

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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



PRESIDENTIAL ADDRESS

TO THE SEVENTY-SECOND CONVENTION
HELD AT BENARES

December 25—31, 1947

MY BROTHERS,

Will you rise? Following a long-established custom, I will make the well-known Invocation to the Great Ones:

May Those who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with Their Activity.

Be seated.

Since the word Theosophy means the "Wisdom of God," and since nothing can exist outside of God, all events, especially all human events, are the concern of the student of Theosophy. While he has an Ancient Wisdom coming to him throughout the ages from the Sages of old to explain to him in outline the processes of evolution, the wisdom which he also needs is all the time appearing before his eyes in the growth of civilization around him. The developments in science, philosophy, the arts, economics, industry and commerce have many lessons to teach him concerning "God's Plan, which is Evolution".

This is especially the case just now in the vast upheaval of all nations in the field of politics. We Theosophists are aiming to build "a nucleus of Universal Brotherhood"; but all our efforts will be in vain if the world cannot be guaranteed a stable peace for several generations. We believed that that peace had begun with the League of Nations in 1920; but it was obvious that could not be so, since one of the most powerful nations, the United States of America, refused to join the League of Nations though sympathetic to its working, and since all the member nations of the League refused to enforce by military, naval and air forces any sanctions which the League might decree against an aggressor. The inevitable result of the weakness of the League and the self-centred politics of the big Powers was the second World War. At last, after suffering and destruction as never before in the history of mankind, the United Nations Organization is born. This time there is a fairer future before the world.

I, for one, believe in the United Nations. I believe at last the danger to the nucleus for Universal Brotherhood is averted. I know many are sceptical. I am often asked: Won't there be another war? I follow closely the doings of the United Nations. I note Russia's continual "No" to almost everything. Yet I do not believe Russia wants war. I am utterly certain the United States do not. Nobody dreams of such a thing in Britain. If I have, at the beginning of my Presidential address, spoken on this topic, it is because it is *the* one world topic in which we are all involved; on its solution depends in a large measure just now the destiny of the Theosophical Society. I would plead with you, whether you believe in the United Nations or not, to follow its growth; do not be sceptical of it as of no consequence.

I come now to a mixed theme, one of happiness and one of distress. I refer to the freedom of India. As one who in a slight measure worked in the cause of India under my

leader, Dr. Besant, in England, Australia and New Zealand, it was a joy to see that at last her great dream and that of Indian patriots was achieved. I was in England on August 15th. The British Broadcasting Corporation had their pick-up cars with their experts in Calcutta, Delhi and Karachi, and we heard the joyous marching songs, some of the speeches of the leaders and the cheers of the crowds. Throughout England there was satisfaction that a long task planned had at last been accomplished and that Indians were masters in their own land. Let me emphatically assert there was no regret whatsoever, except a deep regret about the Partition. But that after all was a matter for the Indians where the British could not interfere.

But a sense of shock began as the terror started in Amritsar and on the Pakistan border. Of course nobody in India had expected and nobody in Britain had ever dreamed that such savagery was ever possible in India. We in Britain knew more about it all than you did in India. For the B.B.C. cars and recording apparatus were everywhere. Let me here state that they were not making propaganda against India; the B.B.C. is a national institution in Britain uncontrolled by any party, even by the Ministry in power; its work is purely to be factual. Just as it records the songs of birds in the woods, the nightingales and the thrushes, the talk of the man and woman in the street on the topics of the day, so it records anywhere and everywhere anything that is of interest to the people of Britain, and the recording is purely factual, with no element of bias. Well, I can only say I heard with my ears the cries of distress of the refugees, both Hindu and Muhammadan, the speeches of Hindu and Pakistan leaders, of Lord and Lady Mountbatten, the description of the floods, and so on, one thing after another. One's heart was wrung, and one wondered: "Is it for this we had worked for such long years?" Wherever I went in London, in small shops,

from bus-drivers, the question was asked of me, and with sympathy: "What do you think will be the outcome of it all?" My answer was: "It will pass."

I personally have lost one thing; for forty-two years, in the many lands I have worked, north and south, east and west of the world, I have talked of India's culture and explained its significance. That is no longer possible for me. It was truly said by Pandit Jawaharlal Nehru at the height of the troubles: "*India's name is mud.*" They know in every land of Europe, in every small city of the United States, and in South and Central America, Mexico, Cuba and Porto Rico, in Australia, New Zealand, Java, in China, in the Philippines, by telegrams and radio something of the horrors in the Punjab committed by Sikhs and Hindus. I leave aside those committed by Muslims because I have not preached the culture of Islam. How can I before the world now talk on the ancient culture of India if at the opening of a new era of India's history that culture failed utterly? It is for others now to preach the gospel of India's culture. The only comfort I derive is that the Holy Masters who watch over India's destiny have not relaxed Their vigilance in spite of all that has happened; They hold India's future in Their hands. May the dawn begin soon.

In this situation of acute division, we Hindu Theosophists must enter to make a bridge between Muslims and Hindus. I know that in our Lodges scarcely any attention except in Karachi has been paid to the teachings of the Koran, and though Muslims have lived as our neighbours we have little cared to know what are their beliefs. I saw this division long ago and the need to bridge the gap. Thus it was that in 1923, when I was the Vice-President, with the help of Pandit Iqbal Narain Gurtu, General Secretary of the Indian Section, we created the "Theosophical Society Muslim Association,"

and the late Sir Akbar Hydari, then a member of the General Council of our Society, gave us his support as Chairman. For several years at Conventions, we held a meeting of the Association, and at Karachi our strongest propagandist was the late Hukum Chand Kumar who was an excellent Persian scholar. My interest in Islam has always been deep ; I was an active member in Madras, while it lasted, of the Muslim Cultural Association and I read before it three papers which have been published, "Hindu and Muhammadan Architecture," "Abul Fazl and Akbar," and "The Moors in Spain". With subscriptions from both Hindu and Muslim sympathizers I built the exquisite little Mosque at Adyar, taking as model the famous Pearl Mosque. With my friend, Dr. Hamid Ali, Law Lecturer in Madras, we created some years ago "The Islamic Culture Library". My aim was to create a library for Islam similar to that created by Colonel Olcott in 1886 for Hindu manuscripts, the now famous Adyar Library. Muslims in India little know, as I know, the vast literature in the many European languages on Arabic and Islamic culture, and my aim is to collect these books into one library. Dr. Hamid Ali and I have so far collected only some 400. We hope some day the Library will be 4,000 books at least with a building of its own. Our brothers in Patna started in 1939 the Mel-Milap Association with a magazine in Hindi and Urdu, for Hindu-Muslim Unity.

I want now to go further. For over a year I have had in my hands a manuscript of extracts of the Holy Koran by Mr. Duncan Greenlees, a Master of Arts of Oxford University, well versed in Arabic, Coptic and Egyptian. It is not easy to study the Koran as it is ; first you cannot now get copies of it, and secondly the topics in it are not systematized. Mr. Greenlees has done that, and translated them direct from the Arabic, with a running commentary with a breadth of

understanding which only a Theosophist can have. I recall the late Hassan Imam of Patna, once a Judge of the High Court of Calcutta, saying to me after my laying the foundation of the Lodge Building at Patna—and he was a member of the Society: “It is only Theosophists who can bring Muslims and Hindus together.”

Towards achieving this purpose there was started in Patna the Mel-Milap Association in which both Hindus and Muslims were working. The work must be strengthened. I beg every Lodge in India to take up the Holy Koran—I hope within three months to have the condensed edition of Mr. Greenlees ready—and have study-classes on it. It will surprise you what close parallels there are between the loftiest teachings of Hinduism and the revelation received by the Prophet of Mecca. After all there is but one God and one Wisdom of God; let us all be thankful that we can recognize His many revelations and be inspired by them all. If we begin this work, as I am hoping the Hindu Theosophists will do, I am hoping too that the Muslims in the localities where there are Lodges will open their hearts to their Hindu fellow-citizens, and help to produce once again that atmosphere of true Brotherhood which the Holy Prophet of Mecca dreamed for all mankind.

This year, as you are all aware, we celebrated the Centenary of the birth of Dr. Annie Besant of glorious memory. Outside India, most know her by her books; a few now living recall her speeches, especially a few old today her brilliant oratory. There are some still in India, and especially in Benares, to whom she is still a living presence. She helped us to live, not merely with her advice and ideals, but with her gifts. I was a schoolmaster in Ceylon on a hundred rupees salary in 1901, and I could not have visited the Convention at Adyar—with my cat of course—except for the fact that she sent me my railway fare. So she did

that to hundreds, thousands. No wonder we called her Am-ma. I could speak for hours on her genius as a philosopher.

The Centenary Celebration at Adyar—I had to be in Europe, as I shall explain later—was a brilliant celebration lasting a week, directed by Srimatī Rukmini Devi and her band of collaborators, among whom a large body of public men who were not Theosophists and many Associations. In London, Mr. Peter Freeman, M.P., and I shared a B.B.C. broadcast, while a public meeting was held at the Society's Besant Hall. Among the speakers at the afternoon meeting reserved for members was Dr. Besant's son, Mr. Digby Besant; her daughter, Mrs. Mabel Besant-Scott, was unable to be present owing to ill-health. The Centenary Committee at Adyar has issued a fine centenary volume of tributes to Dr. Besant from many public men in India, as also from Theosophists here and out of India. It is handsomely bound in Indian cloth woven at Kalākshetra and its price is Rupees 15. The general editor is Dr. J. H. Cousins. It contains many photographs of Dr. Besant. I find I have achieved a brief immortality in the book as two Kodak snapshots of mine, enlarged, taken of Dr. Besant in 1902 in a hotel in Genoa in Italy, and in 1917 during Internment at Coimbatore, appear in the book. Let me say they are artistic. They are illustrations Nos. XI and XV. When I saw them I certainly spread out my peacock's tail. I can now retire as an amateur photographer and save money. All the National Societies and every Lodge throughout the world held Centenary Celebration meetings.

A not less important Celebration this year was that of the 60th year of the Adyar Library. The celebration should have taken place last year, but was held over to coincide with Dr. Besant's. I think few members know what a wonderful dream the President-Founder dreamed in 1886 as he turned the first sod for the Adyar Library. It is a magnificent piece

of work, and I as a Sanskrit scholar of sorts (I studied Sanskrit for four years at Cambridge with a bit of Zend and Pāli thrown in, so as to round me off) am keenly interested in the growth of the Library. At the Celebration, scholar after scholar of South and North India sang high praise of the Adyar Library, because the Theosophical Society maintains such an institution to collect and collate manuscripts, edit and print texts, and in all sorts of ways carries on the highest traditions of Hindu culture on the literary side. The Director of the Library, Dr. G. Srinivasamurti, has a string of titles ; he is Captain, Vaidyaratna of Indian Medicine, Bachelor of Medicine, Master of Surgery, Bachelor of Arts and of Laws. But more than all that he was the favourite of Dr. Besant and physician to three Presidents : Dr. Besant, Dr. Arundale and is to myself. He is an inexhaustible well of Sanskrit knowledge and tradition. And by his side works in an honorary capacity Dr. C. Kunhan Raja, Reader in Sanskrit in the University of Madras, a Doctor of Philosophy of the University of Oxford. I namaskār to (salute with joined hands) both these scholars ; the Theosophical Society is grateful to them—not just grateful, but immensely grateful—for having raised the Adyar Library and its publications to rank with the great Oriental libraries of the world.

I have now to report to you the work done in the many countries of Europe during my eight months' absence from India and our Theosophical Headquarters. While residing in England from 1942 to 1944, in the crucial years of the War, some of us in England already planned what should be done to help the stricken National Theosophical Societies of Europe after the War was won. There happened to be in England in May 1940, a few days before his country, Holland, was invaded by the German armies, Mr. J. E. van Dissel, who for several years had been the General Secretary of the Federation of the National Theosophical Societies of Europe.

His family was in Holland ; he could not get back to them ; he was forced to stay in England, without money or home. Our friends helped him and his presence in London was invaluable for our plans for a Round Table Conference, as we called it, of the National Societies after the War was over. He came to Adyar, with Mr. J. Kruisheer, the General Secretary for Holland, who also was similarly stranded in England, and both consulted Dr. Arundale, who was expected to preside at the Conference. A similar Conference had taken place at the end of the first World War. But after the second World War the difficulties were far greater ; first, more National Societies had been suppressed by Hitler, and second, one means of communication, the railways, were more greatly damaged. But worst of all was the financial situation in the National Societies. Some of them had no money at all to spend to send even one delegate.

The European Federation has its headquarters in Holland ; the Federation could arrange to pay the fare and hotel expenses of two delegates from each National Society ; but money was already "frozen," that is, Holland could not send money out of Holland. The situation was saved by the Theosophists of the United States ; they had created a fund called the "Rehabilitation Fund" to help the stricken National Societies to repair their damaged premises, for publishing books and similar purposes. This fund is in dollars. There is a new meaning today in the old adage "the almighty dollar".

