

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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



THE THEOSOPHIST

ON THE WATCH-TOWER

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

A REQUEST has come to me to speak as editor of *The Theosophist* against capital punishment, *i.e.*, death by hanging, decapitation, electrocution or shooting for certain crimes. The protest is raised because, after the Nuremberg trials, eleven Nazi leaders were condemned to the gallows and were hung, one anticipating his death by an hour and a half by swallowing poison. While the correspondent does not in any way gloss over the crimes, the statement goes on to say :

**Hanging for
Murder**

If the One Life means *anything at all* to us, then surely we must learn to associate ourselves with the guilt of the wrong-doers, however terrible their actions may have been, even as we strive to identify ourselves with the redemption efforts of the Saviours of humanity. The One Life does mean unity with the lowest as well as with the highest. . . . If we are really determined to find ways of remedial treatment for criminals, then the means, eventually, will be accomplished, and those of us who are proud to be members of such an international society as the Theosophical Society can, *if we will*, raise a protest throughout the world (even if at present it may be "a voice crying in the wilderness") to refute the ideas implicit in "capital

punishment", which is a denial of the unity of life, and of the Brotherhood of Man.

Words and phrases can lead us into error unless they are understood exactly and applied exactly. An instance of the common practice of hasty application of phrases is that above concerning the Oneness of Life. Because LIFE is One, and low and high, the criminal and the law-abiding citizen are all bound by bonds of Universal Brotherhood, I cannot see the application of the truth to include "we must learn to associate ourselves with the guilt of the wrong-doers". Undoubtedly every one of us in each community, owing to the lack of a sense of duty to our "neighbour", and especially in not caring to know how he grows up from a child, how later he works and in what conditions he lives, is partly responsible to the criminality in our communities. But can this mean that I must stand in the dock by the brutal and callous murderer and say to the judge, "I committed the crime with him; my hand held his hand as he killed; if he is to be punished, you must punish me too"? If we proceed on such an application of what is the "One Life", civilization will come swiftly to an end. Of course it is an axiom that our sense of humanity does include the lowest as well as the highest. Yet while all are brothers, there are some very young brothers who have just lately stepped out of the animal kingdom, who care nothing for our notions of Brotherhood, and who want only what they want and care nothing for the laws that must hold a community together for safety and advancement. Every civilization needs a code of laws. That these may be bad or unjust does not invalidate the principle that laws are necessary.

I desire next to deal with the idea implied in the sentence "those of us who are proud to be members . . . can, *if we will*, raise a protest to refute the ideas implicit in capital punishment". Many a devoted Theosophist often asserts,

“the Theosophical Society must do this, must protest,” without realizing that the Society cannot, as such, commit all the members of the Society into any one line of action. All members of the Society, usually called “Theosophists” because of their membership, do not think alike; no one group can (though it often does) say, “we Theosophists hold, the Society stands for”, and so on. To take an instance, many an inquirer who would join the Society is held back because vegetarianism is so insisted upon as the only right way of living that he thinks that because he eats flesh there is no room in the Society for him. The public has received the idea that all Theosophists are vegetarians. An erroneous idea certainly, but one due to over-zealous proclamation of vegetarianism as the one and only gospel of a spiritual life. Theosophists are apt to forget that neither H.P.B. nor Colonel Olcott was a vegetarian, and yet their fish and flesh eating did not prevent the “Masters” using them as their agents. And *all* vegetarians forget what Jesus Christ said:

Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man.

For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.

These are the things which defile a man.

Similarly it is taken for granted that *all* Theosophists are anti-vivisectionists, are against all forms of inoculation. The vast majority of Theosophists are against vivisection; but probably many accept inoculation—indeed they have to, if they propose travelling to certain countries. The point at issue is neither anti-vivisection nor anti-inoculation; what some members of the Society need to realize is that there are many members, devoted Theosophists, who are doctors faced with the baffling problems of human suffering (in a way the platform propagandist is not), who feel that their first duty is to relieve suffering with every possible drug they can

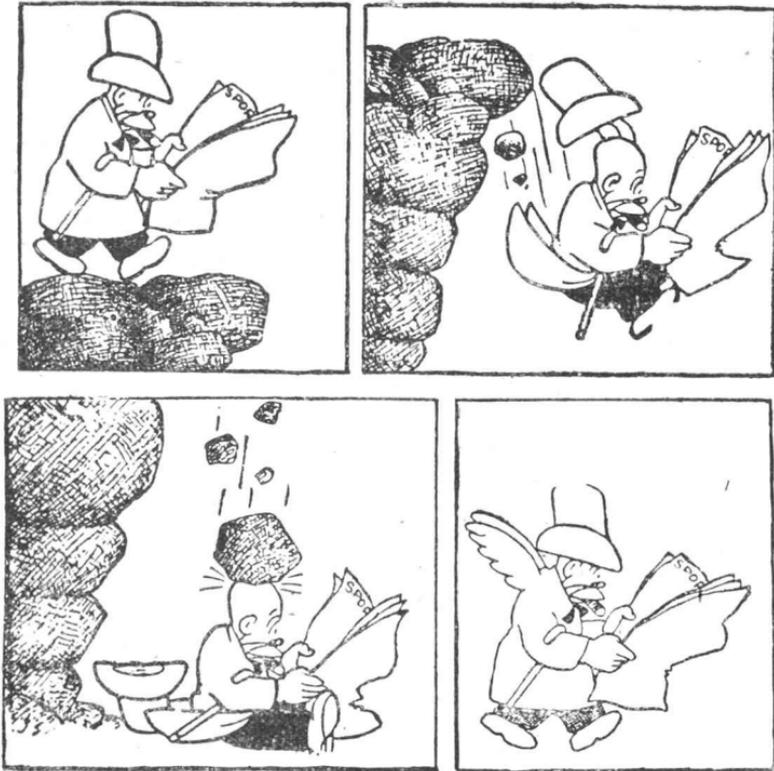
obtain. They know that horrible as has been and is experimentation on animals, certain remedies have been discovered and do give swift results, and if a sufferer is to be helped these remedies must be used. We are not here discussing whether this produces a cure or not; only, that all Theosophists do not subscribe to all creeds or solutions offered by some Theosophists for the betterment of man. The only statement which can well be construed as "Theosophy says" is that made in December 1924 by the supreme authority of the international Theosophical Society, its General Council composed of the heads of the National Theosophical Societies throughout the world. It bears the title "Freedom of Thought" and has appeared in every issue of *The Theosophist* since then. This declaration can be said to be the united voice of the Theosophists everywhere.

It is a strange and incredible "footnote" to the evils of capital punishment that one German general who was condemned to life imprisonment appealed that his sentence might be changed to capital punishment. At any rate for him, capital punishment was preferable to long and miserable years in prison.

The fundamental basis for the need of abolishing capital punishment is that it is ineffective and futile, that is, from the Theosophical standpoint. From the standpoint of statistics, it is recognized that capital punishment does not deter men from crimes of murder. There are certain facts discovered in clairvoyant investigations which give a basis to the thesis that capital punishment is ineffective as a remedy to safeguard the community. These facts prove that a man after he has been so punished is exactly the same as he was before death. True that we have removed him as a plague-spot from the physical plane. But he is nevertheless a plague-spot on the astral plane, and with his thoughts of hatred not infrequently obsesses some weak-willed man or woman and drives such to the same kind of crime. A man because he

has put aside his physical body is in no manner different. He has the same temperament, the same likes and dislikes, and the same interests. This fact has been intuitively discovered by a cartoonist who illustrates it better than a long Theosophical lecture; many years ago I found the cartoon in a South American newspaper.

DON PANFILO



Don Panfilo, "Friend to all men," was addicted to heavy smoking and was particularly fond of his sports page. The cartoon shows what happened to him, and how, when in the invisible world he adds a pair of wings, he still "carries on" with his cigar and the sports page.

The whole conception of punishment, to deter others from committing the same crime, is merely finding the easiest way out of a crucial problem, not necessarily the right way. It is true that certain penalties do deter some from committing crimes; but so far as the one who is punished is concerned, even to sentence him to life imprisonment changes nothing in his character fundamentally, except perhaps to break his will power to stand against the shocks of life when he is released from prison. In the case of some hardened criminals, the result is greater determination than ever to avenge themselves on the community.

Little by little the idea of remedial punishment has come in, though how any punishment can be remedial is not obvious. Some years ago in Mexico a group of lawyers proposed that the law should be so amended that, before the judge gave his sentence, he should ask for a medical report concerning the antecedents of the prisoner, particularly what was his environment which made the anti-social behaviour likely or inevitable. In the ideals of juvenile courts developed by the late Judge Lindsay we have the same true principle of remedy. The young offender is not punished but is put in charge of an elder, a probation officer or some other elder, who will keep an eye on him and try to guide him. It is on this principle that there are the Borstal institutions, which are not prisons, though the offenders are held as in a concentration camp, but where however in various types of occupations they are taught to get away from the effect of the environment which made them break the law. There are dozens of ways in which the laws regarding offenders have to be modified, in the light of the facts which Theosophy reveals.

Capital punishment was abolished as long ago as 1870 in Holland, then later in Italy, Norway and Sweden. It has been abolished in some of the Cantons of Switzerland,

Portugal abolished it, but has reintroduced it. Italy has reintroduced it for certain crimes. In some States of the United States it has also been abolished.

Perhaps the most remarkable experiment in remedial treatment is that in Mexico, attempted also by Peru, Brazil and San Salvador. Those who have to deal with prison administration had noted that the most severe disciplinary castigation for many men was to be deprived of conjugal life. Therefore, for good conduct, and under definite conditions exacted from both the wife and the husband, conjugal life is permitted periodically in special cells in a wing of the prison. The writer on the subject in Cuba's well-known monthly *Ultra* states: "Above all, results of undoubted therapeutic and prophylactic value against psychic disturbances, which result when deprived of conjugal life, have been noted." All well-informed in psychoanalysis will agree.

* * * *

Newton's tercentenary fell in 1942; the Royal Society had a simple commemoration then in London, owing to war conditions in Britain. In July of this year was a fuller celebration, at a meeting of 140 delegates from various academies of science. The oldest delegate present was the famous German scientist, Max Planck, aged 88, announced as of "no country"; his son was imprisoned and later executed by the Nazis. Professor E. N. da Andrade, F.R.S., gave the memorial lecture, in one part of which he stressed the fact that Newton did not reject alchemy. Newton had perhaps a faraway intuitive glimpse of the atomic bomb, for he wrote:

Because the way by which mercury may be so impregnated, has been thought fit to be concealed by others that have known it, and therefore may possibly be an inlet to something more noble, not to be communicated without immense danger to the world, if there should be any verity in hermetic writers.

“ I feel,” said Professor da Andrade, “ that Newton derived his knowledge by something more like a direct contact with the unknown sources that surround us, with the world of mystery, than has been vouchsafed to any other man of science.”

It is interesting to note that as long ago as 1883 the Adept K.H. dealt with this same problem that some of the greatest discoveries of science are not the result of scientific induction. His words are as follows :

Let your exact science, so proud of her achievements and discoveries, remember that the grandest hypotheses—I mean those that have now become *facts* and undeniable *truths*—have all been *guessed*, were the results of spontaneous inspiration (or intuition)—never those of scientific induction. This can scarcely be denied, since the entire history of scientific discovery is there, with hardly one or two exceptions, to prove it. Thus if Copernicus, Galileo, Kepler, Newton, Leibnitz, Crookes (even this latter as may be proved) have one and all *guessed* their grand generalizations instead of arriving at their discovery by long and painful labour, then you have in this a series of truly miraculous acts. The colossal generalizations of the ancients coupled with the paucity of their real data—generalizations that have reached us as incontrovertible axioms—are so many witnesses testifying to the untrustworthiness of our physical senses and modes of induction. The physical Law of Archimedes was not accumulated little by little—it sprung into existence suddenly—so suddenly indeed that the Philosopher who was enjoying his bath at the time, sprung out of it and rushed about the streets of Syracuse like a madman, shouting “*Eureka, Eureka.*” When Sir H. Davy suddenly discovered Sodium by decomposing moistened potash and soda by the help of several voltaic batteries, he is said to have given vent to the most extravagant delight, jumping and hopping about his room on one leg and making faces at all who entered. Newton did not discover the law of Gravitation, that Law discovered him, dropping a visiting card as it were on his nose. Whence these *sudden* inspirations, these sudden rents of the veil of gross matter? ¹

C. JINARĀJADĀSA

¹ *The Paradoxes of the Highest Science*, by Eliphas Levi, with footnotes by E. O. (“ Eminent Occultist”, a pseudonym adopted by K. H.)

WANTED—A NEW MESSAGE

By LOUIS B. BALL

THEOSOPHY has profoundly affected the lives of many, many men and women, who know for themselves that life is One, when they look into the eyes of their neighbours of any race, colour and creed, who know for themselves that there is a plan, a scheme, a design which is, for man to strip himself of all forms of selfishness and merge into the Eternal Life and Light. Logic and reason would dictate that there are such men who through the ages have thus stripped themselves of all forms of selfishness and merged with the Eternal Life, and are facilitating the growth of their ignorant and erring brothers towards their goal, and that these constitute the Elder Brothers, the Inner Government of the world, the White Lodge.

Being thus firmly established in these convictions by the weight of logic, reason, observation and inner responses, many of us are terrified at seeing how at this stage of human growth a few scoundrels and sadists were able to start a movement aimed at enslaving the world, exterminating masses of mankind in huge concentration camps, torturing, burning in large incinerators, burying alive, using all sorts of fiendish devices for physical and mental pain. And so we ask with sinking hearts, Where is the Inner Government of the world? It is Karma, some will say, but there should be rhyme and reason to Karma also.

