

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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 hereof, within the limits of courtesy and consideration for others.

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Resolution passed by the General Council of the Theosophical Society on December 30, 1950

The Theosophical Society, while co-operating with all other bodies whose aims and activities make such co-operation possible, is and must remain an organization entirely independent of them, not committed to any objects save its own, and intent on developing its own work on the broadest and most inclusive lines, so as to move towards its own goal as indicated in and by the pursuit of those objects and that Divine Wisdom which in the abstract is implicit in the title The Theosophical Society.

Since Universal Brotherhood and the Wisdom are undefined and unlimited, and since there is complete freedom for each and every member of the Society in thought and action, the Society seeks ever to maintain its own distinctive and unique character by remaining free of affiliation or identification with any other organization.



THE THEOSOPHIST

ON THE WATCH-TOWER

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

IN THE THEOSOPHIST for June I referred to a strike in New Zealand of the waterside workers. The strike is still continuing and is in its fourteenth week. **Labour and Capital** In the meantime, as the Wellington Waterside Union has now been disbanded by the Government, new Unions are being formed and registered little by little. The ports are beginning to work and ships are slowly being discharged. It is obvious that the Labour Government that was in power till two years ago had constantly given in to the demands of the Unions in order to avoid a clash with their supporters. The new Conservative Government has found that a stand has to be made to prevent the Trade Unions completely dictating the policy of the country. The Trade Union Federation in England has refused to support the Labour Union of New Zealand, for they have realized that the matter is not one of an industrial dispute but is a political issue.

One effect of the delay to shipping in the ports is that the principal companies in Britain sending ships to New Zealand have raised freights by 50 per cent. They say they are losing heavily as ships are so long delayed due to the strikes.

In all these industrial disputes between capital and labour both sides completely forget that millions suffer who are neither for capital nor for labour. As an instance, I arrived in New Zealand by the S.S. *Wanganella*, one of two steamers that ply between Australia and New Zealand. I was to return by the S.S. *Monowai*, but this ship is laid up with the strike. The ship I came in was working under Australian Articles. I was due to return by the *Wanganella* on May 24th. The steamer was in Sydney when in sympathy with the New Zealand wharf workers the crew walked out. They insist that the ship be run on New Zealand Articles.

One disastrous effect of this stoppage at Sydney is that on the ship were some 120 emigrants from various countries coming to New Zealand. They had, of course, only the small amount of money they were allowed to take with them from the country of departure—they were mostly “assisted emigrants”—but the strike left them utterly stranded on board. They suffered greatly from want of means. The ship gave them meals and accommodation on board but I do not know for how long as the ship is still in Sydney. Then there were some 100 passengers going to England who booked to leave by the S.S. *Wanganella* to Sydney on the trip before mine, to connect with the steamer to England. The Air Flight Companies have chartered special planes, but of course these passengers for ships for England can take only sixty-six pounds of luggage instead of their usual trunks. I should most likely have been stranded for two or three months in New Zealand but for the fortunate circumstance that the steamer coming from Canada to Sydney, the S.S. *Aorangi*, calls at Auckland, and I have been able to get a berth on it.

In all these labour disputes no one considers the effect they will have on the public and the Karma that is

involved for millions. As a result of the struggle between the two groups in New Zealand the cost of everything is steadily rising, not to mention the inconvenience caused to the public in many other ways.

Normally communication between the North and the South Island is by steamer at night from Wellington with sleeping accommodation. As the crews will not work the ship, it is being worked by officers of steamers that are laid up in Wellington awaiting the discharge of their cargoes. But with the diminished crews and the difficult passage, the steamer only runs each way three times a week and in the daytime, the passengers having to sit on deck for ten hours, no meals being provided except a cup of tea and sandwich at 10 a.m. and at 3 p.m. As I had to cross both ways by this boat, by special exception the Company allowed me to use a cabin, but as I saw the 900 passengers scattered about the deck, I could not help pondering over the problem of the Karma which is owing to them by those who have created the labour dispute. Train services in the country are greatly curtailed.