We decided on Switzerland as the place of the Round Table Conference as being most central, and where food was obtainable without difficulty though Swiss monetary exchange was extremely high against all other countries. The American Section most generously allowed the European Federation to draw upon the Rehabilitation Fund for the arrangements of the Conference.

It was obvious that I, as President, had to be at the Conference. I got my passage to England after the greatest trouble. I will not narrate to you the discomfort of travel on a troopship in a small cabin for six with one wash-basin. After I reached England at the end of April my work began at once, for the Round Table Conference came almost at the end of a long tour. After presiding at the Convention of the English Section in May, with the usual meetings, one of which was a Commemoration of Dr. Besant, my travels were planned to take me to Northern Ireland, the Republic of Eire with Dublin as capital, Denmark, Norway, Sweden, Finland, Holland, France, Switzerland, Italy and lastly Belgium. Of course you cannot travel without a passport; in addition it must be endorsed by India or Britain permitting you to travel; and finally each country you mean to visit must give you its visa or permission, which means you have to fill up forms why you are travelling, what for, when, for how long, and who will be your guarantor in the country of your visit; sometimes they want many photos of you full face, now and then profile also.

Before leaving Adyar I had obtained all the permits to travel; but they would not give me for two countries—Finland and Italy. What was strange they would not give the permit in England either. Time pressed and I hardly knew what to do, when at last Thomas Cook suggested I ask the aid of the Secretary of State for India. I rushed off, and saw the lady dealing with the passports of Indians, and she said: "Oh, these are ex-enemy countries." There was a bar to Indians going to ex-enemy countries. However, after nearly an hour's telephoning, the lady gave me a letter to the Permit Office, and there the official endorsed my passport as valid for travel to Finland and Italy. I rushed off to the Italian Consulate, which demanded two days; the Finnish visa I did not bother about, as one of the leading Theosophists is a

Finnish Minister, and he would send word to Stockholm and I could get the visa there. I will barely mention, apart from difficulties of travel in some countries, the difficulties of diet for a vegetarian, and for a diabetic who must not eat potatoes and peas and can eat very little bread, in hotels, steamers and trains. There was very little butter, and in Paris no milk at all though our old friend Professor Marcault somehow procured for me a litre of milk a day. In some places I was distinctly hungry but there was nothing I could eat. I was glad to get back to my home in London.

Now about the Round Table Conference. It was held at a spot on Lake Lucerne in a small town called Weggis-Lutzelau. A hotel of 47 rooms was taken over by the delegates for eight days; the programme consisted of reading reports of the situation in the various countries, difficulties as to work, the needs of future work, the need especially of means and of lecturers and books and magazines.

Mornings and afternoons (with one day's break for an excursion) we discussed reports and ways and means. We regretted that in all these the country which we desired to help most in its Theosophical work, Germany, was not represented by its General Secretary, who lives in the American zone. He has not yet a permit to leave Germany for a while even for health's sake. In the evenings were addresses by various members. This Conference was restricted to representatives of Sections; nineteen countries of Europe were represented.— After a week of these meetings for the development of the work, we adjourned to Geneva for a "Workers' Week" where the topics were all of study. As before, mornings and afternoons were addresses on various aspects of our studies, with a public lecture of mine in French. I gave also a brief French broadcast. In the evenings we had much music, and one evening dances to classical music by the children of the famous Dalcroze Dance Academy

in Geneva. The dances were created to music, and of course not a word was said or sung. The Federation invited to the Workers' Week two Young Theosophists from each country and arranged for all their expenses. The Young Theosophists had several meetings of their own, at one of which I was present. After Switzerland came my tour in Italy and Belgium.

At all the meetings one insuperable difficulty met us—that of language. Dutch members know English, French and German; Austrian members know English; French and most Swiss members only French. So that all the principal addresses had to be translated from one language to another; at the Question and Answer meeting I translated my answers immediately into French, strewing as I went along genders to be picked up; any translation was better than nothing. Esperanto has been suggested as the solution. It is certainly an easy language with a simple invariable grammar; as already knowing French and Italian I make out most of an Esperanto letter. But that points to one difficulty; there is little in it drawn from the Dravidian languages of India. In other words, you have to learn a new language. Many of us are too old for that. We should also need to compile a complex vocabulary of Theosophical terms. Both at the League of Nations and now at the United Nations, as a speaker is holding forth, say in Russian, then and there a translator is whispering into a microphone phrase by phrase what he hears; and those who know French, or English or Spanish listen in to ear-phones. That has been found the only practical solution, not an international language.

Not that an international language is not needed; but it cannot, in my judgment, be created; it has to grow. English—if you ignore its outrageous philological spelling—has already grown to be the international language of commerce in many parts of the world, even if it is only "pidgin English". It will have to be a strong competitor that will oust English from

its place today. And here let me say, I am not a propagandist for Basic English. It makes a good beginning; but if you stay there, you will know little of really good English, such as is written and spoken in England.

I mentioned last year the heavy burdens the Society has now to bear, because the district of Adyar has been incorporated into the City of Madras. In addition to this, the costs of operation of all our departments and of materials have gone up. An increase of salaries and wages has been overdue; we have done that. All wages of our workers have been increased from 17 to 21 per cent; in addition, as an inducement not to stay away, we have, following a model in the United States, paid a full month's wage, including the Sundays. Because of all this heavy overhead, and the usual deficit of some 25,000 rupees (£1,895, \$7,692) having just about doubled, the Vice-President, Mr. Sidney A. Cook, and I sent out an appeal. Members have replied nobly. This year closes with the lowest deficit that I have ever known. But we cannot depend completely on annual gifts to cover our deficit. Something more radical is necessary. That is why both of us initiated the Besant Centenary World Fund, to create a permanent invested fund of 20 lacs of rupees (£151,562, \$615,360) to meet the annual deficit. We are still far away from gaining our objective, for only about one-tenth of the amount aimed at has been collected. I appeal to all members to keep this World Fund in mind; send us what you can; mention the Society as a legatee in your Will; never mind if it is only one rupee or five or a thousand; your gift is equal in the eyes of the Holy Masters who watch over the Society and bless its work.

What now of our work in the future? Before I answer, we must first recognize what that work is. There are two aspects of it, and both correlated, inseparable one from the other. One, on which so far we have laid most emphasis is

to proclaim the Ancient Wisdom. Men must still be taught, especially in Western lands, the two simple truths of Reincarnation and Karma. They are known in most Eastern lands, but the peoples in them have to be taught to apply them. With the two truths of Reincarnation and Karma, are the teachings about man's seven principles, and the conditions in which he will live after death. There are innumerable other teachings of the Ancient Wisdom, which can be expounded to an audience which has grasped the teachings which I have mentioned. The trend of all the Theosophical truths must be to make a man slowly change his character for the better, so that little by little he does what Jesus Christ wanted us all to do, to love our neighbour as ourself.

But there is a second aspect of our work. I recall that in 1881 in India, two prominent Englishmen and Theosophical students, Messrs. Sinnett and Hume, were keen on gaining from the Adepts all they could about occult truths concerning man, his principles, his evolution in other globes and rounds and similar recondite aspects of the Wisdom. But they were frankly sceptical as to the Society having any future before it with its platform of Universal Brotherhood. It was then that the high Adept known as the Maha-Chohan, the head of all the Chohans, interfered, and sent through the Master K.H. a formal declaration that unless Universal Brotherhood were made the first Object and final objective of the Society, the whole Brotherhood of Adepts would leave the Society to itself. Specially stressing the seeming unbridgeable gap of colour, due to the overweening sense of superiority of the white races over the dark races, the Maha-Chohan said bluntly :

“The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised ‘nigger’ brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle.”

That problem of colour and race still remains. It is slowly beginning to modify at last in India—it has never existed among such white Theosophists as come to work in India—because India can legislate now for herself. But retaliation is an evil principle. Because South Africa will not admit any Indians at all, even as visitors, India has retaliated forbidding South Africans to come, with the exception of those concerned in business. The result is that two members of the Society in South Africa want to come to Adyar, applied for permission and that permission was refused. The “colour problem,” as it is called in the United States, is well-known, creating bitterest hardships and social injustices. But it is the same everywhere, in some places more, in others less.

It is these conditions which the Adept Brotherhood wants to be modified, and the best agency for Them is the Theosophical Society. There are springing up on all sides organizations to teach psychism, occultism, high this-or-that-ism; each claims to be directed by an Adept. But the trend of their teachings is to inculcate that each individual is a sort of gold-mine of divine forces and that if he will dig into himself under their direction, he will achieve prosperity, happiness and peace. But little is said about his sharing his riches with others.

It is here that the Theosophical Society stands and must stand unique among all other organizations. Whatever is the subject of our studies, there is at the back of our minds, if we are more than Theosophists in name, an aspiration to work to produce changes in all human relations, so that only one fact is supreme in the lives of all mankind—that men are brothers, possessing one Divine Heritage, partaking indeed of the Divine Nature itself, whatever are the world's distinctions and demarcations about us concerning race, creed, sex, caste, colour, social position or the type of labour in which we gain our daily bread.

Today, scientists are exploring the atom to release its power for our daily use. So far they have discovered only the atom's destructive power. But the Adept Brotherhood, the Guardians of Mankind, possess the knowledge of all the powers needed for men, and are ready to guide scientists to their discovery, when the Adepts are sure that the powers will be used for good and not for evil. It is there that Universal Brotherhood enters. When Brotherhood is the ruling principle, and mankind's moral conscience revolts against any anti-Brotherhood action, as it revolts now against murder, then power after power will be thrown into our laps by the Adept Brotherhood, till there shall nevermore be anywhere flood or famine, till all diseases shall be controlled, till men and women shall work perhaps only five hours a day and the rest of the day be employed in the self-discovery of themselves through every form of the arts and of culture.

All these, my Brothers, are not dreams of Utopias. They are objectives already planned. It remains only for you and me and the generations of Theosophists coming after us so to work that the Plan comes swifter and swifter to realization. If we dare to dream nobly, there are greater dreamers still than ourselves; they are the Adept Brotherhood, whose love for mankind is infinite, whose powers are beyond our comprehension. They are ready to help the world. Let us work to open the way for that help. And the only way we shall succeed is by never forgetting that each Theosophist, each Lodge, must be a centre of intense Understanding and Brotherhood, till a chain of lights will be lit from Lodge to Lodge throughout the world, and the darkness of the world will vanish, and even statesmen and directors of men's affairs will see clearly the road they must inevitably follow.

THE UNITED NATIONS—AN OPPORTUNITY¹

By E. NORMAN PEARSON

THE Theosophical Society, which has for its first Object the formation of a nucleus of the Universal Brotherhood of humanity, has often been spoken of as an organization that necessarily must remain small—for a nucleus is a small object indeed in whatever level of manifestation it is considered. But a nucleus is not only small. It is a living, vital, vibrant centre, capable of intense activity, and the results that accrue from its creative expressions are tremendously greater than the measure of its dimensions would lead us to expect. Moreover, its activities are not confined to the limits of its own borders; it is always serving to build up the larger unit of which it is a part.

To live up to the obvious connotation of our first Object, therefore, members of the Theosophical Society should forever and eternally be spreading the doctrine of Universal Brotherhood, expanding and strengthening the nucleus within, filling it with zeal and fire, with skilled and ordered action, and working to permeate the human race with a knowledge of its own Divinity.

A recent trip to the temporary home of the United Nations at Lake Success, New York, as a delegate representing

¹ With acknowledgments to *The American Theosophist*.

the Theosophical Society at an interim conference of international non-governmental organizations, brought to me a deep conviction that few greater opportunities could come to us as members of the Theosophical Society than the advent of this second attempt to bring the peoples of the world together in peace—the United Nations.

The building at Lake Success seems to stretch over interminable acres of ground. Symbolically, it is a war-time factory—modernistic in style and equipped with the latest appointments within its walls—which has been turned from a scene of war effort to the more noble purpose of bringing men to that state of mutual understanding that will bring peace and progress upon the earth. That is a tremendous task. But a peace-time army of men and women has tackled it, and is working upon it with renewed hopes and dreams.

The atmosphere of Lake Success is truly universal. One cannot be there for more than the briefest time without noting that everything is considered from the point of view of the whole world. It is said that the workers there are adapting themselves to that point of view and are rapidly losing any sense of narrow nationalism; they are becoming part of the "one world" which they are helping to build. In the meetings themselves, world viewpoints must prevail.

Inside the building there are conference rooms, committee rooms, auditoriums, offices and passages which seem to defy any thought of limitation. The lighting is unique; with concealed fluorescent fixtures which give an absolutely shadowless illumination. Air-conditioning is installed throughout.