The Secret Doctrine speaks of the Lipika, the Lords of Karma, the adjusters of Karma, but in our limited understanding this is not adjusting Karma, it is fiendishness

of the vilest sort. Thus we find ourselves stranded in our Theosophical reasoning.

Wanted—new message from the Elder Brothers.

COMMENT BY C. JINARĀJADĀSA

The writer of "Wanted—a New Message" asks for a *new* message from the Elder Brothers. In the past history of mankind Gautama Buddha proclaimed that thoughts of love should be radiated to all the world by the man of goodwill. Jesus Christ proclaimed, "Forasmuch as ye have done it to one of the least of these My brethren ye have done it unto Me." Nowhere is it on record that He intended by the phrase "My brethren" only those who are baptised in His name. The proclamation of the Teachers of India throughout the ages has been of charity and pity to all, including the animals.

How can there be any "new message" from any Elder Brother to supercede what has been said? What is needed is not a new message but a new Messenger, One who through the radiating power of His Wisdom and Compassion will, as He speaks the old message, make it appear as new to modern ears. If mankind has become deaf to the old message, it is only because men have carelessly or wilfully been led away by their selfishness to forget the most important truths of their eternal life.

A reference is made to the Lords of Karma, but as if all the horrors that have happened, the adjustment—for it must be a karmic adjustment—is a "fiendishness of the vilest sort". It is not the Lords of Karma who decree fiendishness; they are the adjusters of the Karma of nations and individuals. But as Karma descends on the individual, or collectively on a nation, the reaction to that Karma is left to the freewill of those concerned. Everyone of us has behind him a terrible

record of accumulated Karma created through evil deeds in hundreds of past lives. We little realize with what *tenderness* the Lords of Karma allow only a little of it to come into our life, so that we shall not be swept utterly away by the avalanche of the evil done by us. This hidden side of facts was well described by the late Dr. Weller Van Hook, for several years General Secretary of the Theosophical Society in America, in a short sacred drama which he wrote under the title, "The Promise of the Christ's Return". As one of the characters, Seti, an Egyptian, it was my part to repeat the following lines, describing Christ's teaching:

As I see, that kingdom He would found
 Is not of this world—a realm of spirit in which would lie
 The world's redemption from those Fates which it has dared.
 Piled mountains high is the pent-up force threatening humanity,
 That returning force which man has for aye sent forth.
 Were this discharged at once man would be swept away;
 His coming makes possible a gradual discharge.
 And now are thronging to Him thousands who will aid
 In broadening life's limits for us all, and a few
 Who would join Him in His complete self-abnegation.

That describes exactly the situation of mankind's karma "piled mountains high". The coming of every great Teacher, because He brings tenderness and understanding into the hearts of men, canalizes the vast reservoir of evil, "that returning force" of Karma as it descends. Instead of avalanche after avalanche, it is floods, earthquakes, conflagrations, pestilences that Karma creates, but all an adjustment, not a "fiendishness." It is the "few"—the Elder Brothers—who bear the first shock of these returning forces; that is their Sacrifice. If may be that because it is now two thousand years since last the World Teacher moved among us, and His teachings, as those of His Predecessors, have become garbled, and priesthoods have so often erected barriers to His influence, that the channels for the canalizing have been

During these two thousand years, in my last teaching, I appeared and worked for the betterment of the human race through these channels.

destroyed. Hence World War I and World War II, with the nations involved with their systems of economics and politics and "progress", learning between the two wars nothing, of how to live, so that war shall be impossible, not inevitable.

It is never intended, while Karma is being exhausted, that the new Karma created shall be of evil, but rather that it shall be of good. But mankind being still at the beginning of its evolution (we are only at the middle point in the 5th Root Race of the 4th Round) flounders under the impetus of its animal heredity and adds heap upon heap to the old Karma. It is pitiful to contemplate today how millions of the Jewish people have suffered atrociously (necessarily exhausting their own racial Karma); and yet others are adding to the evil accumulation of the past by murder upon murder committed in the name of "Holy Zion" in Palestine. Equally tragic is what has lately happened in India in the communal riots as between Hindus and Muslims, where horrors have taken place that one never dreamed of. A new horror imitated from certain vicious elements of the West is the throwing of acid as a part of this communal rioting.

Those of us in the East who now and then experience cyclones or typhoons know that when such come, there is nothing to be done but to lash down tight every possible thing to resist the fury of the winds. Similarly when these avalanches of evil descend, it is for our tiny band of Theosophists who understand the Law of Karma to do our utmost to "stand by" the unchanging eternal principles of Universal Brotherhood. It is very hard for each of us, born as he is in a racial, religious or cultural environment, not to feel a sense of resentment, sometimes verging on great anger, when everything we hold dear is attacked by the hosts of evil. Nevertheless if we mean to be Theosophists, our action is clear; it must be to understand. A wise French woman once said: "To understand is partly to forgive."

If the horrors which the Jews have been subject to in Germany and Poland are horrible, no less have been the sufferings of the Dutch men and women particularly in Java who have been brutally ill-treated by the Japanese. It is calculated that about 50 per cent of the Dutch men and women and children in Java have died in the horrible conditions meted out to them by the Japanese. I have received letters from some who have survived, and the tale is pitiful.

There is always the Justice of God, though sometimes we may be horror-struck at the way that the Lords of Karma, who are the very essence of Compassion, have the most uncongenial duty of adjusting the evil Karma of men.

One acute element in the present tragedy is that we know all that is happening in the world because of radio, newspapers, etc. These horrors have *always* been happening. During the campaigns of Napoleon there were no newspaper correspondents to report graphically the sufferings of the people as his armies marched to conquest. I doubt not that the horrors under the leadership of Attila and Jenghis Khan were equal to those that we have witnessed in Germany ; but we have not known of these terrors. Nor have we the full records of the brutalities committed as white colonists went out from Europe to find living spaces in America, North, Central and South, to Australia and Tasmania, to Cape of Good Hope and Java, Sumatra, Celebes, Timor and other lands. Today because the world is being united by radio, the weight of a whole world's woe descends on us who have a sense of humanity. It is well that in our present life we should be stirred to our depths by the collective suffering of mankind, for it may be that each of us will then consider how each, in his own measure, has been responsible in past years by his prejudices, resentments and narrownesses for the final explosion of this karmic atomic bomb which we have witnessed.

DR. MONTESSORI AND THE CHILD

By HELEN VEALE

HUMANITY is an organic unity that is not yet quite past the embryonic stage, though its natal hour seems about to strike. We may hear much talk of the nations organizing themselves for peace and security into some Union, but Dr. Montessori emphasizes the point that the union is there, inevitably brought about by nature though consciously ignored and opposed by man, at the cost of immense suffering that can only be alleviated by understanding and co-operation. There is One Life without a second, and natural growth follows one law for development of any unit, whether a cell or a planet, a human child or civilized society.

Looked at from this point of view, the child assumes a double significance in these critical times, for not only is he the complete epitome of human evolution up to date, but he has in him the potentialities of present and future, as yet unspoiled and undistorted; and psychologists with the aid of biologists have been able to throw light on creative processes from birth onwards that build his faculties of body and mind. Understanding and aiding these natural processes, and specifically abstaining from putting obstacles of the usual sort in the way of natural growth, within a generation disease and crime could be almost eradicated within a nation. Still more, it has been found possible, with children who have been allowed to grow to the age of six in an environment of freedom and happily purposeful activity, to lead them further along educational channels by their own freely exercised will and

imaginative interest, and educationists who tried these methods have realized that in this way only can free citizens be developed for the exercise of democratic rights and duties in a civilized state.

Obedience is shown by Madame Montessori to be a sublimation of the developed and exercised will, impossible of evocation by any form of repression or denial of freedom, but needing preparation of the spirit. For children and for human groups alike it seems to her absurd to talk of freedom where there has been no preparation for its expression in an awakened and self-disciplined will. Children are found easily to thrill to imaginative pictures of the world we live in, given an insight into the mysteries of fascinating sciences, especially such as help to build a consistent picture of an unfolding Cosmic Plan, in which man has a noble part to play in co-operation with all other natural agents. Reverence for Life and its unfolding plan takes the place for them of dogmatic religious teachings that would inhibit human sympathies, and a passionate love for humanity and admiration for its long, unselfish, labours is the result of the right teaching of history. National exclusiveness and racial superiority finds little soil for growth where interest has been centred ever on human struggles all over the world, on pioneers and adventurers of all sorts, on centres of civilization with their achievements and weaknesses whereby they fell, especially on nature's oft-disclosed purpose of bringing peoples and cultures together, by violence if no other means were found, because organic unity had to come in a world that was living and One!

Only through children so taught in all civilized countries will national prejudices and cultural barriers be overcome, so that humanity can enter on its heritage of freedom and fulfil its destiny. Such is Madame Montessori's faith, learnt from the child's inner soul, to which love and intuition penetrated. Despite advanced age and many discouragements, she labours

unceasingly to share with a tormented world the knowledge which alone can bring it to peace and happiness.

Bending in reverence before the Babe, as the wisest have done before us, we can find for ourselves the full meaning of the Christ's saying, that the Kingdom of Heaven is open to man only if he seeks it as a little child. This is no mere tribute to a child's innocence, but means literally perhaps that heaven can only come on earth when a generation of men shall arise who have learnt to retain that right of entry to God's kingdom that was theirs in childhood, to keep open the doors of the spirit, while developing truly human faculties.

HELEN VEALE

MONTESSORI APHORISMS

No one has been able to foresee that the child encloses within himself a vital secret which is able to remove the veil that covers the mysteries of the human soul. In him is an unknown factor which is essential for the individual adult for the resolution of all individual and social problems.

The child who is a being in process of formation cannot expand his consciousness as he ought to, because the adult represses him.

Psychoanalysis has used a technique for sounding the depths of consciousness. This technique which has served to investigate and discover the adult, has been constituted into an obstacle for the child, because the same technique cannot be applied to the child who has no infancy to *remember*, for he is infancy.

The new born child is not only a body ready to function; he is a spiritual embryo already provided with latent psychic directing powers.

The secret concerning the soul of the child is that we cannot penetrate into it unless the child himself reveals it in the process that he goes through by building himself up. Therefore it is only the child who is able to reveal to us what is the natural mission of man.

Translated from *El Niño* ("The Child"), Barcelona, 1937.

THE WORLD AS IDEA, EMOTION, AND WILL

BY C. JINARĀJADĀSA

III. THE WORLD AS EMOTION

(Continued from page 103)

AMONG all the poets, excluding even Dante, Wordsworth of England has the keenest sense of all aspects of Nature as far away glimpses of the Idea or the Divine Mind. That "other world" is constantly breaking through his intellect and emotions into "this world". Steeped in Platonic idealism and vision, he knows whither purified emotions lead, that is, to only one goal, the Idea. Thus he sings :

that blessed mood,
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unintelligible world
Is lightened : that serene and blessed mood
In which the affections gently lead us on,
Until, the breath of this corporeal frame,
And even the motion of our human blood,
Almost suspended, we are laid asleep
In body, and become a living soul :
While with an eye made quiet by the power
Of harmony, and the deep power of joy,
We see into the life of things.

For, it is only when by the Yoga of the Emotions "the heavy and weary weight of all this unintelligible world is

lightened ” that true insight comes. It is ready to come not only through worship of God as the Transcendent Godhead or as revealed through an Avatāra or Incarnation, but also through the worship of the Immanent Godhead as revealed in Nature. Thus it happens that :

Therefore am I still

A lover of the meadows and the woods,
 And mountains ; and of all that we behold
 From this green earth ; of all the mighty world
 Of eye, and ear—both what they half create,
 And what perceive ; well pleased to recognise
 In nature and the language of the sense,
 The anchor of my purest thoughts, the nurse,
 The guide, the guardian of my heart and soul
 Of all my moral being.

“ The anchor of my purest thoughts ”. Just as God, Christ or Krishna are for some “ the anchor ” of all their Idealism, so can Nature be for others. Wordsworth feels with an inexpressible intensity that even the tiniest wayside flower is a mirror, a window, a gateway into a celestial garden, a true “ Gospeller ”—one who gives tidings of God ; and so at the end of his magnificent “ Ode on Intimations of Immortality ”—and to have an “ intimation ” of Immortality is slowly to become one with the Idea—he sings :

To me the meanest flower that grows can give
 Thoughts that do often lie too deep for tears.

There is yet one other mode or expression of Emotion which leads those capable of it near to the Idea. This mode is impersonal, and is especially characteristic of the message of Gautama the Buddha, who said never a word about the existence of God yet opened another path to mankind to come to Liberation or Salvation. One word, *Mettā*, in Sanskrit *Maitri*, is the keynote. In Sanskrit *Mitra* means “ friend ” ; the abstract noun *Maitri* means “ benevolence ”. But in the

teachings of the Buddha it means far more; it is that all-embracing Compassion towards men in which He lived during the fifty-five years of His search and of His mission. There is the famous Sutta or discourse where He explains how the "Great King of Glory", irradiates Compassion when "leaving the chamber of the Great Complex" to descend to earth.

And he lets his mind pervade one quarter of the globe with thoughts of Love—of Pity—of Sympathy—of Equanimity; and so the second quarter, and so the third and so the fourth. And thus the whole wide world, above, below, around, and everywhere, does he continue to pervade with heart of Love—of Pity—of Sympathy—of Equanimity, far-reaching, grown great, and beyond measure, free from the least trace of anger or illwill.¹

In a second place the Lord Buddha inculcates the same doctrine of tenderness:

Even as a mother, as long as she doth live, watches over her child, her only child, even so should one practise an all-embracing mind unto all beings.

