the Desire to take anything to oneself as an individual.

3. *Power*, again, is a yielding-up of *Resoluteness*. After all, Resoluteness is bending one's will to one's purpose and not relaxing the strain until that purpose is achieved. But the greater one's Moral Power, the less is the Resoluteness, the strain, one needs to exert.

4. *Adeptness* is a yielding-up of *Action*, a reducing of action to a minimum. The skilled batsman applies his energy just when, where and how it is most effective, and so he effects with little action what the unskilled batsman can do only by the expenditure of far more energy.

These four qualities enable us to keep our poise on the Path, on which alone is found Life and abiding happiness. They are truly the *Four Qualifications for the Path*.

As these qualities develop in us, we find that we can attain a purpose with ever less expenditure of effort, and this itself makes it easier to stay one's hand as soon as the necessity should arise.

But they also enable us to eliminate more and more of our karma, thus reducing possible causes of pain to ourselves.

We have watched the transformation of the bully into the statesman, the person who welcomes authority because he finds that he can direct the affairs of a particular political unit better than anyone else. But any such person soon learns that his purpose of having things go the way he has purposed that they should is achieved most satisfactorily by convincing people—as he tries to do in his speeches and writings—of the advisability of that course and so having them direct their *own* wills to the objectives he has conceived.

Now supposing he had some means of directing the wills of others which he could employ without his people knowing from what source the ideas that had entered their minds were coming. After all, the important thing from his point of view is that they bend their wills to the objective which he has conceived, and whether or not they know whose will it was that originally bent towards that objective becomes of ever less importance to him.

Having the means of doing this, he would find it unnecessary to take authority into his own hands and so expose himself to all the slings and arrows which a person in authority has to face, especially in a democratic organization. And he *would* like it to be democratic, because he *does* want the wills of others to be operative and not dragooned by his own will or that of anyone else.

Now it *is* possible to exercise just such a statesmanship, guiding the destinies of a people with an expert, firm, and loving hand, and yet with a hand that is unseen and unknown, and the existence of which is even unsuspected. And this is made possible by the use of powers which are at present known as occult. With the development of such powers our statesman—the bully of a dim and distant past—is on his way to becoming a Manu.

It may be that one's high purpose in life is not so much that which goes to make the statesman as that which inspires the teacher, throwing light on the obscure paths of life, imparting knowledge.

But every good teacher is aware that that knowledge is most useful which one has acquired for oneself. So he finds that his purpose is best served by arousing his pupil's interest in a problem and inducing him to enter into its obscurities and work his way laboriously onwards until he has arrived by his own powers of perception at the required truth.

Now the possession of occult powers enables the teacher to do this to perfection, since he can put a problem into a person's mind and can ascertain for himself, without questioning him, if he has conceived it right. The latter bends all his mental powers to discover the solution of the problem and, when he does so, he understands it much better than if it had been conveyed to him through the medium of language.

The same sort of thing will be found to be true, whatever else one's high purpose in life may be. The more one throws one's being into that purpose and seeks a means of achieving it as effectively as possible, the more is one driven to the cultivation of powers which allow of one's remaining *in obscuro*, inspiring, unseen and unsuspected, those whom one seeks to benefit.

Thus there comes a stage when the Adept can achieve his high purposes most effectively *without* entering into physical life among men. Any desire that he may have to do so can but arise from some karma from which he has not yet completely freed himself. But, as he goes on perfecting the four faculties which constitute the Four Qualifications for the Path, he goes on progressively, life after life, dissolving more and more of whatever remnants of karma still cling to him, and so gradually attaining to Nirvāna, the condition in which he finds himself with all his karma dissolved, and so without any further urge to enter into physical life among men. Nirvāna means literally "dissolution". Thus the Four Qualifications for the Path become, in perfection, the *Four Pillars of Nirvāna* :

Wisdom,
Compassion,
Assurance,
Adeptness.