In conferences, and in all printed publications, five official languages are used: English, French, Spanish, Russian and Chinese. Every conference room is wired with public address facilities, so that all can hear, and each delegate is provided with headphones. Interpreters, in sound-proof

booths, keep a running interpretation of the speeches, and the headphones can be connected by a switch to any one of the voices, so that a delegate is able to keep himself informed of the discussions as they proceed, unless he is unable to understand any of the languages provided, which is probably a rare occurrence.

Though the size of the building is truly impressive, the really astonishing and thrilling discovery is the amazing completeness of the structure of the organization itself. The United Nations' activities are penetrating into every department of human life, for it is recognized that not until injustice and hardship and poverty can be eliminated everywhere will it be possible to build a new world in which its elements can mingle together in amicable and mutually helpful and equal terms. By this time, most people are well acquainted with the general set-up of the United Nations. With the General Council as the central body, there are the Security Council, the Economic and Social Council, the Trusteeship Council, the International Court of Justice, and the Secretariat which handles administrative details. From each of these stems a multitude of commissions dealing with an almost unbelievable variety of subjects, all of which are highly important components of the business of living.

The interim conference of international non-governmental organizations, in which the Theosophical Society was invited to participate, is a branch of the Economic and Social Council. It continues the work of the meeting held in February 1947, [a report of which was published in the April issue of *THE THEOSOPHIST*]. The Economic and Social Council, working under the authority of the General Assembly, seeks to build greater prosperity, stability and justice throughout the world. It is composed of eighteen member-states, elected by the General Assembly. Its purpose is to make studies, reports and recommendations "on international

economic, social, cultural, educational, health and related matters and also with respect to human rights and fundamental freedoms for all". It appoints commissions to make special studies of particular aspects of its work. It makes consultative arrangements with important large international bodies engaged in economic and social activities, and invites others to participate in its meetings and take part in its discussions. Such participation accomplishes two results: (1) secures the assistance of organizations with international facilities already set up for economic and social work, and (2) enlists the co-operation of all groups in the dissemination of information regarding the United Nations' activities and plans, in a campaign to arouse a more active support of public opinion.

Naturally, to participate in the meetings of one committee can give no adequate picture of the whole gamut of the United Nations' activities, but, as one listens to the reports of work accomplished and to plans for more and greater activities in the future, the really tremendous nature of the new world effort becomes apparent. The United Nations is spreading its extensions not only into every nation and corner of the world, but also into every conceivable human activity.

Plans for publicity are progressive and ambitious. Radio facilities are to be extended to cover almost every part of the world, so that the message of the United Nations may be carried directly to the people; not only to those who can read, but to the millions who are unable to do so. Facilities for the electronic cutting of stencils for the production of UN Bulletins in many lands, and actuated over the same carrier wave as the voice, are to be installed. Information centres are to be extended to give a global coverage. The work of volunteer lecturers will be encouraged and will be co-ordinated through the facilities of existing organizations. Educational work in schools and colleges is being extended.

Amateur radio operators are being organized to publicize the UN work, and 900 have already joined and are in action. A "United Nations Day," to be celebrated as an international holiday, is being arranged, as is also an international "Children's Day" when all will be asked to donate "one day" especially to the children of the world. The problems of labour are being studied from the international standpoint.

So one could go on listing the accomplishments and plans. But there are needs, too. Governments must be aroused to support the United Nations more actively than they are doing now, and to provide more money to pay for its activities. People in all lands must be made to realize the precarious situation which exists today. And, almost above all, something must be done to surmount the barrier of language.

At this conference sixty-three organizations were represented. Their membership and spheres of influence covered many millions of people. They were ready and willing to place their facilities at the disposal of the United Nations' organization, thus adding a tremendous influx of strength to its work. For those who know something of the world conditions and of the precarious nature of the days which are upon us, know also that the United Nations' effort *must* succeed. The alternative is unthinkable.

Here, then, surely lies a great opportunity. We, of the Theosophical Society, can keep ourselves informed of the United Nations' activities and can speak to others about them at every opportunity. We can talk about them on our platforms. We can write about them in the daily press. We can, with a renewed vigour, proclaim the brotherhood of man as a fact in nature. But we have one opportunity which is probably unique. We know of the mighty power of thought and meditation. In addition to the more material contributions we can make, we can, through our daily meditations, form a channel which will bring a powerful stimulation from

within to the life flowing into and from the chalice of form which has so splendidly been built. Through the power of positive creative thought, we can stimulate men and women to raise the level of their thinking and help to build a more understandingly accurate public opinion on this important subject. We can assist in combatting defeatist and unfriendly thoughts, which tend to reduce the effectiveness of the work which is being done.

If the thousands of Theosophists the world over would link themselves together to help in this way, Theosophy could take its place with those larger organizations whose members are now so splendidly labouring to help mankind to build a brighter and more glorious era of peace and progress.

E. NORMAN PEARSON

God sends His teachers unto every age,
To every clime, and every race of men
With revelations fitted to their growth
And shape of mind, nor gives the realm of truth
Into the selfish rule of one sole race.
Therefore each form of worship that hath swayed
The life of man, and given it to grasp
The master-key of knowledge, reverence,
Enfolds some germs of goodness and of right ;
Else never had the eager soul, which loathes
The slothful down of pampered ignorance,
Found in it even a moment's fitful rest.

J. R. LOWELL, *Rhoecus*

SOCIALISM OR COMMUNISM?

By L. FURZE MORRISH

THIS article is admittedly controversial, intentionally so. The author, however, is not trying to set up divisions, but on the contrary wishes very much to effect reasonable reconciliations. All the same, he envisages certain very serious potentialities in the present international situation which may be actually precipitated by a refusal to face them, through a mistaken sentimentality and desire "to avoid friction". The author points out that the following represents his own opinion, but he claims that it is a logical one and that it demands serious consideration, despite the fact that it may appear on the surface to commit the Theosophical Society to "taking part in politics".

Most Theosophists will agree that compromise, tolerance, blending of conflicting opinions, etc., are desirable attitudes and the mark of a Theosophist. However, there comes a time in the life of every individual or community or group when the entity, whatever it is, has to "take a definite stand for right principles" and assert: "Stand thou on that side if thou wilt: on this am I." There is nothing new in this statement. It has been said before.

It is also a basic natural law of spiritual living that the first elementary quality to be developed is that known as "Discrimination," or the ability to choose rightly between the Real and the Unreal, the True and the False, etc. This quality must be developed all through, and spiritual living consists of

developing an ever finer discrimination until only the One Real is left.

Let us try and use this faculty in deciding the growing important issue between what are called "Socialism" and "Communism". We will consider first certain distinctions, then the logical arguments, and finally attempt a synthesis. That is the best one can do in any solution of a problem.

In distinguishing between Socialism and Communism it is necessary first to define and then analyse them. By Socialism the author means that movement of opinion towards the co-operative organization of humanity for the benefit of individuals as far as it is possible to do this. He means an attempt to blend individual rights with collective duties and to organize individuals in such a way that they may be educated to co-operate voluntarily and adjust themselves to the social group without losing their basic rights as individuals. Socialism, in these terms, is therefore one of the most difficult things to achieve. It is in fact a policy of perfection, and seems to be one manifestation of the Divine Purpose on earth. For this reason alone it is probable that Socialism or "The Left Wing," as it has been called, has drawn the loyal support of large numbers of Theosophists and humanitarians everywhere, so much so that it is almost possible to identify Theosophists with some kind of "leaning to the Left Wing"—to the support of what is called in the U.S.A. the "Democrats," and in the British Commonwealth the "Labour Party". This is only a broad statement.

By "Communism" the author means that body of opinion and action generally known by that term. He does not necessarily define Communism in the academic sense, which few ordinary individuals would use or accept. He means that party and movement whose political ideas are derived from the writings of Karl Marx and Engels with their subsequent addenda and amendments as applied in Soviet Russia,

This political philosophy has certain characteristic markings which are unmistakable when they are referred to universal measuring-rods. This is broadly the definition of Communism which Communists give themselves, so that we cannot do better than use it.

Having defined our terms as clearly as space warrants, let us analyse the two factors in question.

Communism is derived from "Marxism" according to its own declarations, and we must assume that its own supporters know what they want people to believe about them. Marxism is a development of a philosophy known as "Utilitarianism," which had a very fine-sounding aim, namely, "the greatest good of the greatest number," and one Bentham in the last century was one of its prime movers. He claimed that we define what is "right and good" as that which brings the greatest happiness to the greatest number. This claim has captured multitudes of humanitarian sentimentalists who do not always examine closely what they support. Let us therefore do so.

The problem hinges round what we mean by "Good" and by "Happiness". Good and Evil are not absolute terms. They lend themselves to much distortion to suit different likes and dislikes. If I am in business, it may seem "good" to me to capture the whole trade of a community, but the same thing will seem "bad" to those whom I ruin and bring to starvation or despair. What do the utilitarians mean by "good"? They mean "happiness," they say. If we ask them what they mean by "happiness," they reply: "That which suits the dominant system of the time or gives pleasure to either the majority or those who comprise the dominant system," or words to that effect. If we enquire whether they accept a Universal Moral Purpose behind this, they usually reply in the negative. We now have a definition of utilitarianism which reads: "Utilitarianism is that philosophy which

claims that Right means the greatest pleasure to the greatest number or the strongest group. In other words, "good" and "evil" are simply terms signifying what is expedient and what suits the group end in question. Hermann Goering admitted at the Nuremberg trial that the Nazis held this philosophy. In that case those who compelled the early Christians to be torn to bits by wild animals in the arenas of ancient Rome were "right," and those who protested against this were "wrong," because at that time and place this gave pleasure to the greatest number and the dominant system. Many people today would assert that a philosophy which leads to conclusions like that is inherently unsound. However, there is a substantial background of truth in the fact that a Moral Universe itself would imply evolution of moral standards.

What we term today "British Socialism" developed out of the ideas of one Robert Owen in the last century, who was a factory-owner with humane notions. He built a "model factory," introduced rest-rooms, amenities of various kinds and gave free education to the children of his employees. This was revolutionary in conception at that time, and at first it brought a great deal of favourable comment. Visitors came from overseas to inspect these conditions, which Owen claimed to be not only humane, but "utilitarian" because they produced better work from contented people. Owen collaborated with Bentham, who developed this theme of "utilitarianism" and unfortunately did what so many humans do at this stage, distorted it. The dead hand of organized religion entered, and popular opinion swung against Owen, by that usual pendulum-swing between Light and Darkness which seems to be the characteristic of this Earth planet. Owen's schemes fell into disuse, or were stifled for a time, but later emerged again under the name of the "Co-operative Movement". This has developed both politically and

commercially and is a fine development with much benefit in it.

A later development of Utilitarianism was that of Karl Marx. Marx developed the theme of utilitarianism in terms of the "Materialist Dialectic". Marxism denies anything in the nature of a Moral Purpose in the universe. It is avowedly materialistic and rests on scientific causation, as understood at that time, the middle of the last century. Marx claimed that the doctrine of the Rights of Man could not be put into effect in any social order, and that any social system built on Individual Rights would collapse before "Collectivism," just as surely and logically as idealism (or religion as he would have called it) would collapse before scientific materialism. At that time he could only see that cycle of materialism developing. "Communism" has come out of this Marxian philosophy and still claims to be founded on it. We have thus reached a most important definition of Communism, namely, that Communism is utilitarian and is opposed to any idea of a moral universe or universal moral purpose, with which would go any permanent values such as Beauty, Right or Goodness. That alone is "right" or "beautiful" according to Communism, which *suits* at any time. Now, perhaps, we may understand why standards change so amazingly in Russia, and why the international socialistic aims of the original Russian Communist programme no longer apply, but have changed into nationalistic and State-Capitalist ones. What was "right" at one time has ceased to be right (or expedient) now. Nazism makes the same claim about expediency and right, suggesting that Communism and Nazism are really opposite facets of the same flat disc. It is the same argument used by Thrasymachus in Plato's *Republic*. By the same token we may understand the "staged trials" in Russia before the last War, when it was practically admitted that witnesses were doctored, drugged

and even tortured to persuade them to make admissions which were not true, but which suited the Government Prosecution. The western world with its moral conceptions was staggered and asked how the Russians could reconcile this with "right and wrong". "Wrong?" replied the Russians. "We do not understand. 'Wrong' is something which is opposed to contemporary requirements. Marx said so. It is in the interest of the majority that these witnesses should admit what was required. That is therefore 'Right'."

Now, perhaps, humanitarians and sentimentalists will realize what it is which a few "socialists" claim to be fighting, and why it is so important that this distinction between Socialism and Communism should be aired and made public. These sentimentalists tend to be hypnotized by the glamour of what sounds a fine humane doctrine, namely, the "greatest good".