And let a man practise a boundless Goodwill for all the world, above, below, across, in every way, Goodwill unhampered, without ill-feeling or enmity.

Standing or moving, sitting or lying down, howe'er he be, provided he be freed from sloth, let a man establish this mindfulness of Goodwill. For this is what men call "the highest state."²

In these days, with our modern ways of life, all this seems to be (except to Indians) just mere sentiment. Yet the spread of Buddhism, a religion that propounds no worship of any God, proves that Mettā or Compassion has been not only the equivalent of the worship of any Saviour, but a force in the world to inculcate a universal peace, harmony and tenderness to all that lives—angel, man, beast, bird, fish and insect—but has also given man that certainty as to his

¹ Mahāsudassana Suttanta, translated by T. W. Rhys Davids.

² Metta Sutta, translated by F. L. Woodward.

Immortality and Eternity which only a ray of Eternal Truth can give.

And so, Love, human Love in its ideal forms, *Bhakti* or Devotion to God, the worship of Nature, and the capacity for Compassion all lead us along their several paths to one goal, the Idea. But to come to this Realization, one thing is essential: "to kill out the self". The lover must disappear before Love can appear; the Bhakta must disappear before *Bhakti* can appear; the Nature-worshipper must disappear before Nature can appear; he who irradiates compassion must disappear before Compassion can appear. Therefore it follows that the primary qualification or virtue which must be built into the character of the idealist is the spirit of Renunciation. *Sannyāsa* is the Sanskrit word; the reality of the act of Renunciation as essential to every high endeavour is thus described by Goethe:

Thou must go without! go without!
This is the everlasting song which every hour,
All our life through, sings to us.

Indeed, every man and woman who has striven for ideal deeds or realizations knows that life is a triangle of Striving, Accomplishment and Renunciation. Till the soul learns how "to grow as the flower grows", his life in Idealism is by growth in these virtues as three stages, Striving leading to Realization, and Realization leading to Renunciation. But after Renunciation begins once again a new and loftier stage in Idealism, and Striving once more becomes the idealist's theme, till after many lives he comes to Liberation.

Not the least of the many mysteries of Emotion, after it is purified of self, and soars upwards to its goal as the flame of a blast furnace surges upwards to the sky, is that there comes a stage when Emotion, so blended usually with sex ideas and feelings, transforms itself so that sex does not enter. This is particularly the case in the loftiest form of human loving, as

it was with the love which Dante offered to Beatrice. The pure soul of the beloved is contemplated upon, and the love given to her or him reveals new dimensions in Emotion. The object of love or worship (and what true loving is not worship?) passes beyond personality, and becomes an adoration, truly as Plotinus said, "a flight of the alone to the Alone". The object of sex has been achieved, which is to make of sex a spring-board, a "jumping-off place", to a state of Emotion where the physical bond matters not at all. The adoration of a mother of her child has then the same exquisite-ness as in that love of man and maid which Bridges describes. Lover to lover, sister to sister, mother to child, brother to brother, all these and other forms of Love have the new dimensional quality of a super-Emotion. So one lover who knew of Reincarnation and whose beloved had passed through the gate of death sang :

When next we meet, whether you be youth or maid,
Or we are born two sisters, or you my child,
I shall love you, with worship at your feet laid
As now. Always, "my soul's Light" you will be styled.

There are two Adepts, who have stood behind the Theosophical Society as its Watchers and Guardians. They are the Mahatmas Morya and Koot Hoomi. The former is royal, not alone by birth but also in thought and deed, imperious as if strength embodied, for in all His past incarnations He has been a Ruler and Warrior; the latter has been philosopher, scientist, priest and teacher. Each is strong, revealing the Strength of His Archetype. On a certain occasion when the Mahatma K. H. had to be absent from His physical body on lofty planes during a period of three months, when His body in its trance was carefully guarded, the Mahatma Morya in sadness for the temporary absence of His brother in the Great Work spoke of the Mahatma Koot Hoomi as, "my brother, the light of my soul". If two men, in the height of their

supreme manhood, could see in each other "the Light of my Soul", so can it be in every relation among us men and women. Sex need not vanish as between man and woman in the highest loving, but it is so sublimated till it is from Atma to Atma, not from body to body. It is this wonderful fact that was revealed by the Adept "Serapis" in a letter to H. S. Olcott in 1875 :

Know, O Brother mine, that where a truly spiritual love seeks to consolidate itself doubly by a pure, permanent union of the two, in its earthly sense, it commits no sin, no crime in the eyes of the great Ain-Soph, for it is but the divine repetition of the Male and Female Principles—the microcosmal reflection of the first condition of Creation. On such a union angels may well smile ! But they are rare, Brother mine, and can only be created under the wise and loving supervision of the Lodge, in order that the sons and daughters of clay might not be utterly degenerated, and the Divine Love of the Inhabitants of Higher Spheres (Angels) towards the daughters of Adam be repeated. But even such must suffer, before they are rewarded. Man's Atma may remain pure and as highly spiritual while it is united with its material body ; why should not two souls in two bodies remain as pure and uncontaminated notwithstanding the earthly passing union of the latter two ?

Serapis.

It is at this stage that Love becomes Art. For as true Art is the revealer of the Idea, so is true Love. Priest, Artist, Lover and Saint are then all one ; each has some attribute of the other three. Love or *Bhakti*, Compassion, or the Worship of Nature, become as fountains that play with the pressure of the water of a hidden source, and which overflow in streams to irrigate gardens and fields. Emotion then puts on the garment of the World. Each who lives in such an Emotion lives not for himself but for others. Because he has become one with the World as Emotion, he must go forth into the world to awaken and purify the emotions of others. His "self"

has vanished to become the Self of All. Yet he still has that "self", but only in trust for others.

Then happens the crowning miracle of the Emotions. Because the soul's emotions are not merely an offering to their object, but have become charged with *the Will to create for others*, an unexpected quality of inspiration enters into his life. As he bodies forth his creations as a Worshipper of God, or as a Lover of a Beloved, or as a High Priest of Nature, or as a Brother of all men, he discovers that he is but one pole of an axis, and that there is another pole. His Will to create for others then calls forth a response from this new pole. He now discovers in his emotions both unexpected power and beauty. He knows or intuits that not he alone creates, but that Another also joins with him in his acts of creation. Every pure-hearted artist has this revelation sometime in his life. Who may this Other be? By many names He—or She or It—is called. Names little matter, but that fact is Reality for *ya evam veda*, "who knoweth this", by direct experience, and thenceforth for him "no other path at all is there to go."

Divine Emotion now flashes forth to him its message from Everywhere—from the face of his Saviour, from the face of his Beloved, from a child's face, from a flower, from a mountain range, from a sunset, from a symphony, and from a sufferer's face. He has become the At-one-ment between the emotions of this universe of manifestation and that World as Emotion "which moves the Sun and the other stars".

C. JINARĀJADĀSA

(To be continued)

APPEARANCE AND REALITY¹

BY N. SRI RAM

THE subject of this talk is one that has been discussed threadbare both in ancient India and by philosophers in the West. But our thoughts about it in these days have a foundation which is different from that of the earlier times. The distinctive cast of the modern mind, in spite of its vagaries, is scientific rather than metaphysical, tending to base itself on observations with the senses and the analysis to which we are in a position to subject them. We are living not in a traditional world built on certain metaphysical assumptions, however true these assumptions may be as postulates for a coherent and satisfactory system, or even as axioms self-evident to those whose thought has a range which can test their validity. We live in an age of empiricism, though the field of empirical knowledge has become so widened and minutely defined, that the most advanced intellects of the day are able to build on it a structure of inferences or knowledge, which holds together coherently like a deductive system based on certain first principles. Nothing can be more deductive in the scientific realm than mathematics; yet, according to Sir James Jeans, the foremost scientific thinker of the day², the latest revelations of science lead to the conclusion that "the universe (of the scientist)

¹ A talk broadcast by the All-India Radio from Madras.

² Sir James Jeans has died since this talk was given.

can best be pictured, although still very imperfectly and inadequately, as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker". Since all knowledge thus tends to be integrated, we shall not hereafter be able very long to isolate one standpoint from another, such as the religious or the philosophical, from the scientific, and let each develop its theses without being influenced by others, though each distinctive standpoint will have its interest for its votaries.

It may be asked: Need we discuss at all this question of appearance and reality in the modern workaday world? This is answered the moment we realize how completely appearance holds sway in our ordinary life. For instance, as regard the earth's motion round its own axis and round the sun, it is only comparatively recently, at least in the West, the discovery has been made and accepted that the facts are exactly the contrary of appearance.

Another instance, still concerned with matter but in which the perceptions of our normal consciousness are more intricately involved, is that of the seeming solidity of so many objects around us, such as our tables, houses, trees and metals. The researches of science both into the minute particles of which all things are composed and into the infinite regions of the stars, have now established the fact that emptiness reigns everywhere. Jeans thus sets forth its extent: "Choose a point in space at random, and the odds against its being occupied by a star are enormous.

. . . Choose a spot inside the solar system at random, and there are still immense odds against its being occupied by a planet or even by a comet, meteorite or smaller body. Even inside the atom we choose a point at random, and the odds against there being anything there are immense. . . .

As we pass the whole structure of the universe under review, from the giant nebulae and the vast interstellar and

inter-nebular spaces down to the tiny structure of the atom, little but vacant space passes before our mental gaze. We live in a gossamer universe ; pattern, plan and design are there in abundance, but solid substance is rare." The substantiality of all objects seen or touched by us is purely an impression on our consciousness. We are thus led to contemplate the fact that the familiar world of our senses is but an interpretation of whatever things there are, by the senses we possess. Who can say what those things are in themselves, or how they will impress us at a later stage of evolution ?

If the world of matter is thus reduced to almost nothing but what it expresses, what about our consciousness ? Modern science started by regarding matter as the only Reality and mind as its product, but has since travelled far from that position. Now it has come to a point in its analysis where matter is but a curtain which veils something that is immaterial and of the nature of mind or thought. Matter and mind are more mixed than they seemed before in a continuous development, but with mind as the positive factor.

Obviously as the process of evolution is incomplete, we must recognize that the mind as developed in us so far is not capable of proceeding beyond the veil of shadows which are the phenomena of our studies. This fact was appreciated in the ancient schools of philosophy in India. But they held the view that there is a higher order of perception latent in us, to be unfolded in process of time, which can be forced into play by appropriate methods.

The Lord Buddha described the reality attained by Him as Nirvana, literally the putting out or extinction of personal self-hood, which, once transcended, is seen to be but an appearance or illusion, however real our self or ego may be to us, as a dream is real to the dreamer. Seeing how largely the mind in each one of us is conditioned by past experiences and environment, it has to be freed from their imbedded toils

which sub-conscious involution has wrought, before it can realize and express its own true nature. In the ancient schools in India, it was well understood that there is a realization possible through the careful training of our mental and spiritual faculties, the term "spiritual" implying an order of perception higher than the mind, and the adaptation of the body and the brain to that purpose. The six Darshanas, or Schools of Philosophy, were concerned with the standpoint and methods of such realization.

We can only speculate, as we stand at present, as to the nature of any reality beyond our sphere of knowledge and its relation to the appearances produced within that sphere. The highest intellects in India have tried boldly to obtain an answer to these questions. According to their metaphysical conceptions, which we can see today have, strangely enough, the power of welding our fragmentary and disjointed views, gained by us not from their commanding height but from nearer the ground level, the Reality is indescribable and a uniqueness, yet the totality and all changes in the realm of diversity, comprising both consciousness and form, are a pattern of its making. We can gain from our place in the picture only a partial view and understanding of the whole, but sufficient to indicate to us the probable aspects of the further unfoldment.

To the religious man God is the only reality, the conception which he gives to that term being determined by the manner of his own development and the form which gives most satisfaction to his mental and particularly emotional wants. He seeks a God in whom he hopes to find repose and lasting happiness as a refuge from the world of disorder, injustice and suffering, which troubles him. Are these too but phenomena underlying which there is a plan embodying the attributes of justice, order and love, for which we instinctively seek, as ugly scaffolding might hide a perfectly beautiful

edifice? But then the scaffolding is real while it lasts, even though it may not be permanent.

However much the attitude of religion may seem tipped in the direction of an absolute or a transcendent Being, with whom an individual caught in a relative order can have relations, it is based fundamentally on the need to fill a void, to relieve a pressure, in the individual's life. It is not that of a cold intellectual enquiry into the distinction between reality and appearance. Because of the operation of this personal want, the tendency to superstition, to resort to futile and temporary satisfactions, comes into existence. Nevertheless it cannot but be that the purest emotions associated with religion, human companionship and art are as relevant to any possible appreciation of the reality—whatever it may be—as a pure mathematical perception. A set of sound waves may constitute most glorious music or be regarded as mere vibrations in the air in certain relationships. Which of the two is the reality, and which the appearance? If we think of the fact that there is in Nature an infinity of vibrations for which we do not have adapted sense-organs, we can imagine how much greater the reality must be than we are able to make out of our present comprehension.

N. SRI RAM

. . . It is our will
 Which thus enchains us to permitted ill.
 We might be otherwise ; we might be all
 We dream of, happy, high, majestic.
 Where is the love, beauty and truth we see,
 But in our minds? And if we were not weak,
 Should we be less in deed than in desire?