ARTHUR ROBSON

A REVIEW OF THE CONVENTION

By HELEN ZAHARA

Recording Secretary of the Theosophical Society

THE Seventy-second International Convention of the Theosophical Society was held in the beautiful thirty-three acre estate of the Indian Section Headquarters at Benares from 25th to 31st December 1947. This was in accordance with the decision of the General Council of the Society in 1901 that, because of the vast distances in India and to allow members in the North to have an opportunity of attending, the Conventions alternate between Adyar and Benares. Actually this was the first Convention held at Benares after a lapse of three years as the 1946 Convention had suddenly to be changed to Adyar because of disturbances at Benares. Fortunately on this occasion Benares was free from such difficulties, although many members in the North were unable to attend because of conditions in their areas and Karachi members were particularly missed.

As the General Secretary of the Indian Section, Mr. Rohit Mehta, pointed out, this Convention was particularly momentous because it was the first international gathering to be held at Benares since the election of our revered Bro. C. Jinarājādāsa as the International President of our Society; above all 1947 marked the Golden Jubilee of the inauguration of the great nation-building activities begun at Benares by our beloved President-Mother, Dr. Annie Besant. It was in this sacred city that she first settled down at Shānti Kunj, in the

immediate precincts of the Section Headquarters, and started her great educational activities as part of her broad and nation-wide programme for India's regeneration.

Six hundred delegates registered for the Convention and it was a very fine gathering under the distinguished and efficient leadership of the President, Mr. C. Jinarājādāsa. A number of overseas delegates were present, including the General Secretary of the American Section, Mr. James S. Perkins, and Mrs. Kathrine Perkins, who flew from the United States especially to attend.

The Convention officially opened on the 26th December; after the delegates had been welcomed to the Indian Section Headquarters by the General Secretary, the President introduced the Guests of Honour and the Officers of the Society to the members. He then delivered his Presidential Address in which he stressed particularly the value of the work of the United Nations for World Peace, and the necessity in India for Hindu Theosophists to enter to make a bridge between Muslims and Hindus. He concluded with the affirmation that all men possess one divine heritage without distinction of race, creed, sex, caste, colour or social position, and the work of each Theosophist and Lodge is to be a centre of intense Understanding and Brotherhood.

Messages of greeting were received from many Sections, Lodges and members throughout the world, and these created a feeling of friendliness and unity which gave the Convention a truly international atmosphere. At the close of his address, the President hoisted the Theosophical flag over the Indian Section Headquarters Building and this remained flying during the whole course of Convention.

Five Convention Lectures were delivered, as follows: (1) by Mr. C. Jinarājādāsa, "Religion, Science, Philosophy—What Next?"; (2) by Mr. N. Sri Ram, "The Theosophy of Life"; (3) by Srimati Rukmini Devi, "Art in National

Life"; (4) by Mr. James S. Perkins, "Open Immortal Eyes"; and (5) by Mr. Rohit Mehta, "Between Two Worlds". These attracted a large number of the public in addition to the delegates. Each lecture struck its own particular note and showed a different approach to the great problems which confront mankind and the solutions which Theosophy offers.

Each morning the Prayers of Religions were recited in the sacred languages by members of the various faiths, including Hindu, Parsi, Jain, Hebrew, Buddhist, Christian, Islamic and Sikh. After this the members repeated together after the President the invocation "O Hidden Life!"

The Indian Section held its Convention during the same week and this was formally opened by the President on the morning of the 27th December. A splendid report of the previous year's working was given by the General Secretary.

The General Council of the Society met twice to transact its official business. This included the adoption of the audited accounts and the budget for the coming year and certain changes in the constitution. An important resolution passed by the General Council, at its session held on 31st December, at the proposal of the President is as follows :

"As all members of the Theosophical Society desire earnestly to establish World Peace as a realization of Universal Brotherhood, the General Council of the Theosophical Society recommends all Lodges throughout the world to be informed of the work of the United Nations.

"And the Council further suggests that one meeting each year be devoted to describing the work of the United Nations towards ushering in the era of World Peace and Brotherhood."

A symposium, at which prominent members spoke, covered the question of the work of the Theosophical Society, and many interesting viewpoints were presented.

Many other meetings of various kinds were held including the Theosophical Order of Service, Besant Centenary meeting, Order of the Round Table, League of Parents and Teachers, Conference on Theosophical education, Indian Federation Workers' meeting, T.S. Islamic Association, Conference on Indian Reconstruction, Bhārat Samāj public meeting, and the Ritual of the Mystic Star.