There is not the slightest thought or action emanating from any one of us which does not affect all others. We are in very truth our "brother's keeper". The law of Karma is being put into operation by us every moment of time either raising obstacles to our progress, or earning opportunities for progress. All the time, the law as stated by Longfellow is working:

"Though the mills of God grind slowly, yet they grind
exceeding small;

Though with patience stands He waiting, with exactness
grinds He all."

We wonder constantly why our lives are full of so many petty annoyances and inconveniences of health and loss of opportunities and disappointments of hopes.

We have earned these by our breaking the law of Karma in the past. The problem so acute today between labour and capital everywhere is not merely due to industrial or economic troubles. Fundamentally it is the clash of the Karma between the individual and all mankind. Who shall show the way out of the morass ?

May 24

* * * *

No one who is pledged to the ideal of Universal Brotherhood can be unaware of, or indifferent to, the tragedy of the violent struggle between labour and capital which exists in many nations. At the moment as never before, I am plunged into the midst of a very violent form of this struggle in Australia. I have already mentioned how I had to return to Sydney from New Zealand by the Canadian-Australasian steamer *Aorangi*, because the two regular steamers between New Zealand and Australia are held up, one in New Zealand and the other in Sydney, owing to a strike in New Zealand of the waterside workers.

I write this on June 6th. The departure of the S.S. *Aorangi* for New Zealand, Fiji and Vancouver was fixed for tomorrow. But two days ago, the Trade Unions called out sixty men of the ship. The ship of course cannot sail, and does not know when she can leave Sydney. Four hundred and eighty passengers were booked for the journey, but they are now stranded in Sydney.

How strikes can affect vitally a nation's welfare is exemplified in what has happened here in Australia. A steamer from New Zealand came to Melbourne to load 8,000 tons of wheat for New Zealand. Similarly, another ship came to another port to load 6,000 tons of flour for New Zealand. Now, New Zealand produces little wheat, her chief exports being frozen meat, butter, cheese and wool.

She must therefore import wheat. But these ships coming from New Zealand were declared "black" by the wharf workers in Australia, who refused to load the cargo. The Australian Government, which is no longer a Labour Government, directed men in the forces to load both ships, as these vital commodities are badly needed in New Zealand.

This action of calling in men in the forces may seem outrageous, but it is the usual action in countries of Europe, like France and Italy, where every male must give two or three years of military service. After that period he is placed in the Reserve for several years, and periodically called upon for training of about three weeks a year. When, in France for instance, there is a clash between Unions and the Government and no agreement is possible, and all transport is stopped, causing complete disruption of transportation, with the inevitable hardships involved to millions of people, the Government calls the workers "to the colours". This puts them on the basis of soldiers, and if they disobey, they come under military law. Such a drastic action is intended only to be temporary, but it usually has the result of making the leaders of the workers ready to come again to conferences to solve the dispute.

While I was in New Zealand, a ship was to be loaded with wheat to be sent urgently to India, because of the terrible famine in Bihar. As the "wharfies" would not do the work, "returned soldiers," though no longer in the Army, were asked to do the loading for the usual pay, so that the ship could be sent quickly to India.

In 1926 when a Labour Government was in power in Australia, it passed a Crimes Act, to try to control the violent actions of the Unions. The present Government of Mr. Menzies, which is a coalition of the National and Country Parties, the latter representing the graziers and

farming interests, has invoked this Crimes Act, which provides that where any person interferes with overseas or inter-state shipping he can be prosecuted. Under this Act, summons have been served on various Labour leaders of the Dockers' Unions. It is said, but how far it is true I cannot say, that at the moment in Australia the Dockers' Unions are being manipulated by Communistic influences. It is on this issue of stamping out Communism that the Menzies Government received a clear mandate from the electorate in June.