SHELLEY

THE AUTOBIOGRAPHY OF A. P. SINNETT

ARRANGEMENTS had now been made for bringing home Mr. Leadbeater from Ceylon where he was very miserable,² to be tutor to our son Denny, now a boy of 12. The eagerness with which he accepted the proposal was touching, but one difficulty stood in the way. He had been directed by the Master to take charge of a Ceylon boy, karmically related to him, and could not come to England, without bringing this boy with him. We shrank from the idea at first but concluded to submit to the arrangement for the Master's sake, as the education of the boy by Leadbeater was apparently his design. They arrived about Christmas 1889. The Ceylon boy, about Denny's age, was called Curuppumullagé Jinarajadasa, soon shortened for convenience into Raja.

I was much impressed by a little incident that occurred shortly afterwards, in January 1890, when Mary dropped in upon us quite unexpectedly having come to London in company with other friends. I had been careful never to say a word to Leadbeater about the developments with her. He happened to be in the drawing-room with my wife when Mary, having spoken in passing to me in the library, rushed upstairs and burst in upon them. In a few minutes Leadbeater came down to me in a highly excited state. "Do you know?" he asked. I guessed what he meant and said "Yes." He had seen the blaze of Mary's unusual aura and had instantly recognised her as one far advanced in

¹ This continues what has gone before as *Incidents in the Life of H.P.B., The Theosophist*, July-November, 1946.

² See note at the end.

occultism.³ Mary came to stay with us on the 8th of February and our mesmeric sittings were resumed.

She left us to return home in June, but was back again with us in September and was married from our house on Tuesday the 10th of October, 1893. As far as I could make out, when she was in trance, the Master himself declined to interfere in the matter, one way or the other. Her destined husband was a man for whom both my wife and I had a very high regard, one of our intimate Theosophical friends, but we felt convinced that the proposed marriage would put an end to the conditions that had so far regulated our intercourse with Mary. The consequences of this marriage were strange and unforeseen.

For a time no startling change in Mary's relations with ourselves were apparent. Her husband did not oppose himself in any way to their maintenance on the old footing. Mary would sometimes come to us to dine, have a trance and stay the night. I would visit her occasionally at her new house and give her mesmeric help if she were unwell. But I gradually noticed, as her cheerful acquiescence in the new life became more apparent, that her former intensity of interest in our London Lodge meetings and in my lectures slackened off by degrees. She would neglect them for the sake of social pleasures, while formerly they would have taken precedence of everything. Then she showed an increasing anxiety to disguise her connection with Theosophy from her husband's relations (always excepting his sisters who were themselves earnestly attached to it). Her husband I should explain was very well off and connected closely with a very wealthy family. He, be it always understood, would have sacrificed anything and everything for Theosophy, but his devotion was concentrated on his wife, whose psychic gifts and spiritual

³ See note at the end.

advancement (at the period of the marriage) commanded his unreserved allegiance.

In the direction I have indicated the change went on slowly but steadily. A circumstance in my own recollection enables me to recognize a definite date at the close of my old relations with Mary. This was the year 1898. On the surface we remained affectionate friends but the occult relationship faded away, as Mary became more and more absorbed by the worldly interests of her married life. At first I was glad that she found this much happier than she had anticipated, but there was an element of sadness in the change. And this led to a certain strain of feeling between her and my wife, whose untainted loyalty to the higher life made her almost intolerant of Mary's backsliding. Mary would pass spontaneously into a trance condition, when alone with him [her husband], and would speak to him from what seemed to be her old "She" level. We, my wife and I, began to distrust what we heard of their communications. For my part, after 1898 I never had any sittings with Mary of the old kind, not the faintest gleam of anything resembling communication through her with the Master.

Colonel Olcott died at Adyar in February 1907 and I received a letter from Mrs. Russak then at Adyar, describing manifestations by the Masters around his death-bed. Neither my wife nor I believed in the authenticity of the alleged manifestations, though information I have received from the White Lodge within the last year or two shows that they had a better foundation than we supposed at the time.

By the rules of the Society, I as Vice-President became invested with the authority of the Presidential office, until a new President should be elected. Some embarrassing problems arose. I was urged by letters from Adyar to delegate my authority to someone on the spot, Mr. Bertram Keightley being suggested by the Treasurer, Mr. Davidson, while

Mrs. Besant cabled to me asking me to nominate herself. She had, according to Mrs. Russak's account of the phenomenal manifestations by the Masters, been pointed out as the new President, and confusion seemed to reign at Adyar. Disbelieving in the alleged manifestations, I did not think it right to acquiesce in her proposal, while to appoint Bertram Keightley, who was very antagonistic to her by reason of siding with Mr. Leadbeater's most embittered enemies, seemed too offensive to her. So I adopted the middle course of cabling to Mr. Davidson, investing him with my authority, such as it was.

Mrs. Besant has proved herself in most respects eminently qualified to lead the Theosophical movement. She made, however, what I held and still hold to have been one great mistake. She invited Mr. Leadbeater to emerge from his retirement and join her at Adyar, proceeding to use all her influence to induce the General Council to welcome him back into the Society. This action on her part created a frantic uproar in the Society, and secessions in all directions took place accordingly.

Already a strain of feeling had been developed between Mrs. Besant and myself. At first, on her confirmation as President she had nominated me as again Vice-President, but she took umbrage at an article I wrote in *Broad Views* entitled "The Vicissitudes of Theosophy" and formally requested me to resign the office. I complied and for a long time our relations were in abeyance.

Perhaps Mrs. Besant's regard for Leadbeater may be explained in this way. She had been admitted by her own request to the meetings of our London Lodge group in June 1894. Up to that time her psychic faculties had not developed. Leadbeater was one of the most important elements in our group, Mary of course the other. He was living on the salary of an appointment I had been enabled to procure for him in the London offices of the *Pioneer*. I do not know exactly

how the idea arose, but soon after Mrs. Besant's connection with our group, an offer was made to him through Bertram Keightley to the effect that if he would give up his appointment at the *Pioneer* office and go to live at the Avenue Road and help in the work going on there, an income on which he would be able to live should be paid to him. The two Keightleys were both well off and they with some others were ready to guarantee this arrangement. Leadbeater declared that he would leave the decision in my hands. I was very sorry to agree to the proposal, but I knew so well that Leadbeater himself would greatly like to accept it that I could not stand in his way, and consented.

I think the close friendship which grew up between him and Mrs. Besant during his residence at the Avenue Road did much to stimulate the development of her psychic faculties, and by common experiences on the higher planes they were united in very sincere sympathy. Afterwards when Leadbeater went abroad, and was away for years in America and Australia, I have no doubt that Mrs. Besant felt the loss of his companionship very keenly, and when she became President was eager to recover it. Anyhow she invited him to Adyar and he went there.

Mary herself was bitterly indignant at his restoration to the Society, and her influence with many members of the L.L. was all-powerful. I had no strong feeling on the other side myself though I did not exactly share hers, but when it came to a question of a vote in the London Lodge, the vote was absolutely unanimous in favour of withdrawing from the Theosophical Society. Only one member dissented and he stayed away from the meeting. The Lodge did not wish to dissolve but to go on an independent footing with a new name.

Thus it came to pass that the Eleusinian Society was formed in the beginning of 1909, a dreary period for me as soon after my wife had passed away, but I will deal with the

later events of our private life when some of these general explanations have been completed.

Reverting now to what I have described as a terrible development in my relations with Mary, it came about in this way. The Eleusinian Society only lasted a year or two. I had been able to open up a new channel of communication with the Master, of which I will speak more fully later on, and I came to know that he wished me to rejoin the Theosophical Society. He did not blame me for having formed the Eleusinian. On the contrary he had himself suggested the name to me. But it had served its purpose. I myself felt that it was absurd that I should remain outside the great movement that I had been privileged to start in the Western world, and discussing the matter with Mrs. Besant in the course of her visit to London in 1911 I found that she also, by her own means of knowing, was aware of the fact that the Masters wished me to return. I did so, was restored to my original office as Vice-President and received an immense number of letters from Theosophical lodges and individual members all over the world welcoming me back, often in very touching terms.

But Mary, whose dislike of Leadbeater only grew more and more intense with time, at once with her husband resigned the Eleusinian on the ground that my return to the Theosophical Society brought it too closely into association with that body, and sent me a paper embodying her views on the subject, which she wished me to read to the Society at a meeting I had thought it necessary to call in order to explain my return to the Theosophical Society.

I wrote back asking her not to insist on this, as if I read her paper I should be obliged to comment on it and say things I would rather leave unsaid, meaning that I should be obliged frankly to admit that I did not continue to regard her impressions as trustworthy. She seems to have misunderstood me

and to have imagined that I meant to go into details concerning my psychic relations with her—which I had no thought of doing—and wrote me a fearfully angry letter. Never mind its exact contents. The misunderstanding was partially smoothed over in time, but although we agreed to remain friends, we had to ignore all matters connected with occultism.

(To be continued)

NOTES BY C. JINARĀJADĀSA

2. Mr. Sinnett misstates completely. Mr. Leadbeater in Ceylon was extremely busy in reorganizing the work of Buddhists, and although living in most cramped and uncongenial surroundings and on a small pittance allowed by the Buddhists, could hardly be described as "very miserable". He would have gone on with the work given to him by Colonel Olcott but for a sudden change in his plans. When he went to Ceylon he received an intimation from his Master that his brother who had been killed young was born in Ceylon. He was therefore on the look out to find this boy. He did a great deal for many Buddhist boys in Colombo, teaching them to swim and taking them on excursions, etc. There were two boys who he thought might be the brother of his early life, one being an elder brother of mine who went with him with enthusiasm to the Sunday schools established by Mr. Leadbeater, and took part in the various carol parties organized for the Wesak full moon celebrations. It was about 1888 that I came in contact with him when he opened the first Buddhist English High School (now Ānanda College), in which I was a scholar. It was then that he noticed me more particularly and finally after many "tests" decided that I was the brother.

This at once necessitated that for the sake of the work of the Master I should be taken to England to be educated.

His leaving Ceylon was not because he was "very miserable" but because the Master's plan had to be carried out.

3. As I was living in the Sinnett household, I know well that Mr. Leadbeater did not "came down to me in a highly excited state". I was there when "Mary" arrived on a visit. The matter of the mesmeric trances was known to Mr. Leadbeater and myself. Now, Mr. Sinnett was always very inquisitive about the occult faculties of various persons, and wanted to "check up on" Mr. Leadbeater who he knew did possess certain psychic powers. So he had asked "Mary" before she met Mr. Leadbeater to look at his aura and report what it was like.

What follows happened *when I was present at the conversation* between Mr. Sinnett and Mr. Leadbeater, and it was of such a striking nature that I have never forgotten it :

A. P. Sinnett (with a quizzical smile): "Leadbeater, Mary says that she could not see that you had any aura at all. How can that be?"

C. W. Leadbeater (very blandly): "*I pocketed it.*"

Mr. Sinnett felt rebuffed and did not follow up the curious answer. Later Mr. Leadbeater explained to me partly what happened. He was not going to be pried upon by an unknown person in whose clairvoyant faculties Mr. Sinnett believed firmly; and so he did something mysterious which he described in the phrase "I pocketed it".

Later in connection with other things Mr. Leadbeater explained to me that it is possible to make a person or object invisible to a person in front of the object. It is possible to bring about a certain arrangement in the aether (which has been discarded by physicists today) so that the light rays coming from behind an object can be bent around it to meet in front of it, so that the object is non-existent to an observer looking in front. What Mr. Leadbeater did with his aura he never fully explained, but in some manner he cast a *Māyā* over it as it were, so that "Mary" saw nothing.

THE OCCULT HIERARCHY A LOGICAL NECESSITY

BY G. N. GOKHALE

ONE idea that the Theosophical Society has reproclaimed before the world is the existence of an Inner Government of the world, at the head of which are a certain number of "just men made perfect". That such great men once lived is admitted by all religions; but that these Great Ones are as active today as they once were, and that they take part in shaping destinies even in this twentieth century, is something which many cannot believe, even with all the teaching about immortality on their lips. The modern scientific man is frankly sceptical, and to him the old stories may be only parables. Occultists have argued the point from their level, which it is hard for us to reach. The following is an attempt to reason it out from the point of view of an average man.

We all admit that Evolution is a fact in nature. Darwin proved it as far as bodily variations are concerned, and Nietzsche has shown us how mental qualities also are evolved. It is a very rare man who really feels that he is the worst in the world. We are all sure that we are vastly superior to many, yet even the proudest will admit that he has met a few people better than he is. The number on either side does not matter; but we may think that we are neither the last nor the first. Some of us honestly feel that persons like Dr. Annie Besant are far beyond ourselves; and she believed in One Greater, whose slightest wish was a royal command to be at

once obeyed. One of these Great Ones has told us that He "feels like dust at the feet of One greater". So the course of Evolution seems like a huge ladder; and if we are better than many others, there must be yet others who are better than we are. The existence of "just men made perfect", as a step still higher, is then quite reasonable.

Now we have to assume the existence of an immortal part in each one of us, the evolving Jīva. It is he who comes into manifestation again and again, in a world where perfect justice prevails, till he learns "that all Life is one and indivisible"—a process which naturally takes a long time. Religious-minded people find no great difficulty in accepting this view: and we are asking the modern scientist only to extend into the realm of the Unseen laws in which he has believed for centuries. We know that his belief in these laws is rather shaken at present, but that is just because he refuses to take the Unseen into account. Our next step is, therefore, to accept Karma and Reincarnation, as hypotheses.