The Young Theosophists were well represented and, in addition to the All-India Federation meeting, the World Federation of Young Theosophists met under the presidentship of Srimati Rukmini Devi and reported a year of renewed activity after having been dormant during the war period.

Five art evenings were presented for the entertainment of the delegates and these were all a great success. The Vasanta College and the Besant School connected with the Indian Section Headquarters assisted the residents in these programmes, which were much appreciated.

The Bhārat Samāj puja was performed in the Hindu temple every morning at 6.45 a.m., and on Christmas Day a service of the Liberal Catholic Church was performed in the Headquarters Hall by the Rt. Rev. C. D. Shores, the Sermon being preached by Mr. C. Jinarājādāsa. About two hundred members attended.

The public lectures and art evenings as well as some of the smaller meetings were held in the large amphitheatre, once a pond, which had been filled up and which can accommodate nearly two thousand. Some of the smaller meetings were held in the beautiful Headquarters Hall of the Indian Section. The weather was kind and although some evenings were cold the days were pleasant and sunny.

The needs of the members were well taken care of and in addition to Western and Indian style arrangements for meals, a restaurant was conducted by the Besant Theosophical School and provided refreshments for delegates between

meetings. This was a centre of social activity and a happy meeting place for all.

The Convention was formally closed by the President on the 31st December. The General Secretary thanked the various workers who had assisted in making the Convention a great success and particularly mentioned the President for his fine leadership. Mrs. Perkins brought greetings from the United States, and at the request of the President gave a short description of the work of the League for American Womanhood of which she is a member. Miss Mary Graham representing the New Zealand Section also gave greetings. In his valedictory address the President pointed out how when we all meet together nationality is forgotten. We are all united in the service of mankind in the light of the great Wisdom. The Theosophical Society founded seventy-two years ago is now working in over fifty countries in the world trying to create World Brotherhood. In his concluding remarks he said: "And so my brothers, as we close the Convention, we cannot close our work for the love of God and for man's service. We merely pass on from here, but in the meantime we have worked well. We have established World Peace a little stronger in the world today because we have come from so many parts of the world and worked together as brothers."

HELEN ZAHARA

I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have.

ABRAHAM LINCOLN

Woman as Force in History, by Mary E. Beard, Macmillan, N. Y., pp. 369, price \$3.50.

This is an extremely valuable contribution to the subject of woman's place in world affairs. Challenging as it does the almost universally held opinion of woman's subjection throughout the ages, the authoress points to many a period of world history, in which women have played a dominating part in shaping the destinies of man, and contends that in all fields of human endeavour woman has proved herself the equal of man not only in power and subtlety of thought, but when necessary in courage and endurance in physical effort. From this thoughtful and impartial examination both of past history and of the recent upheavals, she proceeds to ask the following question so vital to us all: "What was and is to be the significance of this upheaval for the relations of men and women?" In her final summing up, she draws out the lesson that only in the equal partnership and co-operation of both men and women can a real civilization, *i.e.*, the true happiness and wellbeing of humanity, come into being.

A. L. B.

Some Tasks for Education, by Sir Richard Livingstone, Oxford University Press, pp. 98, price 5sh.

This small book contains the substance of four lectures given at the

University of Toronto, Canada, by Sir Richard Livingstone, President of Corpus Christi College, Vice-Chancellor of the University of Oxford, one of the foremost leaders in education in Great Britain. In his own words, "the first lecture raises questions about the education required to prepare us to live in the modern world, and calls attention to necessary equipment which is often overlooked."

He points out the evil of an over-crowded curriculum. "Over-crowding in education, as in housing, means ill-health, and turns the School into an intellectual slum." It is most interesting to find that Sir Richard turns to Plato and to the civilization of Greece for aid in considering the problem of true education. "It is not our material civilization that is defective . . . The barbarians are ourselves. The real problem is to humanize man, to show him the spiritual ideals without which neither happiness nor success are genuine or permanent, to produce beings who will know not merely how to split atoms but how to use their powers for good. Such knowledge," he says, "is not to be had from the social or physical sciences."