What we term British Socialism diverged from the International Socialist Movement late in the last century. Whereas in Europe the Left Wing took on an anarchist, revolutionary, violent, anti-moralist bias, no doubt as a reaction against the terrible tyranny of the established regime, in Britain the Co-operative Movement developed under the leadership of people like Bernard Shaw and the late Dr. Besant, President of the Theosophical Society. Under this system voluntary co-operation, love and ideal adjustments were advocated. Collective duties were to be adjusted to fit in with individual rights and people were to follow the Christian precept that they "should love one another". In Europe, unfortunately the Movement took the opposite turn and became founded on hate, destruction and regimentation. Under Socialism co-operation of a free kind is advocated and compulsion is only used where social needs demand it for so long as is necessary. Under Communism society is based on regimentation, and individual rights are not

officially recognized. Any "privileges" granted to individuals are simply bestowed for the sake of expediency in cases where there seems to be a need to avoid friction which would upset the programme. Individuals have no rights as such, and the individual exists for the State. Under Socialism the State exists for the individual. As Theosophists we must recognize the need for individual rights and liberty to evolve spiritually in our own ways, because we accept that the Universal Spirit is individualized in every single personality, and that each individual has his own personal karma as well as being part of a group. Regimentation and pressure of individuals into fixed patterns is opposed to the Theosophical scheme, which we consider to be the "Divine" Scheme.

We are thus forced to the conclusion that Socialism represents an attempt by the Great Brotherhood of Light to effect the betterment of humanity and the development of a spiritual pattern; while Communism represents an attempt by the Dark Brotherhood to hinder that pattern. To this end the latter seems to have "stolen" some of the humanitarianism of the former and to be very busily engaged in confusing the issue, in order to lead people to suppose that it is Communism which stands for all the ideals sponsored by Socialism. How many people, especially young people, have been duped by this attempt is impossible to calculate. One can only guess. However, it seems to be time to clarify this issue and show what the distinction really is.

L. FURZE MORRISH

(To be concluded)

THE MESSAGE OF THEOSOPHY TO MANKIND

By GEOFFREY HODSON

IN three articles, published in *THE THEOSOPHIST* during 1945, certain ideas were advanced concerning the work of Theosophical literature and lectures as means of popularizing a knowledge of Theosophy. In this second series, the application of Theosophy to aspects of human life is considered. Clearly, it is of the utmost importance that the message of Theosophy to all the diverse types and classes of men in various walks of life be formulated and delivered. For Theosophy has a message of direction, counsel and inspiration to every man whatever his walk and way of life. The work of the Theosophical Society is to bring Theosophy in comprehensible and acceptable form to every human being on earth.

Many great Theosophists of our time have conceived and presented in lectures and literature their concepts of that message. From these and other sources I venture tentatively to suggest, not dogmatically to assert, in outline, the central part of the message of Theosophy to royalty, statesmen, economists, religious leaders, educators, scientists, artists, legislators and lawyers, reformers in every field, and especially humanitarians.¹

One central message Theosophy delivers to all men. It is that the place in which *each* finds himself is the right place

¹ Two articles of the Series have appeared in *THE THEOSOPHIST*.

for him. All are where they are because there, and only there, can the experience be gained from which alone the needed faculties can be developed. For, says Theosophy to mankind, the purpose of human effort and experience is the development of faculty and nothing else. Faculty constitutes the treasure in heaven. The attainment of faculty is therefore the supreme individual preoccupation of the wise man. Whether king or commoner, statesman or scholar, businessman or recluse, each is in the one position in life in which needed faculty can be developed.

This, however, is an anticipation. Before an unbiased examination of the message of Theosophy can be expected from the thoughtful, a clear and readily comprehensible definition of Theosophy itself must be advanced. H.P. Blavatsky has given the following :

“Wisdom-Religion, or Divine Wisdom.” The substratum and basis of all the world-religions and philosophies, taught and practised by a few elect ever since man became a thinking being. In its practical bearing, Theosophy is purely “DIVINE ETHICS”. . . “The one religion which underlies all the now-existing creeds. That ‘faith’ which, being primordial, and revealed directly to humankind by their progenitors and informing egos . . ., required no ‘grace,’ nor blind faith to believe, for it was KNOWLEDGE. . . . It is on this Wisdom-Religion that Theosophy is based.” . . . “As within the word Sophia is implied Creative Art both in form and in life, which is the Supreme Wisdom, so Theosophy might be defined as the Art of God-Craft, that Ancient Wisdom which through every Mystery School of old taught its Initiates the Art of Arts—the release of the Shining Self.” . . . “Theosophia, or Divine Wisdom, Power and Knowledge.”

“Theosophy, in its abstract meaning, is Divine Wisdom or the aggregate of the knowledge and wisdom that underlie the Universe, the homogeneity of eternal Good; and in its

concrete sense it is the sum total of the same as allotted to man by Nature, on this earth and no more . . . "Theosophy is Divine Nature, visible and invisible . . ." "Theosophy is the fixed eternal sun . . ." "It [Theosophy] is the essence of all religion and of absolute truth, a drop of which only underlies every creed."¹

Component Theosophical ideas concerning man would appear to be :

The essential human unit of existence, the innermost human Spirit, the Monad, manifests as an Immortal Self or Ego and an outer mortal bodily man or personality. The Inner Self manifests in and gains experience and knowledge through the outer man. Partly by that means and partly by interior unfoldment it unceasingly evolves, being immune from death. The outer physical man develops up to full bodily maturity and then declines, dies, disintegrates and disappears forever. The faculties and capacities of the outer self are received by and perpetually preserved in the Inner Self, there being but one consciousness and life, that of the Innermost Self, in both. The immediate objective of the Inner Self is development of faculty. The long-term objective is all-round genius or the development to the highest degree by the Inner Self of all possible human faculty. This attainment is termed Adeptship and is the goal of human existence.

The human Spirit, the Innermost Self, the Monad, is a fragment of Divinity, a concentration of Universal Spirit, *with which in origin, nature, substance and potentiality it is identical*. It is as a spark in a flame, a drop in an ocean, a microcosm within the Macrocosm. This is the highest truth concerning man. Its full realization in consciousness is man's greatest illumination.

¹ These definitions are taken from *The Key to Theosophy*, pp. 38, 39, 40; *The Theosophical Glossary* (Theosophia), *The Secret Doctrine*, (Glossary), Adyar ed., V, 449.

At Adeptship, the identity of the Innermost Self of man with the Innermost Self of the Universe, the *Ātmā* with the *Paramātmā*, is fully realized. Pseudo-individuality has been dissolved. The Adept abides in perpetual experience of identity with Universal Spirit. This is Perfection, Nirvāna, or Salvation from the illusion of separated individuality. This is the highest human attainment, the spiritual "purpose" of man's existence.

The means of attainment consist of interior unfoldment and external experience. Interior unfoldment is continuous, and physical rebirth, or reincarnation, provides the necessary time, opportunity and external experience. A Cosmic law of compensation, partly operating upon man as cause and effect, ensures for him absolute justice. The places and condition in which individuals and races are born, as well as later entered, are exactly the "right" places and conditions, for only in them can justice be done and the experience necessary for the attainment of Adeptship be received.

Men and women have already attained the state of Adeptship. Some of Them remain on earth as Members of a highly organized Fraternity of Agents of the purposes and laws of Life and as Directors of planetary evolution. Certain of These great Sages accept individual men and women for training in the mode of life and thought which increases the rate of evolutionary progress; this is called "the Path," or the Path of Holiness.

The Adepts who teach and train pupils are known as Masters. They can be successfully approached by those who fulfil the necessary conditions and apply for admission to Their Presence in the appointed way. These conditions and the method of application are fully described in ancient, mediaeval and modern Theosophical literature.

Such is the essential Theosophia concerning man. Three laws and an ethical ideal remain to be stated.

They are: Increase follows renunciation of personal acquisition. Decrease follows the adoption and pursuit of the motive of personal acquisition alone. Enduring happiness is attainable only by merging the highest individual interests and aspirations in those of another individual, group, nation, race, Creation as a whole. Wisely directed service alone ensures lasting happiness.

The highest ethical ideal and greatest assurance of rapid progress on the Path of Holiness is fulfilment of duty.

The final test of the verity of all Theosophical ideas consists of their direct superphysical investigation and their experimental application to physical life. The student of Geography first takes information from teachers, books, maps and photographs, still and moving, but must visit the place studied for full knowledge. So also the student of Theosophy, after contacting, comprehending and applying to life its teachings must directly perceive and experience them, in order to become a knower.

The student thus passes through successive phases of discovery, examination, test by reason, application to life, and investigation by direct observation into full experience. This last phase is the most prized, and students of Theosophy, whether in Mystery Schools and occult communities or in the outer world are ever advised to seek that inner perception, that individual experience and comprehension by which alone Truth may be known.

Theosophical exegesis, ancient and modern, is replete with guidance in successful passage through the early phases and in the development of the requisite powers and faculties for direct investigation of metaphysical and spiritual ideas. Theosophy is therefore a complete science and a complete philosophy. It also provides a satisfying religious ideal, doctrine and practice.

FROM TRIBULATION TO NIRVĀNA¹

BY ARTHUR ROBSON

WHAT precisely is the nature of Pain? Does Pain subsist in the conditions that occasion the pain, or does it subsist in oneself? There are certain phenomena in connection with it that must be kept in view in any study of the nature of Pain :

1. A circumstance that is continuous and unvarying will be found to give intense pain at certain times, and at others give very little pain or none at all. If one has been robbed of something valuable, the loss will be found to cause intense pain at certain times, and at others to occasion only a mild annoyance or leave one altogether unaffected.

2. The same circumstance will be found to cause one person poignant grief and another no pain at all, although both stand in the same relation to that circumstance. If, in the example we have taken, instead of a single person, we have a husband and wife robbed of something that both made equal use of, the circumstance is not likely to cause the same amount of pain to both. It is almost certain that they will suffer to a different degree and maybe to a *very* different degree. It is even possible for the same thing to cause one person crushing agony, and another, pleasure, although both

¹ This article (in two parts) is an abridged form of one of a series of three essays which are published together as a book with the title, *Look at Your Karma*, T.P.H., Adyar, Re. 1/8.

stand in the same relation to it. The financial crash which prostrates Colonel Newcome gives Clive Newcome almost a thrill of joy. "Good-bye to our fortune and bad luck go with her—I puff the prostitute away."

From all this it is clear that Pain does not subsist in the occasion of it, but in what one does in relation to it. A solid oaken door is not in itself painful. It is hurling oneself against it that makes it so. So is it with mental pain. It is the pressure against the occasion of the pain that causes the pain. The whole of Colonel Newcome's being presses towards providing his son and daughter-in-law with the worldly wealth which would give them a place in society, to which such wealth was a necessary ticket of admission. He never paused to ask himself if such an aim in life was a worthy one; he joined in the pursuits of his associates, treating the direction in which so many were going as naturally the right one. But Clive's will never pressed in the direction of wealth or being accepted into a society of people whom he did not find to be any better or truly happier than those outside it. And the obstruction that raised itself between him and these things in no way hurts him who does not thrust himself against it.

That makes us scrutinize this will-thrust to see where it springs from and what it is that makes us press our will in this direction or that, and so suffer pain when it comes up against obstruction. From whence come all these urges, impulses and thrusts of our being that we find within us? Because, when we come to take stock of them in order to withhold our will-pressure on them, we find them to be multitudinous and the task of neutralizing them to be herculean.

The truth of the matter is we find that we have undertaken the impossible, that we have undertaken to withstand the weight, not of a year or even a lifetime, but of millions of years, of countless lives spent, not only in humanhood, but also in the animalhood which preceded it. These urges of

ours are incalculably old and are survivals of animal habits which we have brought with us into humanhood. They make up our Karma, habits which we had developed in our immeasurably long struggle for existence in the past, and they derive their present strength from the fact that subconsciously we see ourselves as still engaged in that struggle in its more primitive forms and having the same dangers to combat. This is the illusion which is at the root of Karma.

How we come to be governed by our karmas is a vast subject, which is of great importance and at the same time most absorbing. I have dealt with it in my book, *Human Nature*. But I shall briefly recapitulate here the salient facts, a knowledge of which seems to me essential in order to understand what follows in this essay. I shall not attempt to substantiate them. For that and for a better understanding of the facts the reader is referred to *Human Nature*.

Let us first assume as established facts : 1. the Evolution of Form, and 2. the Evolution of Spirit.

1. No living thing that exists in the world has been created—as far as concerns the *visible form* wherein it manifests its existence—out of nothing. Nor, if that form is at all complex, has any single factor of it been created out of nothing. Taking as our example the human body, the most complex of organic forms, every single part of it, the eyes, the brain, the heart, the digestive system, nay, every single muscle and nerve, has been evolved gradually from small beginnings, the process of evolution being urged on by the will to live. That is a fact that now has general acceptance among the intelligentsia of all nations.