That we see people at various stages of evolution is further compatible with the suggestion that "the whole world is but a school in which there is neither friend nor foe, all alike are our teachers." Our stages are like the different standards with which we are familiar in school. All subjects taught in this school can be grouped under three heads—Bhakti, Jñāna, and Karma—the Motive, the Method, and the Doing—Right Target, Right Way, and Right Effort—the Why, How and When. Minimum proficiency in all three is essential for promotion, although we may specialize in one. Goaded by the inner urge, as Jīva meets Jīva again and again, acting and reacting on each other under the guidance of the Lords of Karma, they attain a certain balance between the three and begin to see a Plan behind it all; that Plan is Evolution—the evolution of the Inner Ruler Immortal. Wealth and power are at best for one life only, and the Jīva now

shifts his focus from things of this world to something more lasting, more worthy of attainment.

In the beginning he was looking at everything from his personal point of view. Having gained more than a suspicion that all Life is one, he now strives to cultivate a sense of unity with others, learns to identify his own interests with those of others, attempts to feel with them their pleasures and pains, and tries to wipe off some of their tears. He starts doing good for the love of humanity, and so grows in his sense of unity. He looks beneath the surface of things and soon is no longer the "realist" that he was; he becomes an idealist who readily gives up many things which attract the average man, and which he himself clutched at a short while ago. His gaze is now fixed on higher objects. He is ready to shift from the path of forthgoing—Pravritti Marga, to Nivritti Marga—the path of return. He has done with the life of the personality, the mask that has so long covered his face. He has finished his school course; he matriculates; he "enters the Stream", the University of Life, where he will now develop his Individuality so that he may better serve the One Life. He joins the Band of Servers.

If we have followed him so far, we shall readily see that in God's good time such a man is bound to attain a level of consciousness where the sense of unity with Creation is not a passing feeling or thought but enduring and permanent, so that he cannot lose sight of it even for a moment. Unity is to him now a fact; and he realizes—not that the whole world is an illusion (Māyā) as we wrongly say—but that the sense of separation from others is the greatest of delusions. He sees that Diversity is not the same thing as Division into "You and I". He has taken his Degree! As the Vedantist puts it, what he so long took to be a snake is now a piece of rope. He certainly has a very hearty laugh over it at first, wondering how he could ever have made such a mistake.

Then he rushes out to tell everyone what he has discovered. He very quickly realizes that nobody will listen to him. At the same time, his sense of unity with those who suffer is so strong that every cry of pain rings in his ears so that he cannot possibly sit quiet. His feelings are like those of a mother, who on returning home sees her house burning and remembers that her little one is inside. How can she leave the child to its fate? Will she not rush into the blazing fire? And will not our new Graduate act in the same way? Yes, and no. He certainly sees the urgency of saving the child, but at the same time he cannot forget that he was himself lately under the same delusion. He recalls how he learnt that wealth and power were not worth an effort, how he then set store by more lasting things, and how after a long and arduous struggle he has reached his present state. He sees that in that select body of just men made perfect the sense of Unity is so great that they all act like the fingers of one hand; each one carries out a portion of the great Plan entrusted to him, under the guidance of those who have the longest experience. What can be more natural than that our new Graduate, instead of rushing in alone, places his services at the disposal of the Older Ones? He offers to join what we call the Inner Government of the World, an offer which is most willingly accepted and at which the whole world rejoices because one more Helper is available.

We have likened the world to a school, but not all the children take it that way. In the beginning, at least, they are so carried away by their feelings and emotions that they simply will not think. They not only do not attend school themselves, but do not even allow others to do so. They reap as they sow: Karma and Reincarnation begin exerting their steady pressure all the-time. We need not bother ourselves here with the agents of these laws, the host of entities who administer these laws. It is enough for our present purpose

that these laws exist and that they are enforced. But in this very enforcement the time factor inevitably comes in. If every action is accompanied by an equal and opposite reaction, both acting at the same moment, all manifestation is impossible. Every stress produces a strain which is relieved in time. If every man who told a lie dropped down dead on the spot, evolution would come to an end. The time factor, which is an essential condition of our existence, involves much mutual adjustment. After all, all Life is one, and so all our children, however foolish they may be, are princes of royal blood, to be dealt with firmly but gently. So some members of the Inner Government have to help in keeping these unruly elements in check. Those who have specialized in such work in the past are naturally chosen for this great work of the Ruler, the King, the Manu as we call him, and he has a number of assistants. Those who can teach best work under another Head, the Jagat Guru, the Priest, and Prime Minister ; while yet others work under a Third, the Māhāchohan, the Commander-in-Chief, with his Staff and General Officers. So the great Hierarchy works somewhat as we do, only much more efficiently. Their Plans are made for millennia ahead, and they work with a certainty our puny Governments can never approach. We may delay the day, if we choose to suffer. But we can never stop Evolution, which is *their* Plan.

Thus if all Life is one and immortal, if Karma and Reincarnation are laws of Nature, and if the evolution of Life is a fact, then the great Hierarchy, the Inner Government of the World, is but a logical necessity which cannot be denied.

G. N. GOKHALE

ADYAR

Here where the world ends, and has beginning,
Here where the sunlit spring of all our minds
Has birth again and new beginning,
The seeker finds.

Here there is body's peace and the heart's uprising.
Here the illumined lives of other men
Are beacons on a mountain peak uprising
Beyond our ken.

Here there is quiet, and the world about us.
Here there is wisdom foolish men must know,
The earth is dumb with suffering about us,
And I must go.

T. C. H.

November 1946.

PLATO ON EVIL

Evil is a necessary consequence of the evolution of pluralised existence from the absolute unity of Mind.

Evil cannot pass away; there must always be something antagonistic to good.

The more we understand the whole nature of things, the less evil we shall see in the world.

THOUGHTS ABOUT RENEWAL

BY P. DE JONGH

THE desire for renovation recently expressed within the Theosophical Society implies a fresh revaluation of our spiritual science and, whilst strictly adhering to its essential intrinsic values, to bring it into line with modern thought. In fact continuous renewal is a prime necessity for a society of progressive thinkers. So we are now confronted by the task of analysing as honestly and detachedly as possible those subtle shortcomings, which in the past have limited our activities and consequently have given rise to the present urge for renewal. It is needless to state that in so doing we must at all costs avoid the discarding of any sound elements while finally throwing away whatever has served its day.

For this purpose we may divide our analysis into two parts, considering first the Society as a whole, and next the individual member, yet keeping in mind that in truth the general and individual problems are closely related.

General. Analogous to the relation Personality—Ego, the first being a temporary expression, adjusted to and adapted for a special task within a definite period, with its own specific problems, we might consider Theosophy in its well-known form as a special expression of the unchanging Ancient Wisdom, likewise intended for a definite task in a particular era. From this point of view we should be alive to the fact that in this form it will probably present certain characteristics, similar to those which were dominant at the time of its conception, for example a rationalistic philosophy, a supreme primacy of

intellect, and the view that life in all its manifestations could be contained within a rational system of cause and effect. Theosophy offered at that time a pre-eminently suitable spiritual science, offering both logic and peace of mind, besides marking the road towards personal realization of Truth. To achieve its purpose, *i.e.* the destruction of materialism, Theosophy had perforce to follow the existing trend of reasoning and to appeal to certain temperamental tendencies of that period. Thus it was instrumental in giving to the minds of men a tremendous impulse that would finally lead to the collapse of materialism.

However, we must realize that this particular task is nearly finished. In fact it would appear a waste of energy to concern ourselves further with a system which will presently receive its death-blow from science. For the latter, formerly our fiercest antagonist, now almost in every field arrives at the negation of materialism; virtually it stands on the threshold of the Hall of Mystery, and in awe thereof it turns towards Religion. Science has made tremendous progress, has gone through a radical revolution in its reasoning. It is clear that one-sided, orthodox-causal explanations no longer hold sway, and everywhere an urge for synthesis is to be found. The admission of the existence of inter-dependent, many-sided relations gives rise to a spontaneous, relative and creative vision. This process leads to the acknowledgment of a universal Life-force, intuitively felt rather than analytically described. Naturally, this revolution has not been restricted to the scientific field only, its symptoms are to be found in ordinary life as well. People are less guided than before by tradition and formula, interest in merely intellectual descriptions of life's manifestations has diminished. This process of "irrationalisation" however should be kept within definite limits; lack of discrimination would lead to a dangerous fall in the standards of science and culture.

To this end a vivid, purely metaphysical insight is needed to keep mankind on the right track. Constant awareness of an ultimate Reality, of being an inseparable part of an universal Whole, should be the guiding principles of thought and action.

Returning to our analysis, a few points can now be raised. Have we realized that our theoretical knowledge is not fundamental so much as instrumental, meaning by this phrase an instrument through which the unchanging Ancient Wisdom is manifested, yet liable to certain modifications in harmony with the changing ways of thought? Can we, by realizing the relative nature of our expression of the Ancient Wisdom, and by applying the modern, critical standards of Science, leave out its anti-materialistic characteristics, thus making Theosophy more readily acceptable to modern seekers after Truth? Even in the present form of Theosophy many outmoded notions are to be found.

Again, do we consider Science still as being our opponent or are we aware of the vital importance of its present researches, and do we make an efficient use of its latest discoveries to promote our ideas? Our traditional leadership in the domain of the spirit requires a correct interpretation of the existing tendencies in Science and a purposeful stimulation of those that will lead to our common goal.

In any case, out of the profundity of the Ancient Wisdom we ought to offer to the world those metaphysical values of which it is in dire need. In these days Truth can be straightly expressed, not in whispers or hints, nor by mysterious methods, but in plain terms of our own vision. Intrinsic values may only be offered when based on personal experience, obtained by practising Theosophy in our daily life and tested in its storms.

Individual. Thus our analysis leads to the individual aspect, and necessarily to an average, realistic aspect, whereby

certain conditions are no doubt exaggerated in order to define clearly the otherwise too subtle shortcomings. To what extent, then, have we kept our spiritual values in harmonious balance with our daily life and our environment, thus fruitfully manifesting them as order, style and rhythm, and not limiting their import to intellectual appreciation only? Have we been able to guard ourselves against the generally occurring failings in thinking? Our knowledge has become very comprehensive, and our intellectual horizon has been enormously extended, but have we tested all knowledge critically and has it been intensively assimilated in our sphere of life? Moreover have all our efforts been directed at the most important, primary Ideal, the personal knowledge of Truth, non-material and supra-rational though it be?

There is no greater evil for purposeful seekers than partially converted knowledge; it cramps personal judgment and prevents wisdom. Acceptance of the authority of teachers, however wise, leads to superficial theorizing without experience, and ends in the drying-up of the source of inspiration. The decline of the need to judge personally as exactly and objectively as possible ends in dogmatism; it accentuates externals and is not a growth from the centre outwards, as growth should be. It emphasizes belief instead of behaviour, a life guided by precepts instead of by spontaneous inner impulses. By these failings mind will stand between us and our inner Being, a barrier instead of a feeler after the Self.

Intellectual appreciation as such should be considered as secondary, whereas that tiny part of self-acquired wisdom, the never-to-be-denied glimpse of Truth, those values obtained by one's own experience, are primary, the purport of which can hardly be overestimated.

By critical self-analysis, by relentlessly removing from our mind all that has not been integrally digested, we can lift the veils which we ourselves have hung between us and our real

Being. Deepening of experience will lead us to that constructive centre, where we shall stand face to face with Truth. It is here that we visualize the ultimate Goal, and by identification with it we achieve the goal that all our activities "here below" are directed by and originate from the awareness of the Oneness of Life. This subtle, if difficult, change in attitude implies that our energy should not be directed by the desire to find the Elder Brothers, but rather by a spontaneous urge to manifest Their plan through right thought and right action.

This directing of our attention from the centre outwards creates in our lives vitality and rhythm, and guards us against formalism. The mind no longer strives to grasp images outside ourselves by sharp concentration, but in a receptive state tries to reflect the connecting, opposite-resolving Unity of Things within us. To attain this intuitive experience of Life, our mind should be pure of stains and our judgment critically tried and tested by self-acquired standards. In complete harmony of thought and emotion, in silence, in perfect inner poise we may attain to effortless Experience, thus finding those metaphysical values, which we may offer our fellow-men. Preferably we should offer those in non-Theosophic nomenclature to those seekers who are discouraged by what is in their opinion the too formalized structure of science.

Every one of us has to search for himself, and to contribute to the work out of his own source. Yet it is in the Society that all individual observations and contributions converge, and in the natural, general agreement therein that Truth is manifested in a form most suitable for this era. An efficient grouping of our activities, directed in line with the world-image-formative-forces, and aimed at a progressive Ideal, will renew our enthusiasm.

P. DE JONGH

THE RETURN TO THE SOURCE

By RONALD FUSSELL

THERE is a cyclic law observable in all living beings whereby the life in them periodically returns to the inner source, there to be renewed for a fresh outburst of activity. The life of deciduous trees is a natural example, and serves as a symbol of this process. Leaf, bloom and seed burst forth in a season, only to fall, and the tree stands as if dormant in its winter trance. But those with a little intuitive sympathy with Nature can realize that during the wintry stillness a miracle of inner renewal is taking place to show in Spring its bud abloom again.

On entirely other levels, the law is no less true. There are cycles in the progress of human thought and art and religion. At certain epochs a barren period prompts a return to some older source, often with a greatly fructifying effect. The outburst of thought and art in Elizabethan England was due to such a return to the artistic and philosophic ideals of Greek civilization. In a smaller way the Pre-Raphaelite movement in painting was a return for new inspiration to the simple beauty of the Italian "Primitive" painters.