The third lecture deals with education for a civilized democracy and emphasizes that we live in an era of the greatest social change in modern history—the rise of the common man, into whose hands unlimited power to

rule has been placed, through extension of the suffrage. This has given man political democracy, but Sir Richard considers this merely the stage arrangement preceding the play and that so far the players have little idea of what the play will be. We have to create a democratic civilization, and it is here that he turns to Athens where the ordinary people enjoyed the arts and took part in refined discussion of ideas.

The concluding chapter is on speaking the truth, and here again Sir Richard prescribes associating with the great Greek thinkers. He quotes Plato: "Truth is beautiful and enduring." This is an important book because the training of character is seen to be of higher value than a mind congested with theories and facts of political and economic sciences. M. G.

An Australian in India, by the Rt. Hon. R. G. Casey, Hollis & Carter, London, pp. 120, price 3/6.

Mr. Casey in this book approaches a special problem and deals with events very close to us in time. Although written in 1946 part of the closing chapter is already out of date. He gives us his conclusions drawn from his experience as Governor of Bengal for the two years 1943-1945. This book is very readable and although one may not always agree with Mr. Casey, yet one gains much factual information.

The reason for the heavy British indebtedness to India at the close of the war, for instance, deserves to be more widely understood. It is clearly explained by Mr. Casey how and why India was one of the few countries in the world to come out of the war richer than when it began. Part of this money can and should be used for the development of India. Mr. Casey's plan for India would be to concentrate on agriculture. "I believe that the spear-point of the attack should be irrigation, drainage and river control... Irrigation, to enable farmers to farm better and more profitably, is the basic necessity of India. I believe it should be tackled before education, even before public health, and most certainly before any attempts to force large-scale industrialization on a country that is not ready for it." (pp. 98-9)

In the last chapter Mr. Casey deals with a united *versus* a divided India and gives his estimate of the work of Mr. Gandhi. E. W. P.

Zen Buddhism, by Alan W. Watts; *The Huang Po Doctrine of Universal Mind*, trans. by Chu Ch'an, 2s. 6d; the Buddhist Society, London.

Religion is conditioned by geography, and so long as the derivative has some resemblance to the source there need be no quarrel over differences in modes of worship or about words and phrases in terms of local history and tradition. It is

a sufficient tribute to the Teacher that his Word has carried across dim distances of Time and Place and still has potency over men's minds.

The austerities of Hinayāna Buddhism were unpalatable to the unpuritanical Chinese mind which had accepted Confucianism as a guide for everyday life, and Taoism when confronted by the deeper problems of existence. However a system which offered through *Dhyāna*, or Contemplation, a means whereby the unpleasant realities of life could be resolved into the "present moment" and their harshness reduced by "no-assertion" (Wu-wei), appealed to the Chinese temperament. Thus that variety of Buddhism preached in China about A.D. 527 by Bodhidharma, himself rather an apocryphal figure, superseded the older and more authentic version of Buddhism which had existed in China from about the first century B.C.

"There's no escape by trying to escape. One does what one has to do." A sort of fulfilment of one's allotted destiny—excellent advice to philosophers but apt to be interpreted wrongly by the un-thinking. But in China Zen exerted a great influence on philosophy, art and culture in general. Mr. Watts, who has written and lectured on this subject for nearly a quarter of a century, has explained clearly what Zen Buddhism is in the space of twenty pages. I

must take exception to the view that is becoming increasingly popular with some exponents that the Buddha passed on any secret teachings to his disciple Kāsyapa or any other. More than once the Buddha has reiterated: "Only to a woman in love is secrecy natural." The *Dhyāna* or Zen Buddhism is attributed to Mahā Kāsyapa who passed it on to a line of patriarchs of whom Bodhidharma was one.