2. But what has not yet been generally accepted is the equally important fact that the spirit which animates the visible manifestation of its existence has also evolved very gradually over immeasurable ages, and there is no single factor in its make-up but has evolved from small beginnings

under the pressure of the struggle for existence. Taking Man again as our example, every single Ego that ensouls a human body has evolved gradually, and every single element of our nature, every single habit, mannerism and peculiarity of nature of every single individual person has its history—its genesis and gradual evolution. It is all this that makes up our Karma, our “doing” (the Sanskrit word *karma* means literally “doing”), which we bring with us from the past and which, with whatever developments or modifications we add to them during this life, we shall take with us into the future.

Now the question is: What are we to do about this immense mass of Karma that we bring with us from the past? Knowing that it all springs from, and subsists on, illusion, it would seem to be the right thing to do to put an end to all Karma. But that is easier said than done. The illusion which makes the subconscious mind see death in the karmic urge not being satisfied gives Karma its immense strength and makes it a herculean labour to stay it, a fact that we discover when we attempt to suspend any one of the vast multiplicity of karmas which throng our being.

Moreover, if we are to apply the principle to Karma at all, then we must apply it to all Karma. But, if we were to suspend all Karma, it would mean suspending life itself. Because life, *all* life, is maintained by Karma. All the functions of the whole vast complexity of organs of the body are carried on by Karma which we have acquired in the long course of our evolution from the primordial protoplasm. If it were not so, every function of every single organ of the body would have to be a conscious and deliberate act.

The blind strength of Karma is found to be of the greatest value to us in yet another way. All our karmas, even the basest of them, undergo in the process of evolution a most wonderful transmutation. In each of the brute instincts that

we bring with us from animalhood a tiny seed (as small and insignificant as "a grain of mustard seed") of a most valuable quality is to be found, which goes on developing unobserved ("like unto leaven") in the course of our countless lives down the ages, until finally a sovereign quality is found to enrich our character. But during the long ages of its growth, while it is still lacking in maturity and strength, it is found to be inseparable from the animal lust out of which it develops, the two being so interwoven that any attempt to remove or destroy the evil cannot but injure and even destroy the good. "Let them grow together," our Lord advises, "until the wheat is mature, and then it will be easier to destroy the tares while preserving the wheat."

This, in its figurative application, is found to be extremely difficult and to call for qualities of the highest order. To control our animal urges and instincts is in itself difficult enough, but to do this without injury to the sovereign virtues which derive from them calls for qualities of a very high order. And it does not make it any the easier that it is often difficult to distinguish between the tares and the wholesome wheat, between what must be controlled in our natures and what must be fostered. To be domineering may be regarded as a tendency to be deprecated, but the forcefulness of character which enables a strong man to maintain law and order in human society will be regarded as a most valuable asset. But often it is found difficult to tell whether such a man is using this asset in his character for the good of society or whether he is imposing his will imperiously in order to serve his own ends. The same sort of difficulty is very often met with in distinguishing between animal Curiosity and that Know-quest which makes one peer into the unknown for information that would be valuable to many others besides oneself; between Acquisitiveness and Thoroughness; between Niggardliness and Thrift.

In fact, it is because one does *not* distinguish easily between the original animal karma and its transmuted derivative that the latter takes the strength of the former, that strength being derived from the subconscious illusion which is at the root of both.

It must not be thought that the transmuted karma supplants its original. The two continue side by side. A person's Acquisitiveness of as much as he can get of the things that make for happiness may have led him to discern the value of moral and spiritual assets in ensuring happiness. But his Acquisitiveness of mere material assets will remain unabated until he himself does something to abate its hold on him. The need to do so will probably be borne in on him when he finds that it gets in the way of the nobler quest.

There comes a period in one's evolution when, the derived virtue having developed a strength of its own, the lusts of the flesh are found to hamper its action and full development, and one considers how one can disencumber oneself of them, how remove the tares without injury to the good wheat.

But any attempt to throw off the hold which our animal karmas have on us soon makes us aware of their irresistible strength, and we scrutinize them to see wherein that strength lies. One would probably get to see, maybe not very clearly at first, that there is something deceptive, something illusory, in their allure.

Awareness of the illusion, however, does not of itself remove the fetters of Karma. Although one's Reason may see the illusion, subconsciously one sees death in one's karmic urge remaining unfulfilled, and one's efforts to fulfil it only serve to keep the wheel of Karma turning, thus imposing on one the necessity of going on satisfying Karma.

That is the great problem of life: We find ourselves impelled forward by forces coming from our past, which

are the cause of suffering for us when they come up against obstruction. And yet we find it so very difficult to stay those karmic forces. We find that we *must* fulfil Karma. In our attempts to do so we often have to bend all our powers to our purpose and, when we succeed, we tend to be carried by our momentum far past our original purpose and to overdo what we had intended. This results in Karma being given an added force, an "ūpādhi," and so given additional power to cause us pain in the future when that karma runs into obstruction.

We have been considering things so far as if the problem consisted only of the working out of a purpose in life—a multiple purpose as it generally appears to us—which the karma that we bring with us from all our yesterdays imposes on us. But this problem is made up of a multiplicity of smaller problems which keep arising from day to day, from hour to hour, and from minute to minute, and which are created sometimes as a result of one's having conceived a purpose oneself, but far oftener in aiding or in countering—according as whether one looks on it as good or bad—a purpose conceived by another. And, needless to say, it is the aspiration of all of us to be so equipped, mentally and otherwise, as to be able to deal with each such problem as it arises, and to overcome the difficulties it presents. Now when we come to look into these problems we find that each is a miniature of the basic problem of life. We are impelled by our Karma to bend our will towards a particular purpose in dealing with the problem that has arisen, and while it often happens that we need to strain all our powers to the achievement of that purpose, we need to be on our guard that we are not overcarried by our own push. At any moment something may arise requiring us to rein in our force.

In order, then, to maintain Life—by which I mean keeping on our feet in life—we must on the one hand be able to fulfil Karma, and on the other hand be able to stay Karma

as soon as it becomes necessary. We must steer a narrow course between dangers which threaten us from both sides.

This is the Path, the extremely narrow Path of Beingness, sometimes called the "Razor's Edge". The Lord Buddha likens the Noble Path to a narrow causeway across the troublous waters of life. Could any simile be better than that? Keeping one's feet on it is Dhammapada, literally "poise-footing," maintaining by featness of foot one's poise between perils into which one is constantly in danger of falling on one side or the other.

To understand this is to understand a most important verity of life.

And here is something that Theosophy has to add to our knowledge which gives it even greater importance: It is the great truth of our continuity in this world. This is our world for ever, and if we we want to keep on our feet in it and not go on being flung down this side and that by the multiplicity of currents and cross-currents that swirl in and about us in life, it is only by developing in ourselves the necessary faculties which will enable us to do so. It is of no use looking on the problem as only a temporary one that will vex us only for this short life, or thinking that any faculties that we may develop to meet it will be of no use to us once this life is over. In all our tomorrows we shall find ourselves face to face with exactly the same problem as that which we are up against today, as that which we wrestled with in all our yesterdays, and the faculties which we shall have at our command to meet it in the days ahead will be those which we take with us from our today.

So it behoves us to find out what those sovereign faculties are and how they can be developed, and then to do what we can to develop them.

(To be concluded)

THE PSYCHOLOGY OF MYSTICISM

By M. R. WALKER

IN considering the psychology of mysticism we are much helped by the idea of spiritual evolution achieved through reincarnation; the individual taking incarnation time after time, each life carrying its lessons which are assimilated in the heaven-world in the intervals between incarnations. Without this clue of spiritual evolution, the mystic would seem, to persons incapable of any supernormal expansion of consciousness, to be a mere eccentric. However, when we consider such mystic experience as the reasonable outcome of many lives of spiritual development, we have a more logical theory to work on.

A great musician, for instance, has followed his art in past incarnations and thereby attuned his invisible bodies to the vibration of beautiful sound. The mystic, likewise in incarnations perhaps as hermit, yogi or monk, has set out to live the spiritual life, and thereby built into the causal body, that fine receptacle in the higher spheres of all beautiful and noble influences in the individual, a capacity for higher states of consciousness.

The science of psychology divides man's consciousness into two great divisions, the waking consciousness and the subconscious. The latter—as well as including the automatic actions of the body, such as blinking, and all those things woven into man's consciousness during the course of life which he has forgotten, although they remain stored in a deeper

level of consciousness and influence us unknown to ourselves—has also a deeper layer, called the Id, which is evidently the elemental essence on the downward grade. The higher region to these, the superconscious, has not yet come under definite observation by the psychologists, although it is postulated and even admitted by some. The lives of great mystics and men of genius are a witness that such a level exists. This higher range corresponds to life on the returning arc, in process of being raised to consciousness awareness of the Divine.

The mystical experience consists in the penetration of consciousness, or awareness, into the region of the superconscious, which is a state of spiritual awareness, and brings with it a sense of expansion of being and increase of understanding so extraordinary that no words can truly describe it to those who have no experience of such a state. The vague, poetic abstractions employed by mystics to convey their knowledge to others are clear enough to those who have experienced the mystic state for themselves, in any of its forms.

The statement in different ages and by men and women widely separated in space that they have experienced an extraordinary expansion of consciousness, is evidence of this superconscious level. The inspiration of men of genius, also, goes to prove that there are reaches of wisdom and beauty beyond our present consciousness, yet possible of man's attainment, because already reached by the few.

We all of us have certain barriers in our consciousness, or inhibitions. Our minds will go so far and no further; we are capable of feeling certain types of emotion and not others; our physical senses reach so far and no further. Others have different capacities, cleverer minds, more amenable emotions, keener physical senses. In the same way some are very sensitive to beauty, so that it produces in them great delight. The mystical type is sensitive in this manner to the things

of the spirit, but for the ordinary man there is a barrier shutting out all experience of higher states of consciousness.

When we think of men at various stages of evolution, we can see how they are shut in by this barrier of consciousness. For the savage, with his instinctive and crude sense of invisible presences, but with a brain incapable of thrilling to higher ideas, the barrier, or "cloud of unknowing," exists in the simpler stages of emotional life. Gradually, during the course of evolution, through the experiences of many incarnations, the barrier recedes, and the possibility of higher emotions and mental reactions to life come within the scope of the individual, his inhibitions becoming fewer on account of the greater variety of experience and the refining process to which his brain is subjected in education.

It is easy to see how the forces of life, the stress and strain of the fight for existence, gradually push on the barrier which hems in man's consciousness, make his limitations a little less binding, and allow him, stage by stage, to respond to a finer and wider reach of vibrations; some types working along the line of mental development, some artistic, some practical service, some spiritual at-one-ment. Far as we have reached, however, in the culture of our present civilization, with its rich heritage of religious teaching and artistic influence, our consciousness still embraces only a very small part of the real range possible to the genius, or to the inspired mystic. Our everyday range of vibrations of consciousness to elevated art, to pure reason or abstract thought, our powers of intuitional enlightenment, are small. The barrier still hems us in within the region of the commonplace and obvious. Naturally, within these limits there are various stages of awareness and efficiency, making the difference between talent and dullness.

There are certain beautiful emotional states which tend to raise the barrier and lead the mind towards the light of

the higher consciousness. Any person who will analyse his own personal consciousness-vibration when under the influence of a high mood, may ascertain that while in that state a deep reverence, a pure serenity, or a radiant joy, invaded his being. It is quite possible for a sensitive person to feel the rate of vibration of his own mood. One may notice the thrill aroused by a flame of enthusiasm ; by deeply religious sentiments ; by self-sacrifice ; by the search for truth ; by the contemplation of pure beauty ; each of them having its own key-note. Then compare these with the rough vibrations aroused in the consciousness by anger, for instance, or the sluggish rhythm of sloth. The less of culture a person possesses, the lower the rate of vibrations to which he habitually responds.

Intellectuals often look on the enlightenment of the mystic with the same lack of comprehension as the savage looks on scientific facts ; regarding it as the sign of an unbalanced mind and abnormal neurotic development, or the result of an unstable character or constitution. As a matter of fact, mystical experience is not incompatible with intellectual development, although in many cases the mystic does not excel in this direction. He has the capacity to raise his consciousness to states where beauty, love and wisdom flow in on him, where the sense of the Divine Life in himself and the world around fill him with inexpressible joy and wonder. Then the veil drops, the consciousness descends to the prison of everyday life, and he loses what was to him that touch of a deeper reality, the vivid realization of fuller life. That this experience is very intense while it lasts we have the witness of many mystics.