Such a tide has been setting in and gathering momentum during the last century of European thought. It seems a tide of even vaster moment than any that has gone before, though we who are in the midst of it may not be able to assess it correctly. In the religious life of Europe the dead leaves of dogma have been falling everywhere. But still, in eternal

longing for the truth, the spirit of man has turned anew to the "gray-haired" wisdom of the East. The instinct is sure, for this was the source from which all our loftiest teaching came.

Now, it is vital to remember that this is no return to a geographical India or China, but to an East within ourselves, to some older inner source or centre from which alone we feel that new inspiration and vision can come. That these levels exist in us is no flight of the imagination. Carl Jung has published in *The Secret of the Golden Flower* an example of European Maṇḍalas (sacred designs) drawn by patients under treatment, independently of any Eastern influence, which yet show remarkable correspondences with ancient Lamaist Maṇḍalas or meditation pictures. A later English psychologist, Dr. Graham Howe, has made the surprising statement that at a certain level we are all near-Buddhists (see the preface to his book *Invisible Anatomy*).

The years of war have demolished, for this age at least, all hope of worldly security. Those of us who do not now actually suffer hear the cries of a suffering world at our very gates. Beneath our feet what gulfs have opened up! It is at such times that men are driven to seek a vision of truth commensurate in its grandeur with their suffering, capable of quelling the agonies of the heart and answering the questing mind. Again let it be emphasized that the quest is within. We are the living truth. Words, books, and philosophies are but means of awakening that which is within us already. Or as the Zen Buddhists picturesquely put it, those things are but "a finger pointing at the moon".

For the greater clarification of our thought and purpose is there any one central message around which the rest clings, and which is at the same time intimately related to our inner life? There is such a message, the concept of the Path. It is explicit in the Noble Eightfold Path of the Buddha, and in the *Bhagavad Gīta*, implicit in the *Crest-Jewel of Wisdom*

of Sri Sankarāchārya, in the ancient Caste Laws of Hinduism, in the Tao of Lao-Tzü. It is exemplified in the lives of great saints like Rāmakrishna, Vivekānanda and Sāradā Devi. These are but a few of the familiar peaks in the Himalayan Range of Eastern thought. Yet where will you find a clearer or more practical method for him who would undertake it than the stages of the Noble Eightfold Path? Where a work breathing more the compassionate love-wisdom of a divine Teacher than the *Bhagavad Gītā*? Where a profounder expression of the all-inclusive truth that is love, than the *Laṅkāvatāra Sūtra*?

What is this teaching, and what is its value to us in the West today? Having a practical outlook, we are liable to ask, What good is it? What will it *do*?

First it will answer the three fundamental questions: What is man's own nature? What is the purpose of life? How can we achieve that purpose? No explanation in words can be adequate. No simple definition can hope to adumbrate the profound subtlety of the matter. Yet an explanation must sometimes be attempted. At the core of all existence is THAT, the self-existent Reality. From THAT comes Universal Mind, which we know in its manifestation aspect as the world of things and phenomena. This world, governed by cause and effect, is but the rippling of the surface of Universal Mind. In this world man has his existence, yet his innermost nature is one with THAT. In the world of phenomena is incessant change, and as long as man identifies himself with it he reaps continual suffering, for all things pass away from him. Now, the link of that identification is desire, or rather the states of mind on which desire depends. For instance, if you believe that money, as such, is good for your happiness, you seek to amass it. Many an artist, however, living for his work alone, has found great inner happiness although living in poverty, for he had a different

belief. The mind, then, is vitally important and it can be so trained as to give a clearing insight into reality, and to allow a more and more true expression of a man's inner essential nature. The process, strangely enough, is not one of accumulating knowledge but of clearing away all hindrances to truth, until we see things as they are. It is an inner transmutation, a death and glorious rebirth, a crossing over from the shores of conditioned existence to the shore of immortality. How else can we know it but by *living* it?

What an ideal is expressed in this passage from the *Lañkāvatāra Sūtra*. "Before they had attained self-realization of noble wisdom, they were influenced by the self-interests of egoism, but after they attain self-realization they will find themselves reacting spontaneously to the impulses of a great and compassionate heart, endowed with skilful and boundless means and sincerely and wholly devoted to the emancipation of all beings."

It is no good explaining the Path in detail. Some such ideal must inspire you, for the urge must be your own, to undertake your own transmutation. You can see the next step ahead. You can never see all the Path until you have trodden it all. If you feel the call to take that step, take it in faith. The Divine Teacher is within you. The example of all the Saints is for you. Change your nature, and you change the world. And it is possible to do this.

RONALD FUSSELL

THE GOSPEL OF CHINA¹

By DUNCAN GREENLEES

CONFUCIUS was frank and clear-spoken, but always wise, deliberate and courteous in speech. He never dealt with abnormal things, but through the scriptures taught men how to live. He loved classical music, which teaches discipline and harmony. Though rather formal in public, in private he was always friendly and cheerful. He showed the same respect to gifts as to the giver, first consecrating them by offering a little to his ancestors. While taking a meal he was temperate and ceremonious, careful to eat only fresh and clean food; his costume was always simple, but as prescribed by ancient custom. In his home life he followed the rules laid down of old; and as he shared the simple life of common folk, his natural courtesy and sweetness of humour endeared him to all. Ready in sympathy with those in trouble, he made light of his own sorrows, so as not to depress others by his grief.

His essential teaching was this: The purpose of life is to grow in grace, help others, and realize our own perfection. By steady meditation on that goal, each can attain it for himself through understanding his own motives for action. Those who would rule others must first rule themselves; a wise and kindly father makes the best of kings, and the family is the best training-ground for a throne. The practice of

¹ Being the substance of a forthcoming book under the same title, based on the Four Classics, of Confucius and Mencius.

impartial justice and of constant self-discipline leads to perfection ; and without these none can attain.

His chief disciples so explain this : We have to study deeply and steadily follow the innate law of our own individual nature, from which we can never really turn aside. The eternal state of the true Self is that beyond all thought and feeling. Dwell in that, and come out of it only for controlled harmonious action. That blissful state, perfected, is the real goal of life. But few can long remain in it, because few care to make the sincere and humble effort that leads to it—a perfect balance between brave strength and gentleness.

Yet all men and women can, and should, aim at this, even if very few, the saints and sages, can fully attain. It is natural for all, innate in every one, being really nothing but sincere adherence to his inner nature. Self-control and consideration for others in a mood of dispassionate calm, is the way ; the whole universe is full of beings thus growing towards perfection. That perfection is already innate in the Self and reflected in the true Intelligence of a pure mind. Only those who know the Inner Self can truly help others and thus cooperate with the Divine Plan. Others can help as far as they have themselves progressed towards that perfection of Self-knowledge ; this helping brings divine powers to be used only in the delightful secret assistance of others. The universe is all but infinite, and man's Inner Self is cognate with the universe, infinitely glorious. So the wise man who knows this truth is unmoved amid life's storms.

Good men make good rulers, being humane, reverent and just to all, constantly striving towards self-improvement, which leads them to perfection, the ultimate goal for all. A good ruler follows the standard of the best men in the past, which is the standard of his own higher self, for the whole universe is a unity. Only the perfect man can be the worthy lawgiver or ruler for others, for he alone can awake in them a loving

and joyful loyalty. But he can only be recognized by one who has the same qualities in himself. The wise man finds the whole world in himself, and his own nature in the outside world ; though he seeks no fame or publicity, he wins both by his gentle goodness which works wonders on all around him.

Confucius taught these lofty principles by his own life and in Socratic discourse with disciples and enquirers. He tells us that he himself gained wisdom gradually by steady lifelong effort and is yet far from perfection. He is always ready to learn from anyone and to share freely with all whatever he has, but his pupils must make their own efforts to attain. It is easy to make tall claims, but few really seek the highest truth, and sincerity is the first quality to be sought. The highest knowledge, to be sedulously cultivated, is the sincere love of others, and an earnest quest after this, together with the patient culture of gentle courtesy and common-sense, is the best way of life.

Seek the Truth unswayed by mere opinion, and learn to look under a fair outside to assess the soul within. It is natural to human beings to be humane, kindly, self-disciplined, but if these virtues are to grow and flower they must be steadily practised. The highest education is that which teaches love, courage and calm amid all disturbances. This is true culture and true wisdom, to be sought by all through honesty and sincere devotion to the Aim. This is the proper field of education—to create a man or woman self-reliant, kind, gracious and calm, free from egoism. Other signs of true culture are devotion to justice and propriety, a tireless aspiration towards perfection, and a patient effort to help others and to purify and improve the self. A simple devoted life among good people makes it easy to tread this path ; it is the one who is kind, reverent and loyal to elders, gracious and kind to youngers, who is a worthy postulant for the path to wisdom. Confucius tells us to be honest, faithful and

sincere at all costs, for only the true can find the Truth and be worthy to hand it on to others. We can win the love of all by complete active harmlessness.

Each one should do his own duty, leaving others to do theirs. The man in power over others must be careful, wise, calm, disinterested and devoted to his work ; his example will be followed by all below him, even where good laws and preaching fail to win them over. Example is stronger than precept, even from the best of men. We are to practise Self-awareness, for it instils love for others in our hearts and enables us to help them ; we should use our native common-sense at all times and leave other things to " destiny ". The ideal pupil quietly studies the truth in himself, indifferent to outer conditions and never losing his balanced sense of duty even in the midst of the greatest sorrows. Sincerity and impartial justice are not disloyal to others who may suffer on that account. Physical action is not the only way to serve others, but you should always keep your feet firm on good solid earth and never lose yourself in airy transcendentalism, however grand and alluring it may seem.

Mencius, the great apostle of Confucius, about a century later developed his teachings and spread them far and wide over China, till they became the basis of its civilization. He taught that the wise man obeys the laws of Nature which silently reveal Heaven's will. He does his best, but cannot command success ; indeed, the best of men are often sorely tried, for Heaven blesses them with troubles that increase their strength.

Every human being is naturally kind and pitiful, just, discriminating ; he strays from this only under heavy pressure. His growth in spiritual things may be measured by his depth and universality in these qualities. If he lacks true education he may act like a beast ; his first task is to see himself as he is and then to try to rectify himself ; no one else can do this

for him. When he has made himself noble, kind, full of sympathy for all, wise and just, he naturally stirs love and co-operation in all he meets; then in an environment made friendly his work prospers smoothly and brings happiness. The selfish can never win loyalty from others but only wake their selfishness; only loving sympathy can draw others to our side. A good will and a good example can do more for this than good words can ever do.

When others hurt you, the cause must lie in yourself. Set right your own defect, and if the offences go on, you need not worry over the actions of an ignoble person. Rather be glad that he has led you to improve yourself and help you towards perfection. We can find the highest Truth in our own hearts if we sincerely seek with understanding. The way is to avoid all evil desires and deeds. So, he tells us, we must do our own duty quietly and without caring for the results; this alone can bring us happiness.

The nature of the heart matters more than outer activity; it must be the home of all great virtues, and for that it must be purified, trained and guided. Even when hurt himself, the wise man does not hurt another but looks on all as brothers, though some be dearer than others; he looks on everything as worth knowing, though some things are to be known at whatever cost. His life is one of cheerful service and tireless self-improvement. The best man wholly conceals his own greatness; he helps others when he can, but is quite happy even when he can do nothing for them, and is unshaken by fear, shame or poverty. You can judge him, not by what he does but by what he is. Great men perform the common duties more fully than other people do, and they give credit for all they are and do to the Teacher whom in all humility they follow towards perfection.

THE SONG OF LIFE

BY KATHERINE E. HAIGH

A STUDY of verses 5, 6, and 7 of part 2 of *Light on the Path*:

5. *Listen to the song of life.*
6. *Store in your memory the melody you hear.*
7. *Learn from it the lesson of harmony.*

“*Listen to the song of life.*” The “song” of life? Surely not a song, but a cry! Indeed, superficial observation, particularly at the present time, would suggest that there is no song, no melody or harmony, but that the sound of life is a cry of sorrow and misery. Yet behind all this sorrow and misery, this pain and suffering, behind even all pleasure and delight, sounds the “song of life”. The cry that we hear is the cry of the form which ensouls the life, which changes with the growth of the life within, and it deafens us to the inner sound, “the soundless ever-sounding”.

As the enduring life or consciousness animating any particular form is immortal, when that life is withdrawn from the form, or when the song of life ceases to sound in that particular form, then—as we say—the form dies; it disintegrates, changes and is purified, ready again for the building up of new forms for the expression of still another life. But the life is released and the harmony of its flight over the timeless fields of Heaven is in proportion to its age and evolution.

The Song of Life is the great force that underlies all created things : it is the great evolutionary force which moves all things to their divinely appointed end. As it works on the different planes of nature, it finds different ways of expression, or appears to have many different aspects. Science, art, religion, philosophy, are all its expressions, but it is actually one force, though men call it by many different names. It is a creative force : it is the love to us of our Creator.

We do not easily hear this Song of Life on this dense, material plane, but its existence as "the music of the spheres" has always been known from time immemorial to men of intuition, the ancient seers, poets and musicians. The Book of Job speaks of it thus :

"The morning stars sang together and all the sons of God shouted for joy."

And Laurence Binyon writes :

"Incredulous world, be far, and tongues profane,
For the marvel that was most marvellous is most true.
To the music that moves the universe moves my heart,
And the song of the starry worlds I sing apart."

And another modern author, writing of Indian music, says, "Sound patterns that harmonise with certain times of the day and years ; only to be played at such times lest they clash with the unheard-of sound of life—the soundless ever-sounding," for those who have ears to hear—and therein lies the difficulty, "those who have ears to hear !"