"During the life of the Sixth Patriarch," according to Mr. Chu Ch'an, "the *Dhyāna* sect split into. . . the Northern and Southern branches." The most important of those who taught the doctrine of "sudden Enlightenment" as against the gradual enlightenment of the Bodhidharma school, was Hsi Yun who lived on a mountain called Huang Po, thus bringing into existence the Huang Po Sect. According to Hsi Yun it is wrong to shut out from the mind with an effort what is undesirable. Distinctions between what is "common" and "holy" will prevent you from gaining "sudden Enlightenment". "Thought should spring from a state of utter detachment." This approximates to Yoga teaching as expounded in our day by Sri Aurobindo. But "the mind has to be prepared for it through *Dhyāna*". Mr. Chu Ch'an has brought to bear upon his translation of a text of P'ei Hsiu much scholarship and a liberal mind. J. V.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

FEBRUARY 1948

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The President, Mr. C. Jinarāja-dāsa, returned to Adyar from Benares on 6th January after attending the 72nd International Convention of the Society. He was accompanied by Mr. James S. Perkins, General Secretary of the American Section and Mrs. Perkins, who had flown from the United States especially to attend the Convention.

The Vice-President, Mr. Sidney A. Cook, and Mrs. Cook arrived in Adyar from the United States on 27th December 1947.

In lovely weather, amidst the beauty of Adyar, one hundred and twenty-five delegates attended the Support Convention held during Christmas Week. The Christmas Tree for over 500 children of workers on the estate, held on the 24th, was a good beginning. The Christian

festival was celebrated with carols and Solemn Benediction on Christmas Eve and a special Christmas Day service. The Hindu Bhārat Samāj Puja was performed each morning. The Ritual of the Mystic Star and the daily Prayers of the Religions helped in the expression of the unity of all Faiths.

The Support Convention was opened on 26th December by Dr. G. Srinivasa Murti, who read the Presidential Address which was being delivered at the same time by Mr. C. Jinarājadāsa in Benares. The keynote of the Support Convention was Changing Values. A public lecture was given by Mrs. A. L. Berry, who took as her subject "Woman in the New Age," and Dr. James H. Cousins gave a lantern address on "South Indian Architecture and Painting".

December 27th was Youth Day and was arranged entirely by Young Theosophists. Representatives of many youth organizations of the City of Madras participated in a Symposium, "Youth's Part in the World Scheme".

The Vice-President, Mr. Sidney A. Cook, arrived in time to give a very beautiful and impressive closing address on 28th December.

In Madras during Christmas Week the All-India Women's Conference was held, many delegates being present. This is of particular interest to Theosophists since one of the Society's members, Mrs. Margaret Cousins, who now resides at Adyar, was, with Dr. Besant, one of the founders.

The President has commenced a weekly series of lantern addresses in Adyar under the general title "The First Principles of Theosophy"; also a series of talks on "The Ancient Religious and Philosophical Background of India," and a weekly meditation by members "to help India".

Burma

At the Independence Day Celebration meeting held by the Theosophical Society on the 4th January 1948, the following resolution was passed and forwarded to the Provisional President of the Union of Burma: "Members of the Theosophical Society in Burma, on this day of Burma's Independence, felicitate you

and your associates on this magnificent accomplishment. In this triumphant hour, may success crown all your labours, and, under your wise leadership, may Burma take her rightful place in the comity of Nations."

England

The Annual Report shows a year of steady progress in all Departments of work. The Federation Conferences have been well attended, and the majority of Lodges are now undertaking propaganda lectures as well as members' meetings and study courses. The presence of the President in the Section for several months has done much to invigorate the work and to strengthen the members in their efforts for the cause of Theosophy. Also Mr. N. Sri Ram has been in England on a visit and attended some of the Federation Conferences. A public meeting at which Air-Marshal Lord Dowding spoke attracted a large audience. Special work has been done in connection with the appeal for the abolition of the death penalty, and the work of International Correspondence has been further extended. At the beginning of the year the National Council sanctioned a poster and roof-card campaign in the London underground railways advertising the Headquarters Library and public lectures. The Publicity Department has also issued several

new booklets and leaflets in preparation for the reincarnation campaign plan for autumn and winter throughout the country. There has been a net increase of 89 members over the previous year making a total of 3,783. Five new Lodges were chartered and two were dissolved. The Library has attracted more outside subscribers, and monthly teas have been started with well-known authors giving lectures. For the first time in nine years it was again possible to hold a Summer School and this was conducted in a Conference House at High Leigh, Hoddesdon, Herts., about thirty miles north of London. In each of the two weeks there were nearly 140 residents as well as a number of visitors. Sixteen lectures were given and there were four study group meetings simultaneously, four times each week.