Having glimpsed the higher consciousness, the mystic has to set himself to gain a lighter touch, more dispassion, when dealing with the lower self. This has often been carried to great extremes. However, discipline has always played a definite part in the development of the mystic line of

consciousness, and when this has had a sufficiently stabilizing, purifying effect, the aspirant reaches what is called the "Unitive Life". This is the settled state of the practical mystic, who, then leaving the contemplative life, often sets out into the world with a mission to help mankind, and certainly works what seem to others as miracles in achieving apparently impossible effects.

Mystical discipline insists on detachment from personal possessions, humility, that stillness of meditation when it is possible to receive the vibrations of the higher self—often described as "grace".

It seems probable that after long ages of evolution mankind will naturally be in the state to which mystical enlightenment is possible, that the barrier will have reached far into the higher levels of consciousness, and man will be a more vital, subtle, vivid individual, living consciously in the consciousness of the Divine.

M. R. WALKER

Sometimes I think, the things we see
Are shadows of the things to be ;
 That what we plan we build ;
That every hope that hath been crossed,
And every dream that we thought was lost
 In heaven shall be fulfilled ;

That even the children of the brain
Have not been born and died in vain,
 Though here unclothed and dumb !
But on some brighter, better shore,
They live embodied evermore
 And wait for us to come.

PHOEBE CARY, *Gone Before*

DR. ANNIE BESANT

HOWEVER closely and intimately one may know the life and character of another, it has to be admitted that invariably there is an aspect of a person's inner life which is not and cannot be known by any other except his Maker and his Master. This maxim is perfectly true in the case of Dr. Besant, in spite of the fact that there are available to the world, firstly, her own *Autobiography*, and, secondly, innumerable sources of knowledge and information about her life and her activities. It is no exaggeration to say that she was one of the few most-known persons ever born on this planet. Her attainments were so remarkable, her activities so numerous and varied, her life so busy, her personality so forceful and striking, and her eloquence so marvellous that it is hardly possible for anyone who saw her or heard her even once, or read her writings, not to be definitely impressed if not captivated. Her activities as a free-thinker, as a fighter for popular and righteous causes, as an educationist, as a social reformer, as a nationalist politician, as a scout, as a religious teacher, as a journalist, as a propagandist and organizer, as an orator and as an author, and finally as the President of the Theosophical Society for twenty-six years, are matters fairly well known to Indians and to the world at large.

But it is nonetheless true to say that there is still much more of Dr. Besant's life which is completely veiled from the public gaze. It is that unrevealed inner spiritual life of Dr. Besant which is perhaps far more fascinating than all that is known about her to the general public. Dr. Besant herself gives a glimpse of her inner life and her inner struggle

in her *Autobiography* up to a certain point. Her real inner life, which commenced after she entered the Theosophical Society and found her Master, is indeed a closed chapter. Who but her Master knows her struggles, her suffering and her silent sacrifices? Who knows the motive-springs of her actions? Of course there may be a few individuals who may have some knowledge of those mysteries of her inner life. But it cannot but be a sealed book to most of us. If we can bring to our minds a vision of those Saints and Sages who trod the razor-edge path leading to the gateway of Nirvāna, if it is possible for us to imagine even vaguely the misery, the torment, and those moments of utter darkness and void which at a certain stage seemed to overwhelm those souls who aspired and struggled to become one with the Source, and coming nearer home if we can even partially comprehend all the agony and suffering which Sri Ramakrishna or Sri Ramana-Maharshi had undergone before they saw the Light, we shall be in a position to imagine the silent sacrifice, the suffering and the agony of Annie Besant. How few know of her attainment on the spiritual plane and how little indeed do we know of it! She was indeed a Sannyasin in the truest sense, a perfect Karma Yogin according to the *Gita*. Centuries ago she learnt the art of dying, and for centuries afterwards she learnt the art of living. In her last physical incarnation she left her land of birth, she left her children for good, snapping outright the bonds of a mother's love and affection, and she came away to the land of Light and Wisdom. She lived and worked hard for over four decades according to the directions and orders of her Master. She grew like a flower and blossomed like the lotus. She remained firm and loyal to her Master to the very end. And she surely had her reward . . . freedom from rebirth?

C. W. LEADBEATER

BY D. JEFFREY WILLIAMS

IT may seem a trifle odd that one of the apparently most reserved of Anglo-Saxons, one of the most objective and level-headed of men, should also have been one of the greatest of modern seers and occultists. C. W. Leadbeater was not much interested in philosophy, in "systems of thought"; nor was he particularly interested in literature or poetry, or for that matter, in art. He had a scientific mind, a scientific bent, and apparently a scientific temperament. He saw and judged everything in this or in any other world with a detachment and objectivity that were as pronounced as they seemed to be idiosyncratic.

Seen through his writings—and it is only in his writings that we can now come near to him—he is, from one point of view, ever concerned with the facts of life and existence. Where other people would speculate in a metaphysical sense, he would either be silent or refer to the actual *facts*, as he saw them, in relation to a condition of consciousness or to a high level of the invisible worlds. His attitude was the same whether the facts were those of the physical plane or of the astral or mental or of a yet higher plane. His approach was the same in each case. He insisted that the laws of nature operated on every plane, and had to be studied in much the same general way on every plane. We owe a great deal to his accuracy, his clarity, his unflinching devotion to truth. If we are really objective, and are among those who care for the

scientific method in the discovery of truth, then we shall find C. W. Leadbeater a sure guide, a guide we can learn to trust. We shall find that he has never an axe to grind in any sense. He does not ask that his observations should be accepted by anyone, still less does he expect his own views on any matter to be taken for granted ; he gives the facts and his conclusions for what they are worth to the student who is invited always to use reason and common sense.

When dealing with the intuition and how far it can be trusted he once wrote this :

“You will learn in time and by experience whether your intuitions can invariably be trusted. The mere impulse has its birth in the astral body, while the true intuition comes directly from the higher mental plane, or sometimes even from the Buddhic. Of course, the latter, if you could only be sure of it, might be followed without the slightest hesitation, but in this transition stage through which you are passing one is compelled to take a certain amount of risk—either that of sometimes missing a gleam of higher truth through clinging too closely to the reason, or that of being occasionally misled by mistaking an impulse for an intuition. Myself, I have so deep-rooted a horror of this last possibility that I have again and again followed reason as against intuition, and it was only after repeatedly finding that a certain type of intuition was always correct, that I allowed myself to depend fully upon it.”

That quotation gives us a glimpse of the kind of person C. W. Leadbeater was in relation to his own reactions to those intimations that came from within. As long as he was not absolutely sure, he was detached and tentative as to the conclusions he would draw and the actions that should follow.

He tells a story as to how different his particular way seems to be from that of the man of will. “We do not know the limits of the power of will . . . and incredible things are

done, more especially on the higher planes, by the mere action of will. When I had to take up the study of materialization, for example, according to my way of progress I had to learn exactly how it was to be done—a complicated process involving a good deal of knowledge of the different materials to be brought together and how they could best be arranged. But I have known a person, who knew nothing whatever about it, to drive straight in by the tremendous force of will and produce the same result, without gathering together all the complicated things that were necessary, and without in the least knowing how it was done. Such will is one of the divine powers latent in all of us, but in very few does it ever come to the surface and produce such a result without a long course of careful training.”

“C.W.L.”—as he was affectionately referred to by members of the Society—has no more than one or two references to mysticism in the main body of his Theosophical writings, and in one place has this comment: “In many cases the aim of the mystic is simply to become utterly one with God; yet it is not right to call him selfish, because even in the act of so becoming he must and does shed a tremendous influence around him. Our aim, that of the occultist, should be to raise ourselves step by step through all the different stages until at certain high levels of Initiation we can merge our consciousness in the Third Aspect of the Deity, then with the Second, and finally with the First.” Dr. Besant, on the other hand, published a book on mysticism, and there are many appreciative references in her writings to the mystic path. Writing of the mystic, Dr. Besant, in *An Introduction to Yoga*, says that he “fixes his mind on the object of devotion; he loses self-consciousness, and passes into a rapture of love and adoration”. On the other hand, “the yogi does not work like that; step by step he realizes what he is doing”. C. W. Leadbeater is a supreme example of the yogi or occultist. He

would strongly advise members "not to go into samādhi when they meditate ; they should retain consciousness, so that when they come back they can remember what they have seen". Another dictum of his on this matter runs : " Our method is to keep full consciousness on any plane that we can reach, and try to be of use on that plane."

To be of use on every plane he could reach was undoubtedly something that was invariably achieved by C. W. Leadbeater. His every moment was of use in some way or another. Existence and service were to him one and the same thing in any world. His self-sacrifice and self-effacement in the work of the Great White Lodge seems always to be perfect and complete.

The experience of unity in the truest sense as revealed by a man of C. W. Leadbeater's temperament is an engrossing and special study. We have to face the fact, he suggests, that there is separation down here on the physical plane, even though it is true that in a physical sense no man can live to himself alone. There is separation so far as astral, mental and causal bodies go ; so we have to consider the killing out of the sense of separateness in conformity with the facts of nature.

On the Buddhic plane, consciousness gradually grows wider and wider " until, when we reach the highest level . . . we find ourselves consciously one with humanity." This experience of unity is described in a significant passage of about ten pages long in *Talks on the Path of Occultism* (pp. 695-705). It is a passage to read over and over again, to brood over and live with in our quiet moments. Here are a few sentences : " When the unity is fully realized the man feels, however paradoxical it may sound, as though his vehicle at that level filled the whole of the plane, as though he could transfer his point of consciousness to any place within that plane and still be the centre of the circle. It

is an experience which is quite indescribable. Along with that feeling, permeating and accompanying it always, is a sense of the most intense bliss—bliss of which we can have no conception at all on these lower planes—something vivid, active, fiery beyond all imagination. . . . It is an active reality which is quite overpowering in its strength. There is nothing passive about it; one is not resting. . . . One is a tremendous incarnate energy whose expression is to pour itself forth, and the idea of rest or the need of rest is entirely outside one's consciousness. What to us here seems rest would seem a kind of negation up there. We have become one with the expression of the divine power, and that divine power is active life. . . . It is the intensity of power that is the real characteristic of this higher life—a power so intense that it does not show itself in any sort of ordinary movement at all, but rather in one vast resistless sweep which might look like rest when viewed from below, but which means the consciousness of absolute power. It is impossible to express all this in words."

"It may be that until the Buddhic level is reached no man ever really knows any other man thoroughly. When he reaches that condition he is able to pour himself down into the consciousnesses of others and see what they do and why they act in that particular way. *There* all things are within him instead of outside, and he studies them as parts of himself. . . . In this way all the world's suffering is within his reach, but he knows with absolute certainty that it is a necessary part of the plan and has no existence on those higher levels. . . . It is only when one gains that development that one can fully help others."

In C. W. L.'s view, "it is not so utterly impossible as many students think to attain to that higher sight. A reasonable number of people have succeeded in this incarnation, here and now, in gaining it. It is certainly within

reach of those who will try hard enough, if they are willing to follow the rules, willing to adopt the utter selflessness that is required. . . .”

And yet “many . . . are eager to claim unity with the Master and the saints, and not so anxious to claim unity with the criminal, the drunkard, the inefficient, the sensual, the cruel. But since humanity is one, we must be one with the less evolved people as well as with the greater; in the one case there is a part of ourselves towards which we must reach up, but in the other case there is a part of humanity which we must try to help. . . .”

D. JEFFREY WILLIAMS

FOURTH DIMENSION

If on that road to higher consciousness
We suddenly saw the cube, bright as a gem,
Projecting luminous sides; an oriflamme
Of shimmering colour in a strange place,
At last we'd know extension into space
Had touched the mind's old eye, long buried there,
Waked it to see all things as if we were
Inside and out of figures shaped in glass.

Toward that new world, of which we are a small
Though given part, we reach far out
Beyond ideas and dreams that rise and fall,
Beyond old symbols from a world of doubt,
To find a new dimension in the Whole
That moves through us, divine, identical.

FLORIDA WATTS SMYTH

PRESIDENTIAL TOUR IN EUROPE

*Talk to Members by the President, C. Jinarājadāsa,
Tuesday, December 9, 1947*

LET me first mention the "high light" of the journey, which was the discovery of certain letters of H.P.B., written by her from India, about 1881-84, to her friend Prince Dondukof-Korsakof, then Governor-General of the Caucasus. After his death the letters were evidently in his home, which seems to have been sacked during the Bolshevik revolution, and some soldier, Hungarian or Rumanian, brought them to his country and offered them to a Foreign Office official who, though not interested himself, sent him to a colleague who knew something about occult matters. This gentleman bought the letters for a small amount, and kept them in a superstitious way as a kind of charm to protect him personally. Finally he had to flee his country and taking the letters with him tried to dispose of them to Point Loma for \$500, but they could not afford that sum. He then went to Portugal where he was the guest of the General Secretary, Madame J. S. Lefèvre, for several months. Later in France as death seemed to be approaching he entrusted the letters to a well-known French member in Paris to be passed on to Madame Lefèvre. As she was not able to get to Paris in 1947, however, she asked that the letters be given to me, which was accordingly done.