The physical plane manifestation of this great force has always been known to the elect. In *The Secret Doctrine* we read :—

"As there is sound in Nature which is inaudible, so there is colour which is invisible but which can be heard. The creative force, at work in its incessant task of transformation produces colour, sound and numbers, in the shape of rates of vibration which compound and dissociate the atoms and molecules. Though invisible and inaudible

to us in detail, yet the synthesis of the whole becomes audible to us on the material plane."

(cf. *Secret Doctrine, Adyar Edition, Vol. V. p. 443.*)

And it is true that in Nature some of us get the clearest realization of the fundamental harmony of the universe. We see the beauty and glory and order, even in her most disruptive seasons; and then, though perhaps only for a little while, we become quite sure that all things are working together for good, that the order which underlies apparent disorder, and the harmony behind apparent discord, are out of all proportion and in every way greater, more important, and more effective. This disorder and discord are but as the foam upon the surface of the ocean when moved by storms. Beneath it lie the real depths of the sea which obeys the divine law perfectly.

Although very few of us can hear this Song of Life, yet it is a good and helpful exercise to try and imagine or intuit it. Try to feel this great force moving behind all creation, realize the great harmony, the great law, which it invokes. Then there comes the realization that there is something incapable of being turned aside, and we know beyond any shadow of doubt that all creation is moving steadily forward, energized by the great creative force of the Logos.

"Store in your memory the melody you hear. . . . Only fragments of the great song come to your ears while yet you are but man."

By listening, that is, by meditation, by deepening the faculty of awareness, we shall eventually come to hear fragments of that great song. Then, by piecing the fragments together, storing them in our minds, we shall begin to hear faint echoes of the great symphony, and so begin to understand the great mystery of life. For life does seem an incomprehensible mystery to us who only see tiny portions of it at a time, though actually this mystery may be a very simple thing, just a few great principles that form and continue existence as

we know it; for it is said that there is an ultimate simplicity behind all complexity. This is the great creative mystery, and our work is to know and to serve it.

Having heard this song of life and stored the melody in the mind, the next step is to *learn from it the lesson of harmony*. And again this must be done by concentration and meditation, by *deepening* ourselves—not merely widening the surface. To effect this change, this profound alteration in our being, silence and quiet are necessary, and in that silence the “still small voice” will be heard.

Each one of us has his own way of learning this lesson of harmony, of listening to the Song of Life. To some it comes in the way of devotion; to others in the way of science; to others again in the direct following of the Divine Will, the plan of evolution for mankind. Though oft-times hidden by our human nature, there is in every one a spark of the Divine Will, the Divine Flame. Though the melody is feeble and the spark burns low, yet it is there, part of the totality of the whole of the flame.

When we have learnt these lessons, when we have deepened our inner life and intuition by contact with this unforgettable Song of Life, then will our perspective change, and we shall be able to convey to others something of the inner harmony of the universe, for the whole creation moves towards its appointed end.

KATHERINE E. HAIGH

REVIEWS

Dating the Past, by F. E. Zeuner, D. Sc., Methuen and Co. 30/-net.

"The evolution of man, both from the anthropological and the cultural points of view cannot be understood properly, unless the time element is introduced." Thus writes Professor Frederick Zeuner in the preface to his book on geochronology just published (1946). This important contribution to the study of prehistory is the result of seven years work; there is an ample bibliography and numerous diagrams, illustrations and chronological tables.

Mr. Sinnett in *Esoteric Buddhism*, Madame Blavatsky in *The Secret Doctrine* and Dr. Besant and Mr. Leadbeater in *Man: Whence, How and Whither* attempted this same task of studying the evolution of man against the background of a time scale.

In dealing with these wide sweeps there is scope for a variety of interpretation, and sometimes only an approximate date for an event can be given by "bracketing" it between known dates. Moreover, geological changes, such as the rising and sinking of continents, take not hundreds but thousands and tens of thousands

of years. Various Theosophical writers have attempted to place the time scale, as given in Theosophical writings, in juxtaposition with those given in present-day scientific works. Sometimes the two lines of research agree and sometimes they do not.

Such a book as that of Professor Zeuner is of value to the Theosophical student of these subjects, for it is the work of an expert who brings together a large amount of existing material on the subject and gives a time scale for at least 1,500 million years.

E.W.P.

Science and Society in India, Dr. Kewal Motwani. Foreword by Dr. Radhakamal Mukerjee. Hind Kitabs, Bombay. Rs. 3-12.

Dr. Motwani summarizes the branches of science that were shoots in the early history of India. They include: medicine, warfare, phonetics, grammar, astrology, astronomy, metaphysics, mathematics, chemistry, anatomy, physiology, physics—to which he adds music, dance and architecture. Historical circumstances, however, did not allow the Indian scientific impulse to fulfil itself in its

own way ; and when modern scientific enquiry in the West reached India, it did so, not as a collaborator, but as a usurper. In the circumstances of the time India had no safeguard against the world-wide tendency to conflict, rather than to the synthesis that was natural to the Indian mind in all aspects of life.

The middle chapter of the three (clearly written and thoroughly documented) that make up "Science and Society in India" gives a remarkably comprehensive and terse conspectus of what invention has done to make the machine take the place of human thought and activity. Not all of this concerns India, with its vast majority of villages, over-crowded and artificially run cities ; but the general influence is already here. The question is, How will India meet the impact, and select from it those elements that will serve the highest ends of her life ?

Dr. Motwani's third chapter essays to answer this question. An alien education, and an economical system intended to keep her as a vast market for the products of "science and machine" of other countries, are the two main causes of the spiritual and material lag in her modern evolution. On the economical side Dr. Motwani does not recommend the spinning of the hands of the numerous clocks backwards. But they should, he insists, all mark an Indian standard time. The gadgets of the world

should be made use of ; but the use should be controlled by the Indian vision of the inter-community of individuals and groups, and by the Indian idea of Ahimsā. The primary indigenous reformation belongs to education. In working this out, Dr. Motwani makes a clear distinction between the exact sciences, which are international, and the social sciences and arts. The latter alone, he asserts, will serve the realities of her life ; but they must be developed along the line of India's own necessities and genius. A small book packed with information and thought.

J. H. C.

Education for a New World by Dr. Maria Montessori, Kalakshetra, Adyar, Madras, Rs. 4-8.

This small work of 107 pages in clear type and easy for reading brings into small compass the addresses delivered by Dr. Montessori to her classes, already published as the book *The Secret of Childhood* 1936 in Paris, and *El Niño* Barcelona 1937. Such a vast field is covered by Dr. Montessori that it is impossible in a short review to give any idea of its extent. The following heads of chapters show that physiology and psychology are brought into her survey of the problem of the child : Periods and the Nature of the Absorbent Mind, Embryology, Behaviourism, Education from Birth, The Mystery of Language, Movement

and its part in Education, Imitative Action and Cycles of Activity, The Three-Year-Old, Methods Evolved by Observation, The Bugbear of Discipline, What a Montessori Teacher Needs to be. The constant theme of all Dr. Montessori's conception of the child is in the following words: "We have before us in the child a psychic entity, a social group of immense size, a veritable world-power if rightly used. If salvation and help are to come, it is from the child, for the child is the constructor of man, and so of society. The child is endowed with an inner power which can guide us to a more luminous future."

Dr. Montessori insists that education must begin from birth. She is very emphatic that the "psyche" of the child—that is, that hidden group of forces of feeling-thought of the child vaguely termed the "psyche"—must constantly be kept to the forefront of all educational methods. One very striking observation is how closely the hands of the child are related to his growth, so that "if through force of circumstances he cannot use his hands, the child remains in character of a low type, incapable of obedience or initiative, lazy and sad, whereas the child who can work with his hands shows firmness of character." Again and again she insists that we put obstacles in the way of the growth of the child because of our well-meaning efforts to make his work

easier for him. "This activity takes many interesting forms; one is that of carrying weights far beyond their strength, and for no apparent reason. In the house of a friend I once saw a baby labouring to carry heavy footstools, one by one, from one end of the room to the other. Children of this age will continue carrying things back and forth till they are tired. The adult's usual reaction is to feel pity for the child's weakness, go to help him and take the weight from him; but psychologists have recognised this interruption of a child's chosen cycle of activity to be one of the greatest repressions of this age, leading to difficulties later."

She enunciates the guiding clue in understanding and helping the child with her aphorism, "The child has his own laws of growth." It is striking that children in homes handicapped by poverty are capable of swifter growth because they are allowed to grow with little interference, whereas children in well-to-do homes, with nurses and parents who mean the best for the child, nevertheless create a kind of prison round them preventing their spontaneous expression; hence Dr. Montessori's remarkable statement: "It is the parents of the lower classes who co-operate most heartily with our methods of education."

All who love children from birth at least up to six years need to read

this book carefully and make notes of its many aphorisms.

C. J.

Sex, Life and Faith, a Modern Philosophy of Sex, by Rom Landau, London. Faber and Faber, 1946, pp. 319, 21s. net.

In this popularly written book, easy to read, Mr. Landau gives a wide survey of various manifestations of sex and offers, pleasantly styled, a certain amount of scientific material collected from literature and experience. The choice of instructive and vivid illustrations which illuminate the text is gratifying.

Although the general reader will not be disturbed by the author's bold statements, rash conclusions and not always acceptable generalizations, the thoughtful person will miss scientific exactitude. The extensively covered field might serve as an excuse for superficiality.

After touching on the biological, physiological, psychological and anthropological aspects of sex, the author proceeds to discuss its connection with politics, art and daily life, which includes the many questions regarding monogamy and polygamy, marriage, fidelity, chastity, fashion, and homosexuality; he further tries to investigate the relation of sex to religion and the church, tackling such problems as sublimation and asceticism. Where the author ventures to comment on mysticism he obviously shows only a one-sided

knowledge of his subject; the real Mystic state, which includes the opening up of a higher consciousness, is much more than "mystical exaltation pure and spiritual", while the physical symptoms, emotionalism and even psychic phenomena as quoted and described by him must definitely be labeled pseudo-mysticism.

For the reader who is able to discriminate, however, Landau's book contains ideas and material worth noticing.

P. W. v. D. B.

Living on a Star, a Companion Volume to C. W. Leadbeater's A Text Book of Theosophy, by Bertha Williams. The Theosophical Press, Wheaton, Illinois.

This book plans Theosophical studies in a somewhat novel way. There is a method in education known as the "Project System" where certain definite "projects" are given to the students and they work together as a team to collect the material. In a similar way the author proposes various topics as "projects" and arranges her material in an attractive way for group study. The author suggests how material quite outside the *Textbook* can be utilized to brighten the study, and make the study class different from anything like the ordinary class in a school. A useful addition to the Theosophical literature offered to students working in groups. C. J.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

DECEMBER 1946

OFFICIAL NOTICE

The Government of the United Provinces having declared Benares a "disturbed area" for a period of six months, the Executive Committee has cancelled its resolution of September 4, 1946 to hold the Annual Convention at Benares and has resolved that the Convention shall be at Adyar.

C. JINARĀJADĀSA,
President.

CONVENTION

The following new rates will apply for the 71st Convention at Adyar :

Registration fee for all Members of the Society	...	Rs. 3
For Members of Youth Lodges	... ..	Rs. 2
For visiting non-members with previous permission	...	Rs. 6
General Accommodation fee	... ..	Rs. 4
Special Accommodation according to special rates.		

JANE CLUMECK,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

Foundation Day, 17th November, was celebrated in Adyar with a meeting in Headquarters Hall. The Prayers of Religions were followed by readings from the writings of H.P.B.,

H. S. Olcott, Annie Besant, G. S. Arundale. There was community singing, the hymn "Gather us in" in English, in Hindi Tagore's national song on the unity of India, and a talk by the President, C. Jinarājadāsa. This day was universally celebrated

in every Lodge throughout the world, uniting all Theosophists, as Dr. Arundale said: "Together, Differently". The meeting closed by all repeating together "The Golden Stairs" of H.P.B.

United States of America

The Annual Report from the National President, Mr. James Perkins, mentions some interesting items of activity not yet printed in these pages. As a demonstration of Brotherhood, the Parcels Project and Rehabilitation Fund have proved a great help. Aside from funds, ten tons of food and clothing have been sent from America to date, and thirty-six Lodges are co-operating in caring for seventy-three families, seventy-three additional families being taken care of from Headquarters alone.

The four-paged *Discovery* sent to all Lodges from U.S.A. Headquarters, with fourth page blank for Lodge announcements, has met with wide acceptance, the distribution figure reaching 13,000 by the end of the third month. It was first offered free to the Lodges to prove its worth but now is sold at one cent per copy. Aside from all the other new activities of the Mother's Research Group, a 70-page Healing Bulletin has been compiled and produced.

The Young Theosophists at their meeting at Convention decided to dissolve their organization. They

plan instead to have a National Secretary at "Olcott", who will from time to time release communications of interest to young Theosophists.

The Theosophical Order of Service has showed progress in all departments and steady increase in membership. There are 450 registered with the Chief Brother and the Order has at present 95 officers, including the National, Departmental, Federation and Lodge Head Brothers in the Section.

The Olcott Foundation has also shown vitality this year. Submitted as entries were 10 lectures, 47 poems, 4 short stories, 4 dramas, 3 radio scripts, 1 musical composition, 1 painting and 3 drawings.

The Integration Committee has been very active assembling documentation and organizing integration material. *Main Currents* has resumed publication, and Mr. Kunz's manuscript for his book on Integration is near completion. Classes for young people have begun and are planned at Pumpkin Hollow in N.Y. and Orcas Island in Vancouver.