On the 17th November Mrs. Josephine Ransom celebrated the golden jubilee of her membership in the Theosophical Society. She has given 50 years of continuous service in many parts of the world and *Theosophical News and Notes* pays a tribute to her great contribution to the cause of Theosophy.

The League of Healing composed of English members has called attention to the opportunity for service offered by the B.B.C. at the minute when Big Ben strikes the hour of 9 p.m. The Big Ben Council has inaugurated the use, every night, of

the Silent Minute devoted to definitely positive thoughts to the world which will convey peace and goodwill to all mankind.

The Theosophical Research Centre is drawing attention through the Race Relations Group to the duty of all Theosophists, under the First Object of the Society, of promoting brotherhood between races. The colour problem in America, the conflict between Jew and Arab, the discrimination against Africans and Indians in South Africa, all show the importance and urgency of this aspect of our work, and it is hoped shortly to form a Lodge to be devoted to it.

Norway

Visits from Theosophical lecturers from abroad have given an invaluable stimulus to the work; a number of people have paid visits culminating with the President's arrival. There are 122 members and 8 Lodges in the Section.

Portugal

This Section has 10 active Lodges and during the past year membership has increased. There have been important changes in the Executive Council, and some Young Theosophists have been appointed members for the first time. The quarterly Bulletin continues to be published regularly.

Greece

In Greece the Society has been working in new quarters, where regular meetings of the Lodges take place. They have received from the European Federation a contribution towards the upkeep for which they are most grateful. They have also received assistance for their bulletin and books for their Library. During the year there have been 8 active Lodges and 273 members, a gain of 9.

Germany

The members have worked under many difficulties in the form of hunger, lack of fuel, light, suitable rooms for meetings, paper and books in the German language, and during the winter some Lodges had to stop their meetings because there were no trams or buses. Despite all this the membership has increased by 132 and now stands at 304.

Lodges have reported meetings for members only and also for the public. Lack of Theosophical literature in German is hampering the propaganda work but a typed circular letter goes to all the members. The help given by the members in various parts of the world has been most wonderful and encouraging, and especially appreciated has been the invitation to children of German members to stay in Sweden for six months. This has been in remembrance of Dr. Besant's

Centenary. With the help of the European Federation the Library has been reopened and in Bavaria the National Society has been licensed so that work can go on freely in the British and American zones.

Netherlands

In August there was a Dutch Round Table Camp which was followed by Theosophical Workers' Week when the subject was "Approach to Spiritual Reality". Mr. N. Sri Ram from Adyar visited Huizen for ten days and lectured to members and friends there and in other parts of Holland. All were impressed by his capacity to present his thought not only in scientific but in religious and Theosophical idiom, thus appealing to many different temperaments. It is encouraging to note that since the President's tour new members have been coming in at the rate of 1 or 2 every three days. The work is hampered by lack of accommodation at Headquarters, for the buildings are not yet restored to the use of the Society.

Italy

The Italian Section held its thirty-fourth Annual Convention in Rome in July, with Mr. Jinarājadāsa presiding. The present 33 Lodges were all represented by delegates, and many members were present.

A strong resolution calling upon Theosophists to set an example of

purity and dignity in the personal life and to protest against the corruptive influences at work in the press and in other literature was adopted along with other resolutions. A large public audience listened to the President's lecture in Rome, and later his lectures in Florence, Venice and Genoa were attended by distinguished members of the public.

Austria

The Austrian Section is having great success in its work. Public lectures have been held weekly in Vienna and Graz, and the periodical *Adyar* has been well received. Recently it became possible for the Section to found its own Theosophical Publishing House, which has brought out its first two publications. Two new Lodges have been added during the year. The General Secretary speaks with gratitude of the relief work done by the American Section, which has sent more than 650 packages of food-stuffs and shoes and clothes. With this assistance, the members felt able to spend as much money as they can spare from the Sectional Relief Fund for a new Headquarters in Vienna. Thus it was possible for them to hire a beautiful little hall together with piano for their public lectures, to buy 64 new chairs and to establish a Library. Thanks to the help of the European Federation and the English and American

Sections,¹ books are now available in German and English for the use of members. There has been an increase of 34 members during the year.