Yesterday was the opening of the case against a prominent Union leader in Sydney. All work stopped in all ships at the docks, and the wharfmen assembled in their thousands in the principal street of Sydney, Martin Place, on which is the Federal Building, in the court-room of which the case was to begin. At least 5,000 gathered for an angry demonstration, and newspaper pictures are shown of the clash with the police. The case has been adjourned for three weeks, to give an opportunity for the defence to gather all the material necessary. Other cases are pending against other Union leaders.

A strange element in the situation is that in several places the Union officials have directed the men to return to work, but the men have utterly ignored the orders of their own leaders.

The present clash between labour and capital is less an industrial dispute than an attempt by labour to dominate the policies of the country. Labour in Australia is very highly organized, and little by little it has become a very powerful force. In Australia, as in New Zealand, the position may be summed up by saying that a small section of a democracy is attempting to dominate the far larger remainder of the democracy. Thus the problem is not so much industrial, but of a different nature, such as existed

once in ancient Athens where democracy battled against an oligarchy. Today there is no oligarchy, but a Cabinet Government by a majority party. Constantly a small section of the Nation—it matters little whether it is labour or capital—acts violently to impose its will on the complaining but helpless majority of the Nation. The millions who are the consumers are being ground between the upper millstone of labour and the nether millstone of capital.

Long years ago my sympathies instinctively were with the Trade Unions, as for several generations the workers had been so badly handicapped in their attempts to get better conditions for themselves. But this sympathy has slowly changed, and in one case, as now in Sydney, it is antipathy, because of the cruelty caused by a small Union.

The bus services in Sydney are owned and operated by the Government, that is, they belong to the people and are to serve the people. In several of the suburbs the only means of transportation into the city is by these buses. Two weeks ago many buses on several routes could not operate, but *not* because the bus drivers and conductors went on strike. The buses have constantly to be repaired, and a small Union of 120 of the repairmen went on strike. They had appealed to the Government Arbitration Board for an increase of pay, and were granted an increase of 7½ per cent. However, they went on strike because they demanded an increase of 33½ per cent, and in addition £2 per month "industrial allowance," instead of the one shilling per week they receive at present.

Needless to say, thousands of office workers were badly inconvenienced, as there were no tram or railway services available in these suburbs. The Government insisted that the repairmen should resume work, before any further discussions as to wages could take place. After ten days,

the repairmen have given up their strike, pending the Court hearing in two weeks, and the bus services are normal again. But think of a situation where 120 men can cause acute inconvenience to thousands of people, because they refuse to go to arbitration and insist on forcing the hand of the Government.

* * *

The day after the above was written, action has at last been taken by the Executive of the Australian Council of Trades Unions. They have declared that Australian unionists should not become involved in the New Zealand watersiders' dispute. This means that the trouble at the Australian ports should be ended, but it is not, as the Sydney wharfmen still refuse to work.

I referred to a great demonstration in Martin Place on the day a case was begun against a Trade Union leader. In Melbourne 5,000 men had been working under the instruction of the Executive, when 100 watersiders interfered and induced the men to suspend work. The Melbourne Waterside Workers Federation has taken disciplinary action against these 100 watersiders, fining each £2, and suspending him for a day.

We are now facing an industrial dispute, affecting not one nation only, but the whole world. The strike of the wharfmen and associated workers means danger to others. The well-known P. & O. ship, S. S. *Strathaird*, came into Melbourne a few days ago. Captains ask for two tugs to help to guide a ship into dock. But the men working the tugs went on strike. The Captain of the *Strathaird* ably and without any help from tugs brought the ship into dock. But had there been bad weather, he would either have had to anchor outside before entering the dock, or risk a great deal by trying to keep to schedule. In a similar fashion the whole world today is being affected by what may happen

in any one country. Just as it has been said that no man lives to himself alone, so, similarly, no nation any longer can consider its affairs as the concern only of itself. Where, then, is the solution ?