The Study Course Committee has produced a master outline for the development of a complete course in Theosophy, consisting of material enough for a five-year period.

Denmark

The Summer School at Gammel Praestergaard had an attendance of

eighty-five enthusiastic members. All four General Secretaries of the Northern Countries were present, and from Holland Professor J. E. van der Stok and Colonel J. E. van Dissel visited the school. Members who spoke Swedish, Norwegian or Danish understood one another but there were translators for the lectures in English. There are plans to issue literature for the Northern Countries on a co-operative basis, so as to have a greater variety. The first publication contemplated is a report on the Summer School, including many of its lectures.

The General Secretary of Denmark, Mr. Ch. Bonde Jensen, passed away on 14th August, while visiting Holland. He had been ill for a long time and leaves behind him a greatly appreciated record of Theosophical leadership.

Ireland

The Irish Section had a visit from Srimati Rukmini Devi from the 13th to 16th September, and the General Secretary, Mrs. Alice Law, writes that it was a stimulus to the winter's work that has begun. Since the Convention held in June there has been much activity.

The Theosophical Order of Service Serving Group has been very active, making more than 350 garments for needy children.

Canada

In the Canadian Section, the travelling Library of the Toronto Lodge is as always very active and now sends books as far afield as West Africa. A new start is to be made in 1947 to resuscitate the annual Fraternization Conventions which were stopped owing to the war. Altogether, Theosophical thought seems to be what the people of Canada are tending towards, and so the work of the Society should spread even more during the coming years into the culture of that country.

The Lodges of the Canadian Federation show steady activity. Food and clothes were sent to Europe and the Wayfarer's Lodge, Winnipeg, became the foster parent of a Czechoslovakian shell-shocked child. This Lodge has found that open study groups held in the homes of members instead of in the Lodge rooms are more successful for small groups or diffident people, and they hope to again transfer to the Lodge when the group grows. Musical and social meetings are held in many of the Lodges, and the Hermes Lodge holds in addition an annual dinner for its members, and an annual garden party.

Switzerland

The new Lodge which has opened in Geneva called "Fraternitas",

having as its president Herr Alfred Reisch, is for German-speaking members. A provisional charter was sent by the General Secretary pointing out that this is the first German-speaking Lodge of the Swiss Section.

In the Theosophical Hall, called Adyar, in Geneva, thirty-one public lectures inviting questions and answers have been planned for October to March. The lectures were divided into two groups: The Light of Theosophy and The Life of the Spirit, the first having three sub-divisions, doctrine, ethics and human problems; the second with the two sub-divisions of active idealism and spiritual unity. During the months March-April, a series of talks will be held on art and beauty.

Since the war, connections through letters and pamphlets have been made again with Germany and Austria. The Swiss Section's War Distress Relief Fund has helped members in many countries during the war.

Austria

In Vienna a sudden increase in membership has been shown, the number of 105 in April changing to 130 in June. The Theosophical Community House in Hütteldorf, which was until 1938 also the residence of the Liberal Catholic Bishop and was taken over by the National Socialists during the occupation, has been partly recovered and is already a spiritual centre for Theosophical

work. Lecture tours to North Austria have been arranged and Mr. Franz Huber gave during April and May in Linz a series of lectures; this led to the formation of a group which will in the course of the summer become a Lodge.

In Styria a general gathering of the Blavatsky Lodge in Graz formed a Styrian Federation in Austria, within the Theosophical Society, Adyar, the President of the Federation being Dr. Norbert Lauppert. At the same time they constituted the centres into Lodges in Bruck an der Mur and Leoben, and established two Lodges in Graz. In Styria the membership increased from 78 to 98 in one month.

South Africa

The First Annual Meeting of the Institute for Theosophical Publicity in South Africa shows that the work has been well started and is on a firm footing. The Institute originated from one of the service groups, the Johannesburg Theosophical Publishing Group, supported by the Pretoria Lodge. One of the main activities is translating Theosophical works into Afrikaans.

The Pretoria Lodge has an occasional children's group meeting, where sometimes the children visit the hospital to give gifts of books and magazines to the sick children.

Members of the Section work actively in outside organizations such

as: Race Relations, Penal Reform, Health Services, S.P.C.A., Vegetarian Society, Anti-vivisection work, and so on.

Egypt

The annual report of the Lodge in Cairo shows a struggle to awaken an interest in Theosophy in the local population, though during the war years the members of the forces gave life to the Lodge meetings. The majority of the population is Muslim, and so the Section will have to reach the people through that religion. The library is a real asset, and now that the war is over it is being completed. Cairo Lodge consists of a variety of nationalities—Egyptians, Copts, Syrians, Greeks, Italians, Central Europeans, one Palestinian and one Russian.

Belgium

The Annual Report of the Belgian Section gives the first real news of the present situation. The heating problem still handicaps the Brussels Lodges so that through lack of coal many have had to meet in private homes. Special mention is made of work on education done by the Youth Group in that city. The library and bookshop have been so active that the Provincial Government (Service of Libraries) has given the Section 320 Belg. francs for the purchase of books. Also the Government, considering the public lectures of public utility, has granted the Section 4750

Belg. francs for 1945-46. The General Secretary, Mlle. Serge Brisy, attended and delivered lectures at the Convention of France, Scotland and England.

Besides a Theosophical Course, an innovation this year has been the formation of a Workers Group, where the study of the individual is the main consideration. During the summer, another new idea was carried out by the lecturers questioning the public instead of the lecturers themselves being questioned. Application has been made to the Government for monthly radio programmes. *L'Action Théosophique*, started in Belgium, is now the official organ of the European Federation, having been offered for that purpose by its founders.

Mexico

Lodge *Aura*, the Mother Lodge of the Mexican Section, celebrated its fortieth anniversary on April 5th 1946.

The Lodges in Mexico City combined to hold a series of Public Lectures on current topics during May and June. The subjects dealt with included education, the nature of the Universe beyond the physical plane, and the teachings of J. Krishna-murti. In each case two lectures were given, the usual point of view being first presented and then the Theosophical.

In place of his weekly letters to members, Dr. Alfredo Cuarón is

editing a fortnightly Review *Eclectica*, to make an appeal to those in sympathy with our ideals.

England

The London Federation in its autumn programme conducted a course of six Student Lectures, open to the public, on Occultism and the Mysteries. Four new papers prepared by the Study and Training Committee for the use of new members are: A General View of Theosophy, The Constitution of Man, Human Evolution, and Life After Death. Each pamphlet has an outline of the subject, a list of books for reading, and questions for the student to answer himself. This is a way to help new members to think for themselves and to encourage them to study.

The Publicity Department, which was formerly called the Information Department, arranged for more Literary Luncheons during October and November, as they have proved a great success. The Diagram Department sells for study classes various diagrams: a series on the Solar System showing the seven globes of the Earth chain, the seven chains of the Earth scheme, and the various schemes comprising the Solar System; also one on Creation showing

involution and evolution and the seven planes. On loan is a chart on the Platonic Solids giving the shapes to be cut for models in paper, also diagrams on the formation of Group Souls, maps of Atlantis and Lemuria, and others.

Srimati Rukmini Devi was welcomed in London, where she spoke both to the members and to the public. She brought greetings from Adyar which were much appreciated.

The Headquarters activities have been greatly extended and intensified with more public meetings and Lodge meetings, an inquirers' study class, a *Secret Doctrine* class, various Research Centre meetings, and a weekly meeting of a group of the League of Healing. A children's group has been meeting, but is not yet organized fully as the idea is still being worked out. Under the heading of Public Relations, reports have been given regularly of the work done by other organizations in the direction of Universal Brotherhood. Many outside Societies have asked the Section to send a delegate or speaker to their conferences. The Section was represented at a Present Day Questions Conference, which was a Summer School of 250 people drawn from many churches and societies and included many well known people of affairs in England.

THE THEOSOPHICAL SOCIETY

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

President : C. Jinarajadasa. Vice-President : Sidney A. Cook. Treasurer : Panda Baijnath. Recording Secretary : Mrs. Jane Clumeck

Headquarters of the Society : ADYAR, MADRAS 20

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> . s.
1888	England ...	Mrs. Doris Groves ...	50, Gloucester Place, London, W.1. ...	<i>Theosophical News and Note</i>
1891	India ...	Sjt. Rohit Mehta ...	Theosophical Society, Benares City ...	<i>The Indian Theosophist</i> .
1895	Australia ...	Mr. R. G. Litchfield ...	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 ...	<i>Theosophy in New Zealand</i> .
1897	Netherlands ...	Professor J. N. van der Ley ...	156. Tolstraat, Amsterdam ...	<i>Theosophia</i> .
1899	France ...	Dr. Paul Thorin (acting) ...	4, Square Rapp, Paris VII ...	<i>Bulletin Théosophique</i> .
1902	Italy ...	Dr. Giuseppe Gasco ...	Piazza del Popolo, 6-5, Savona ...	<i>Bollettino</i> .
1902	Germany ...	Herr A. von Fielitz-Coniar ...	Niebelungenstr. 14/III, München ...	...
1905	Cuba ...	Srta. Maria G. Duany ...	Avenida Manduley 105, Vista Alegre, Santiago ...	<i>Revista Teosófica ; Teosofia</i>
1907	Hungary ...	Selevér Flora úrno ...	Báró Liphay-utca 9, Budapest II ...	...
1907	Finland ...	Herr Armas Rankka ...	Vironkatu 7C, Helsinki ...	<i>Teosofi</i> .
1908	Russia ...	...	...	...
1909	Czechoslovakia ...	Mr. M. Lzicka (acting) ...	Zastr Elniei 633, Prague, VIII ...	...
1909	South Africa ...	Mrs. Eleanor Stakesby-Lewis ...	Box 863, Johannesburg ...	<i>The Link</i> . s.
1910	Scotland ...	Edward Gall, Esq. ...	28 Great King Street, Edinburgh ...	<i>Theosophical News and Note</i> .
1910	Switzerland ...	Frau Fanny Scheffmacher ...	Multenweg 20, Binningen 6, Basel ...	<i>Ex Oriente Lux</i> .
1911	Belgium ...	Mademoiselle Serge Brisy ...	37 rue J. B. Meunier, Bruxelles ...	<i>L'Action Théosophique</i> .
1912	Netherlands India ...	...	...	...
1912	Burma ...	Sri N. A. Naganathan ...	No. 102, 49th Street, Rangoon ...	...
1912	Austria ...	Herr F. Schleifer ...	Bürgergasse 22, 4. Stg. 18, Vienna X ...	...
1913	Norway ...	Herr Ernst Nielsen ...	Oscars gt 11, I, Oslo ...	<i>Norsk Teosofisk Tidsskrift</i> .
1918	Egypt * ...	Mr. J. H. Pérèz ...	P. O. Box 769, Cairo ...	...
1918	Denmark ...	Herr J. H. Moller (acting) ...	Strandvejen 130a, Aarhus ...	<i>Theosophia</i> .

* Reverted to Presidential Agency.

1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana ; Dharma.</i>
1919	Canada	...	Lt.-Col. E.L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5. Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica ; Evolución.</i>
1920	Chile	...	Señor Juan Armengolli	...	Cañilla 3603, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Brazil	...	Senhor Armando Sales	...	Rua do Rosario No. 149, Rio de Janeiro.	...	<i>O Teosofista.</i>
1920	Bulgaria	...	Monsieur N. Trifonov	...	Strandja 48, Sofia 3	...	...
1921	Iceland	...	Herr Gretar Fells	...	Ingolsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Senhor Felix Bermudes	...	Rua Passos Manuel 20, Lisbon	...	<i>Osiris.</i>
1922	Wales	...	Miss Edith M. Thomas	...	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	Porto Rico	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	...
1925	Rumania	...	Madame E. Vasilescu	...	Bd. Elisabeta 92 bis. Bucarest I	...	...
1925	Yugoslavia	...	Alojz Piltaver	...	Mesnička ulica 7/III 1. Zagreb	...	...
1926	Ceylon *	...	...	...	...	...	...
1928	Greece	...	Monsieur Kimon Prinaris	...	3D September Str, No. 56B III floor, Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Señorita Lydia Fernandez	...	Apartado No. 797, San José, Costa Rica.	...	...
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Teosófica.</i>
1933	Philippine Islands.	...	Mr. Domingo Argente	...	89 Havanai, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martinez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica ; Boletín.</i>

* Reverted to Presidential Agency.

Canadian Federation

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

Non-sectionalsied :

British East Africa :

Uganda : Shree Kalyan Lodge, Secretary, Mr. J. S. Visana, P. O. Box 54, Jinja. *Zanzibar* : Krishna Lodge, Secretary, Mr. H. D. Shah, P. O. Box 142, Zanzibar. *Tanganyika* : Narayana Lodge, Secretary, Mr. Venkbbhai K. Dave, H. M. High Court, Dar-es-Salaam. *Kenya* : Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P. O. Box 570, Nairobi ; Mombasa Lodge, President, Mr. P. D. Master, P. O. Box 274, Mombasa ; Shree Laxmi Lodge, c/o Mr. P. L. Pandya, P. O. Box 68, Kisumu. *Bharat Lodge* : Secretary, Mr. Ishvarlal Girdharlal Raval, Chake-Chake, Pemba.

Malaya : *Singapore* Lodge : Secretary, Mr. Chan Chim Lim, 8 Cairnhill Road, Singapore. *Selangor* Lodge : Secretary, Mr. S. Arumugham, 69, Chan An Thong Street, Kuala Lumpur.