Hungary

The Section has made a great step forward in its work during the past year and there has been an increase in the number of enquiries from different people. There are 37 new members, who joined during the year bringing the total membership up to 191 with 7 active Lodges. Of these 11 are young people who have joined the Young Theosophists and are now working with them. The Youth Lodge has become an important factor in the life of the Section, its members being enthusiastic, and studying, helping and organizing in and outside the Society.

The general meetings at Headquarters have continued, and during the summer the practice of having two lecturers on the platform was used. One of these introduces the subject for about ten minutes, followed by free discussion, short talks of not more than five minutes each, and concluding with a short résumé by the second lecturer. These meetings give opportunity to many to express their opinions and also to discover new speakers. In order to keep contact with the country members, besides the bi-monthly *Theosophical News*, notes made of the lectures are sent to them with a short report of the

happenings at Headquarters. One of the younger members sends monthly letters to all members in the Province. The regular magazine, also edited by one of the younger members, contains almost all the Watch-Tower notes of the President, national and international news and articles either original or translated from THE THEOSOPHIST or other Theosophical magazines.

India

The Bombay Theosophical Federation held its annual sessions from 11th to 13th of October. These were well attended by members.

In Bandra members gathered for the formation of a new Lodge to be called the "Centenary Lodge". The credit for the formation of this is due to the organizing ability of Mrs. Mehra Dhalla, Secretary of the Bombay Federation, who has in addition started at least two new Adult Lodges and two new Youth Lodges in Bombay.

On 6th January, at the Theosophical Colony, Juhu, Bombay, there was opened the Besant Montessori School.

Colombia

News received from this Section shows that the members have had various difficulties, but in spite of this they were able to gain 48 new members during the year.

Mexico

We are happy to greet the appearance of the first Theosophical magazine to be published in Yucatan. *Theosophy in Yucatan* is edited by Lodge Merida and in its first issue the editors send greetings to all their fellow-workers in Mexico and abroad.

Besant Centenary Booklet

There was a splendid response to the suggestion from Adyar that the Besant Centenary Booklet be distributed to every member throughout the world.

So far as is known thirty-one countries participated and there are probably some from whom we have not yet heard. Twenty-four countries printed for themselves or in co-operation with others who use the same language. Seven requested supplies from Adyar. On account of governmental restrictions one country was not permitted to participate. For similar reasons one distributed in a portion of the country only, and mishap prevented one.

So thirty-four countries are accounted for in this world-wide sharing of the inspiring messages of Dr. Besant to members. Moreover, the uniform style of the booklet was adhered to although in many languages—a physical symbol of the co-operation of the Society Dr. Besant did so much to develop into a unity of brotherhood embracing the world.

THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Fru Eva Ostelius	Ostermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	371 Queen Street, Auckland C. 1.	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Bulletin Théosophique ; Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Bollettino Mensile.</i>
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstra Be 14/III, Oberbayern, Amerikanische Zone	...
1905	Cuba	Señorita Maria G. Duany	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	<i>Revista Teosófica Cubana ; Theosofia.</i>
1907	Hungary	Selevér Flora úrno	Báró Ljphay-utca 9, Budapest II	...
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1908	Russia	...	...	...
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>The Link.</i>
1910	Switzerland	Mlle. J. Roget	Rue Carteret 6, Geneva	<i>Theosophical News and Notes.</i>
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>Ex Oriente Lux.</i>
1912	Netherlands India.	...	...	<i>L'Action Théosophique.</i>
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	<i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscars gt 11, I, Oslo	<i>Norsk Teosofisk Tidsskrift.</i>

* Reverted to Presidential Agency.

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

* Reverted to Presidential Agency.

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

Canadian Federation

(attached to Headquarters) ** Mrs. Elsie S. Griffiths ** 671 Richards St., Vancouver, B. C. ... *The Federation Quarterly*.

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

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

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

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