In the course of a Convention lecture at Adyar in December 1941, I pointed out that the world needs to be organized as one unit into World Directorates, with Directorates controlling the distribution of goods for export, for raw materials, shipping, hygiene, etc., of *all the nations*. Since 1941, the United Nations has been created, and we have a World Bank (though not directed by the U.N.), a World Health Organization, a World Security Council, and a World Police Force (now in action in Korea). It seems to me that industrial disputes must also come under a World Directorate created by the U.N. Wherever in a country there is a violent dispute that is not ended in three weeks, due to a clash between labour and capital that is upsetting the economy of *all* nations, a world "work force" created by the U.N. must come into operation. Each nation must contribute its quota of workers—miners, dockers, seamen, engineers, and every other type of worker classed as "labour," and workers of a different category classed as "capital"—industrial managers, bankers, accountants, clerks, etc.—to make the "work force". This force should be sent in a fleet of aeroplanes to restore the operations of the dislocated services, taking forcible charge, on behalf of the world, of the clashing interests of both labour and capital. Probably the very fact that such a force exists, ready to act, will force the contending groups to some agreement, lest the dispute be taken out of their hands by a body representing the interests of all the nations which are being made to suffer, because of the intractability of two contending groups.

* * *

The report from London on June 8 is that 80 ships are idle in the docks in London because 1,400 tally clerks ("white collar" workers) have gone on strike, because 80 more clerks have been added to their roster, and they consider that their livelihood is in danger. Between 6,000 and 7,000 dockers and stevedores are unemployed and cannot work the ships because the tally clerks are absent. Eighty ships in the docks in London, that have come from and are to go to countries north and south, east and west of the world, are kept idle, prevented from doing their work to serve the world. My idea of a "work force" surely is not so crazy as it appears.

* * *

A cable from London on June 12th says that some 102 ships are held up in London docks, including 28 food ships. The strikers have rejected a back-to-work plea by the strike leaders. The ban by waterside workers in Sydney on ships to New Zealand is lifted this morning, June 13th. This is due to the fact that a large ship, the S.S. *Dominion Monarch* (26,460 tons), has reached Sydney from England on the way to New Zealand. The ship was declared "black" by the watersiders, and the Government announced that the ship would be loaded by the military. Last night a detachment of 120 officers and men were brought to Sydney to do this work. This has evidently convinced the Federal Council of the Waterside Workers Federation to lift the strike. This does not necessarily mean that the struggle between the People and the Unions is over.

C. JINARĀJADĀSA

MEPHISTOPHELES ON THE ECONOMIC DEPRESSION¹

By C. JINARĀJADĀSA

JUST now, with almost an economic collapse in many countries, the remedies suggested are many and distinctly confusing to the layman. One remedy which was once discussed in England and in the British Colonies is what is known as the Douglas scheme. Other remedies suggest a new unit of exchange to substitute gold.

It is interesting to see how Goethe, in his artistic creative mood, touches upon this problem of credit. It comes in his *Faust*, and in a distinctly humorous way. But in spite of the fact that Goethe deals with it so lightly, there is evidently a fundamental principle underlying what he says. In the second part of the drama, Faust is introduced to the court of an Emperor, and Mephistopheles has a conversation with the Emperor and his courtiers. As in the world today, the Emperor and the courtiers lament the economic distress. What they all need is, as today, more gold. But it is here that Mephistopheles has a brilliant suggestion:

MEPHISTOPHELES

“Where, in this world, doth not some lack appear?
Here this, there that,—but money’s lacking here.
True, from the floor you can’t at once collect it,
But, deepliest hidden, wisdom may detect it.”

¹ Reprinted from THE THEOSOPHIST, March 1933.

In veins of mountains, under building bases,
 Coined and uncoined, there's gold in many places :
 And ask you who shall bring it to the light ?
 A man endowed with Mind's and Nature's might."

But the retort is made that all that he says is interesting but not to the point :

CHANCELLOR

"Therewith to help our needs you naught determine.
 What wilt thou, here, with such a Lenten sermon ?
 I'm tired of the eternal If and How :
 Money we want : good, then, procure it now !"