The letters are mostly in French, but H.P.B. sometimes suddenly switches over to Russian. I took the letters to

Switzerland with me, and there Dr. Anna Kamensky worked on them, translating the Russian part into French. They are now here at Adyar, carefully arranged and preserved. One day they will be published. There is nothing sensational in them; they are very newsy and journalistic as a rule, but there is one interesting letter which describes H.P.B.'s journey across the frontier of Sikkim, in 1882 probably, when she met the two Masters. She writes on this incident to Mr. Sinnett, but her letter to the Prince is another description in different terms of that journey. Another interesting letter, 1884, concerns scandalous stories told about H.P.B. by some French Court lady who was one of her enemies.

Coming to the story of my journey, I will give you first my reason for undertaking it. In 1942 in London careful plans were made that as soon as the war was over a Round Table Conference of all the European National Societies should be held, as after the first World War. But this time there was a difference in that in the general invasion by Hitler so many of the National Societies were practically wiped out or suppressed for the time being. At that time we did not know of the great difficulties, the first of which was money. By the time the Conference was to take place this year money had become "frozen". The only money available was United States dollars, collected by our American friends as a Rehabilitation Fund for the various European Sections. Switzerland was not anxious to have dollars, but finally consented to receive \$1,000, the money to be spent in hotel expenses and so on. The European Federation arranged to pay the expenses of a certain number of General Secretaries and others who were unable to get money to come to Switzerland. The place selected was in a beautiful village half a mile's drive from Lucerne called Weggis-Lutzelau, where an hotel of 47 rooms was engaged for us exclusively. As President of the Society it was necessary

for me to preside over the Conference and take charge of the general discussions and plans that were to be made.

There were all sorts of difficulties of getting out of India and securing a passage to England, of obtaining the necessary passports for the nine countries I was to visit, of arranging for money in the form of travellers' cheques sometimes earmarked for special countries, of securing visas, (which could not be got in India for Italy and Finland), to enter the countries and so on. On arrival in London there came at once meetings of the Research Centre, the Round Table, the Buddhist Society, White Lotus Day, visits to Northern Ireland and Eire, and then the English Convention. Meanwhile there was the "sticky" business of getting visas for Finland and Italy which were ex-enemy countries, but finally it was arranged for me by the office of the Secretary of State for India. Going from one country to another there was always a double examination at the customs going out and coming in, generally lax, but it could be difficult. Travelling as a vegetarian, and being a diabetic, I found food was extremely difficult; then, in some places there were no hot baths. In the matter of language, lectures were carefully written out in English in specially short and clear sentences. There was one lecture for the public, one for members, and one for the E.S. Two or three sentences would be read by me in English, and the translation followed immediately, and so on to the end. In Norway, Sweden and Finland there were newspaper interviews on arrival and publicity was secured. Finland, to which I was paying my third visit, is notably a country of high ideals, and responded strongly; there the public lecture was in their largest concert hall, which held 850 people who had to pay for admission, and some 200 were turned away. There was a musical interlude at the beginning, with a recital on a very delicate instrument called Kantele resembling the *vīna* in delicacy of tone.

Then came visits to Holland and Paris, and to Switzerland for the Round Table Conference, to which came members from nineteen countries. Certain countries could not be represented, particularly those behind the "iron curtain," but there was one lady unofficially from Rumania, and the Yugoslav General Secretary came. The German General Secretary could not get permission to come, but one member came from Germany. The list of work to be discussed, which had been carefully worked out by the General Secretary of the European Federation, Mr. J. E. van Dissel, included how to start the work in various countries, what type of books are needed, particularly more allied to science which makes a strong appeal to young people, and in certain countries books on economic questions. Again, certain standard books need to be reprinted, but there are difficulties with regard to paper and money which cannot be sent out to help from a central fund. It has been arranged by the European Federation that each country shall "freeze" its annual dues, donations for the Adyar World Fund, and so on, notifying the Federation which will keep book entries and will notify Adyar.

After the Conference there was a Study Week in Geneva at which other workers were present; the Federation arranged for two Young Theosophists to be present where possible from each country. The languages used were English, French and German, and there were meetings also of the Young Theosophists. From Geneva I went to Italy, visiting Rome for the Convention, and then Florence, Genoa, and Venice, then back to Genoa, and from there to Belgium through the southern railway route to Paris.

Some members are beginning to say that the work of the Theosophical Society must now change. All these years the work of the Society has been to give the public as clearly as possible the fundamental truths of Theosophy,

but the claim is now made that the work should be turned in what is called a "cultural" direction. In spite of all the culture of the nations throughout the ages the fundamental ignorance and misery of humanity, national rivalries and exploitation of the under-privileged have not been changed, and the war spirit remains. The Theosophical Society was started by the Great Brotherhood to change fundamentally the spirit of mankind, to inculcate and emphasize the fundamental basis of human brotherhood, as stated in the famous Letter of the Maha-Chohan. Our work has scarcely begun in this field. In the countries I have visited I have seen an eagerness on the part of the public to ~~stand~~ understand the principal truths of Theosophy. The supreme need at the moment of all the Sections is for more literature. There can never be any true culture that has not for foundation the three great truths as set out by the Adept Hilarion in *The Idyll of the White Lotus* :

"The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

"The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.

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

"These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them."

The Society's work has had so far only a small measure of success in changing the spirit of civilization. Many generations of Theosophists have yet to work before we can say we have done that. Even in America today few journalists

even know the word "Theosophy," and it is necessary for me when they come to interview me to spell out to them the name of the Society. Then there are rival societies which speak in the name of the Great Brotherhood. Their movements aim fundamentally at a subtle kind of selfishness in individuals, not one doing the work which the Maha-Chohan stated to be the supreme need for the world, namely, to bring the white races nearer to the dark races in bonds of complete friendship. Only when the three great truths are understood, and there follows the understanding of what may be called the Theosophical scheme of evolution, will culture represent here below something of the archetype of the Divine Mind.

C. JINARĀJADĀSA

All this universe has the Supreme Deity for its life. That Deity is Truth. He is the Universal Soul. Thou art He, O Svetaketu.

Chhāndogya Upanishad

To live is to die into something more perfect. God can only make His work to be truly His, by eternally dying, sacrificing what is dearest to Him.

R. L. NETTLESHIP

REVIEWS

Authentic Report of Sixteen Talks Given in 1945 and 1946, by J. Krishnamurti, published by Krishnamurti Writings, Inc., price Rs. 2.

Mr. Krishnamurti, or "Krishnaji" as many Theosophists respectfully call him, introduces these talks as spontaneous discourses given at different times and not intended to be read through like a novel or as a systematized philosophical treatise. Those who have carefully studied his previous talks will marvel at the contents of this book of only 116 pages, in which he develops his thought with a boldness and originality which has the effect on the reader of taking him directly up a steep mountain side, giving him the same thrill of freshness, of stimulation, the delight of unexpected views, and sometimes the feeling of inability to take the step described to him.

The mainspring of Mr. Krishnamurti's thoughts is his concern with the tragedy of the world with all its conflicts and the sorrows of its individuals, the utter degradation of modern civilization, and the inability of all of us to discover the causes of our suffering. He teaches that the

misery and disaster which exist, war, violence and every other evil, are to be traced to the individual, to each one of us, and our ways of thinking, feeling and acting, conscious and sub-conscious. All of us are responsible for war; he says, we have brought it about by our everyday action of greed, ill-will and passion. Mr. Krishnamurti is of the view that "we have over-developed the intellect at the cost of our deeper and clearer feelings, and a civilization that is based on the cultivation of the intellect must bring about ruthlessness and the worship of success."

As in his previous talks, so in these the central theme is the very nature of the individual "self"—the "I" and the "me" in each—and the diverse guises it assumes, all productive of conflict and misery. "If we do not seek power and domination, if we are not self-assertive, there will be peace." . . . "We use our needs as a means of gratifying our psychological demands. . . . So needs assume far greater significance than they really have." Mr. Krishnamurti asks: "Is not craving the very root of self? . . . We think

and feel in terms of achievement, of gain and loss, and so there is a constant strife; but there is a way of living, a state of being, in which conflict and sorrow have no place." That way lies, he says over and over again, through "self-knowledge," "the awareness of what is," that is, of our conditioning in various ways, by nationality, organized religion, etc. It is in vain to try to pick out a few gems of thought as representative, in the lavish profusion of his ideas.

The thoughts that are elaborated in these talks have a metaphysical texture, although Mr. Krishnamurti would repudiate that description, as they are to him not speculative theses but facts of direct perception, plain to all who have the necessary simplicity of mind. They have equally a deep ethical basis, concerned with matters of practical life and urgency, with which each one of us can experiment for himself. Although Mr. Krishnamurti's thought and his psychological analyses, to which he seems to come not by a laborious process of reasoning but in a brilliant flash, is as modern as the conditions in the world of today, there is a strange reminiscence in what he says of ideas which one associates with the teachings of the Lord Buddha: To mention some, the idea of the illusoriness of the self, of craving of one sort or another as the cause of all disturbances and sorrow, of "right meditation" as the means of attaining self-knowledge, the need

for still awareness of every process of thought and action, the importance of "right livelihood" without harm to another, the understanding of the part that memory plays in the continuance of sensations, and above all the need to look to oneself for liberation from bondage to our own ignorance.

Mr. Krishnamurti constantly refers to the Reality which comes to us rarely and unsought, when there is complete cessation of conflict, "the self being temporarily absent". He invites us to consider if, "instead of its being rare and accidental, it is not possible to bring about the right state in which Reality is eternal being," in which there is "creative ecstasy" and freedom. The talks are an answer to this question posed from a diversity of angles. Only in the search of the Real, which consists in becoming aware of all the forms of the unreal, can there be, according to him, an enduring solution to our problems.

Mr. Krishnamurti deliberately refrains from any description of the Reality to which he refers, for it is to be experienced by each one for himself, and the Reality, he asserts, cannot be translated or described. But the reader can gather some touches of Mr. Krishnamurti's thought about it in such statements as: "The truly religious individual begins with himself; his self-knowledge and understanding form the basis

of all activity. As he understands, he will know what it is to serve and what it is to love..."; "Conflict ceases in the aloneness of Reality. This transcending is Love. Love has no motive. It is its own eternity." It is not possible to convey in a brief review the depth and beauty of Mr. Krishnamurti's thoughts except by quoting them. Such depth and beauty run through his utterances as a river, majestic, clear and placid, may run from one end of the land to another reflecting the beauties of the surrounding landscape.

—N. S. R.

The Dawn of Freedom, by F. G. Pearce, Oxford University Press, pp. 187, price Rs. 2.

In *The Dawn of Freedom* Mr. Gordon Pearce, Minister of Education, Gwalior, gives an outline of world history for the seven hundred years from A.D. 1200 to A.D. 1900. This book is the second of a trilogy. The first, already published, dealt with *The Struggle of Modern Man*; the third, *The Struggle of Democracy*, is in the press.

This clear and interesting outline intended for pre-matriculation classes, is made helpful to the teacher by suggested questions and points for discussion, and attractive to the student by the many maps and illustrations and by the clarity and simplicity of the language and method

of exposition. In such a short compass there is danger of over-simplification but the main ideas are well presented. It is admittedly an outline and one could regret certain omissions, such as that of the work of Faraday in the invention of the dynamo, from the chapter on great scientists. No doubt the apparent inaccuracy of the calculation on page 184 will be corrected in a later edition. It is good to find events in the great continent of South America included.

As a Theosophist Mr. Pearce sees events as part of the design of the divine tapestry, each strand the life and destiny of a nation or people. To the well-known four freedoms Mr. Pearce adds a fifth, *Freedom from Selfishness*. As he points out, freedom from oppression, freedom of religion, and freedom of expression have largely been won; freedom from want remains for the men and women of the twentieth century to win. But "there is a fifth freedom . . . without that freedom Man cannot hope to succeed in winning the fourth freedom and keeping it for always. The fifth freedom is freedom from selfishness . . . we are little by little gaining even this fifth freedom . . . it is then, and then only, that the world will become a happy place."

—E. W. P.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JANUARY 1948

OFFICIAL NOTICE

8th December 1947

The Lodge Olcott-Blavatsky, of Athens, hitherto part of the Theosophical Society in Greece, is hereby attached directly to Headquarters under Rule 31, Clause C.

C. JINARĀJADĀSA,
President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President Returns to Adyar

After an absence of eight months, the President, Mr. C. Jinarājadāsa, returned to Adyar on 7th December from his European tour. He was enthusiastically welcomed by members at the Madras railway station and again on his arrival at Headquarters, where a large crowd was waiting to receive him. A few days later on "The Roof," in a talk to members, he gave a most interesting and vivid description of his travels

in many countries. (See article in this issue, p. 304.)

Mr. N. Sri Ram returned to Adyar at the same time after having been in Europe since August, and reports show that his work and presence there have been much appreciated.

The President was accompanied by his Secretary, Miss H. S. Kemp.

The President left Adyar again on 20th December for Benares in order to preside over the 72nd International Convention. He was accompanied by officers of the Society and a large party of members.

Burma

Conditions during the past months have been difficult owing to unsettled conditions in the country. In spite of this, however, there were five admissions during the year and it is hoped soon to attract many members who have not linked up since the war. Rangoon Lodge is very active and Buddha Ghosha Lodge at Pinyinana and Lotus Lodge at Mandalay have started regular study-groups.

For the last few years it has not been possible to publish a Section magazine, but now the new General Secretary, Mr. U. San Hla, has issued the first copy of a News Letter which will keep the members in touch with the activities of the Section. Meantime steps are also being taken to revive the former magazine, *The Message of Theosophy*. Efforts are being made to get the Library in working order again and also to open a Burmese section starting with a collection of Burmese and Pāli manuscripts. The Burmese Educational Trust conducts a co-educational School, the future of which is under consideration by the representatives of the Section and the members of the Trust.

Netherlands India

Despite many difficulties the Section has managed to be fairly active in carrying on the work during the past year. In Batavia the beautiful

Lodge buildings have been required for military and civil use and they have only two ramshackle garages for their library and a small gallery for their meetings. In Soerabaya there was nothing left but walls and something of a roof, and meetings are held in the house of the Treasurer. Bandoeng has no Lodge premises and depends for its meetings on part of the building of the Liberal Catholic Church. Semarang was fortunate in retaining its Lodge building with all its furniture complete, thanks to the devotion of an old watchman. Although there is no Section magazine as yet to maintain inter-lodge connections, Soerabaya issues a typed leaflet of two pages, *De Kiem* ("The Germ"), and Batavia has a stencilled periodical of four pages, *Theosophie*. There are four Lodges altogether which are able to communicate with each other and amongst them there are 102 members.

Brazil

The most important events in the Section during the last year have been the formation of a study-group at Santa Ana, which it is hoped will soon become a Lodge, the foundation of a new Lodge, Lodge Thibet at Sao Paulo, and the visit of the General Secretary to Lodge Bhagavad Gautama in the City of Belo Horizonte. The Headquarters of the National Section has been transferred to the city of Sao Paulo, and

in consequence of this change, it has been possible to publish the official magazine of the Section, *O Teosofista*, monthly instead of bi-monthly. In the town of Mogy das Cruzes it is intended through the help of members there to broadcast talks on Theosophy. The membership stands at 163 and there are 15 active Lodges.

Cuba

This Section has benefitted by greater activity and visits to all the Lodges but two by the General Secretary. The Section magazine has been published regularly every month and has been able to increase the number of its pages. The Eastern Federation of Lodges has also continued printing monthly its journal *Teosofia*. The Young Theosophists had their own Annual Convention, which was well attended and published a booklet, *The World Mother*, containing articles on her by Dr. G. S. and Srimati Rukmini Arundale. There are being formed two more Round Table groups and the children are taking a greater part in the activities of some Lodges. The Eastern Federation is building a School on its grounds at Ciudadamar, which is situated by the sea. During the year the Western Federation of Lodges was revived and the Havana Lodges are holding a joint monthly meeting with each Lodge President taking turns at presiding. The num-

ber of active Lodges is 28 with a membership of 564. The Section is now looking forward to a visit from Miss Clara Codd in February.

Canada

The October issue of *The Canadian Theosophist* reports the passing of Mr. Albert E. S. Smythe, who was responsible for bringing Theosophy to Canada and forming the Toronto Theosophical Society in 1891. For twenty-five years he was the General Secretary of the Section and edited the magazine for twenty-seven years. The Section has arranged for a lecture tour by Prof. Ernest Wood beginning in December.

Philippines

The Theosophical Society in Philippines is now fourteen years old, more than three years of which were passed in enemy's occupation during World War II. Soon after the liberation of the Island the members began to return to their Lodges, and in the first post-war Convention held in Manila, on February 24, 1946, 8 reorganized Lodges and a newly organized Lodge reported with a total membership of 161 active members.

The Board of Trustees has taken steps to accept and legalize the donation to the Section made by the Martinez family of a piece of land located at the outskirts of Manila and the entrance of Quezon City.

They have undertaken the erection of a two-storey building for the National Headquarters. The Section Library has been reorganized, and with generous contributions of new and used books from American members, they now have a Library of more than 700 volumes. The Section conducts the Philippine Theosophical Institute, which is an educational activity and includes a regular elementary school under Government permit. The Institute gives regular weekly classes in Theosophy which have been well attended. The Young Theosophists hold regular meetings and publish the *Philippine Theosophical Youth Digest* in mimeograph form. Publicity work is carried on and more than 3,000 copies of publicity pamphlets have been distributed during the lectures and other meetings. These are being translated into Tagalog, the national language, and into Spanish.

New Zealand

The General Secretary has sent a report showing a year of splendid work. There was a great impetus given during the Golden Jubilee Convention by the visit of Mr. N. Sri Ram. Mr. Geoffrey Hodson, National Lecturer, has visited many Lodges during the year. His public work is of outstanding value, and there is evidence of widespread interest in Theosophical teachings. An important part of his work is in connection

with the New Zealand Vegetarian Society of which he was the founder and is now the National President. Mr. Harry Banks has also toured the Lodges and continued his fine talks with children through his work for the Golden Chain. Miss Emma Hunt, General Secretary, is responsible for much of the success of the Section's work and edits the very fine magazine, *Theosophy in New Zealand*, which is a credit to her and to the Section.

British East Africa

This new Section reports a year of active work amongst its 7 Lodges. Regular meetings have been held and there has been considerable support for the Besant Centenary Celebrations. The Section in its infancy has been hampered because there have not been enough members who are steeped in the Theosophical teachings and able to pass their knowledge on to others. We hope the coming year will show greater success in this direction.

Finland

The General Secretary reports that during the past year the Section has benefitted by visits from a number of prominent members, which culminated with the arrival of the President, Mr. C. Jinarājadāsa. The Lodges have been meeting once or twice a month, and as a link between the Helsinki Headquarters and the

country Lodges circular study letters have been sent monthly by the Board. A number of books have been translated and published in Finnish including a part of Vol. II of *The Secret Doctrine* and *Letters from the Masters of the Wisdom*, First Series. The Section has 23 Lodges and 603 active members, having gained 23 during the year.

Iceland

The last year of work has been successful and, according to the General Secretary, a new spirit of service and sacrifice is awakening amongst the members. Considerable sums of money have been donated and members have given their time and work for repairing and beautifying the home of the Section, the Headquarters Hall. In September, at the annual meeting, the General Secretary, Gretar Fells, was elected for the twelfth time. The Order of Service, which has been inactive for many years, is now being re-established "as a birthday present to Annie Besant". The General Secretary has given some radio talks, and lectures regularly in the Lodges in Reykjavik in addition to conducting a study-group.

Yugoslavia

The work in this country has been very active and an interesting way of conducting the work has been by the establishment of Plenum Councils at the Headquarters in Zagreb every

three months. There have also been tours by the General Secretary and other members, which have helped to link up the various Centres. Public lectures have been held in four towns and these have been well attended. A Summer School was held for the first time encamped at Gric-Brezice, in a forest near a river; 108 members attended and Miss Milica Gradisnik led the School with great success. The Section has three libraries and translations have been made of many books, which are awaiting the opportunity for printing. The Section has now 12 Lodges and 4 Centres with 291 members. In Maribor, Lodge "Surya" has now been established for one year, and to commemorate its anniversary it has commenced to publish its own magazine, *Nasa Beseda*—"Our Word".

Wales

The past year has been a difficult one owing to the aftermath of the war affecting economic and other conditions of life. Membership has decreased slightly and there are now 173 members. Cardiff Lodge has continued to hold weekly public meetings in addition to members' meetings of various kinds. Colwyn Bay Lodge has been one of the most active and some meetings have been held at Swansea. The General Secretary visited North Wales during the year and was able to meet the members,

The Annual Convention was held in Cardiff, October 25-26, and Mr. N. Sri Ram was the guest of honour. He lectured to the public and to members, and the meetings were very happy ones and well attended. The new General Secretary, Miss Claudia Owen, reports a rising spirit of enthusiasm in the Section, and plans for a busy winter.

European Federation

One of the main needs of the European Federation is the translation of Theosophical literature especially into German. Pamphlets and the book *The Riddle of Life* are being prepared; 6,000 copies of Dr. Lauppert's book, *Mensch, Welt und Gott*, have already been sold and a second edition is being printed. The Italian Section has already printed in Italian many books including *Man: Whence, How and Whither*, and two volumes of *The Secret Doctrine*. The Federation has received reports from several countries which have been successful in attempts to use the radio and the press for spreading Theosophical teachings. In connection with the Besant Centenary, Belgium was able to arrange a series of talks on Dr. Besant, while Italy was able to use the radio under allied control, although this has since been stopped. Austria and Finland have also made some broadcasts.

At the Round Table Conference meeting in July Mr. J. E. van Dissel

was re-elected General Secretary and Mr. van H. Labberton, Treasurer. The Council consists of members from a number of countries.

From December 22nd to January 2 plans are being made for meetings of an international character at Huizen. The Executive Committee of the European Federation will meet, and it is hoped that visitors from abroad will be able to attend. A Workers' Week in Switzerland in the Summer of 1948 is being planned followed by a gathering in Germany under the auspices of the Federation. Steps have already been taken to obtain the necessary authorization. German-speaking members will be able to have news of the Federation through the Austrian Section journal *Adyar*, which will devote a few pages of each issue to news of the work in Europe, and arrangements are being made for copies to be distributed to all the German Lodges.

Switzerland

This Section has been particularly fortunate during the past year, for, in addition to a number of visiting lecturers, it had the privilege of the Round Table Conference and Workers' Week under the leadership of the President of the Society being held within its border. These were a great uplift to the work in every way. The membership during the year increased by 16 and there are now 318 members and 17 Lodges.

THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society : ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	... <i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	... <i>Theosophical News and Notes</i> .
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Fru Eva Ostelius	Ostermalmsgatan 12, Stockholm	... <i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	371 Queen Street, Auckland, C. I.	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Tolstraat 156, Amsterdam	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	... <i>Bulletin Théosophique</i> ; ... <i>Lofus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Herr A. von Fielitz-Coniar	(13b) Munchen 19, Nibelungenstra Be 14/III, Oberbayern, Amerikanische Zone	... ..
1905	Cuba	Señorita Maria G. Duany	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Revista Teosófica Cubana</i> ; ... <i>Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Báró Lipthay-utca 9, Budapest II	... ..
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	... <i>Teosof.</i>
1908	Russia	...	...	... ..
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	... ..
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... ..
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	... <i>The Link</i> .
1910	Switzerland	Mlle. J. Roget	Rue Carteret 6, Geneva	... <i>Theosophical News and Notes</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>Ex Oriente Lux</i> .
1912	Netherlands India.	...	...	... <i>L'Action Théosophique</i> .
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	... ..
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	... ..
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	... <i>Adyar</i> .

* Reverted to Presidential Agency.

1913	Norway	...	Herr Ernst Nielsen	...	Oscars gt 11, I, Oslo	...	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Egypt *	...	Mr. J. H. Pèrèz	...	P. O. Box 769, Cairo	...	...
1918	Denmark	...	Herr J. H. Møller	...	Strandvejen 130 a, Aarhus	...	<i>Theosophia.</i>
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iruvide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharmā.</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; Evolucion.</i>
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	Gretar Fells	...	Ingolsstr. 22, Reykjavik	...	...
1921	Iceland	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon	...	<i>Gangleri.</i>
1921	Portugal	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	...
1922	Wales	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Osiris.</i>
1923	Poland	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	<i>Theosophical News and Notes.</i>
1925	Uruguay	...	Madame E. Vasilescu	...	Bd. Elisabeta 92 bis. Bucarest I	...	...
1925	Puerto Rico	...	Gospodin Alojz Piltaver	...	Mesnička ulica 7/III 1. Zagreb	...	<i>Revista Teosófica Uruguayana.</i>
1925	Rumania	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	<i>Heraldo Teosofico.</i>
1926	Yugoslavia	...	Monsieur Kimon Prinatis	...	3D September Str., No. 56B III floor, Athens	...	<i>Teosofski Radnik.</i>
1926	Ceylon *	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	...
1928	Greece	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Theosophikon Delion.</i>
1929	Central America	...	Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	...
1929	Paraguay *	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Teosofia.</i>
1933	Philippines	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	<i>The Lotus.</i>
1937	Colombia	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa

* Reverted to Presidential Agency.

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

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