Mephistopheles then replies :

"I'll furnish what you wish, and more : 'tis, true,
 A light task, but light things are hard to do.
 The gold's on hand,—yet skilfully to win it,
 That is the art : who knows how to begin it ?
 Consider only, in those days of blood
 When o'er the Empire poured a human flood,
 How many men, such deadly terror steeled them,
 Took their best goods, and here and there concealed them !
 'Twas so beneath the mighty Roman sway,
 And ever so repeated, till our day.
 All that was buried in the earth, to save it :
 The Emperor owns the earth, and he should have it."

Here we must note the idea behind the suggestion, which is that, after all, all exchange which is not direct barter is a matter of credit. A bank note is only testimony that when presented its value in goods can somewhere be obtained. In ordinary transactions, no one is particularly anxious to go to the vaults of the Bank of England or France or the United States to see whether there is actually gold at the back of the bank note. The Nation's word is sufficient on the matter. So similarly, in the play if it is possible to induce the people to accept the signature of the

Emperor that there is gold under the earth, it does not at all follow, provided the people believe what the Emperor says, that the gold need be dug up.

The Emperor, who is somewhat drunk, signs a document which is brought before him, and then forgets all about it. But it is promptly copied and multiplied, and issued as "money". A transformation takes place at once. Money circulates, and the economic situation is over. So we find the officials one after another testifying to the ending of the economic crisis:

LORD HIGH STEWARD (ENTERS HASTILY)

"Highness Serene, I never dared expect
To trumpet forth a fortune so select
As this, supremely blessing me,
Which I announce with joy to thee:
Reckoning on reckoning's balanced squarely;
The usurer's claws are blunted rarely;
I'm from my hellish worry free:
Things can't in Heaven more cheerful be."

GENERAL-IN-CHIEF (FOLLOWS HASTILY)

"Arrears of pay are settled duly,
The army is enlisted newly;
The trooper's blood is all alive,
The landlords and the wenches thrive."

The change has been brought about merely on the Emperor's proclamation, which the Chancellor reads:

CHANCELLOR (READS)

"To all to whom this cometh, be it known;
A thousand crowns in worth this note doth own.
It to secure, as certain pledge, shall stand
All buried treasure in the Emperor's land:
And 'tis decreed, perfecting thus the scheme,
The treasure, soon as raised, shall this redeem."

The Emperor, who signed when he was drunk, does not recollect having done anything of the kind. The Treasurer then reminds him of what took place :

“ Remember ! thou the note didst undersign ;
 Last night, indeed. Thou stood'st as mighty Pan,
 And thus the Chancellor's speech before thee, ran :
 ‘ Grant to thyself the festal pleasure, then
 The people's good—a few strokes of the pen ! ’
 These didst thou give : they were, ere night retreated,
 By skilful conjurers thousandfold repeated ;
 And, that a like advantage all might claim,
 We stamped at once the series with thy name :
 Tens, Thirties, Fifties, Hundreds, are prepared.
 Thou canst not think how well the folk have fared.
 Behold thy town, half-dead once, and decaying,
 How all, alive, enjoying life, are straying !
 Although thy name long since the world made glad
 Such currency as now it never had.
 No longer needs the alphabet thy nation,
 For in this sign each findeth his salvation.”

In amazement the Emperor asks :

“ And with my people does it pass for gold ?
 For pay in court and camp, the notes they hold ?
 Then I must yield, although the thing's amazing.”

The reply is that there is money on all sides :

LORD HIGH STEWARD

“ 'Twas scattered everywhere, like wild-fire blazing,
 As currency, and none its course may stop.
 A crowd surrounds each money-changer's shop,
 And every note is there accepted duly
 For gold and silver's worth—with discount truly.
 Thence is it spread to landlords, butchers, bakers :
 One-half the people feast as pleasure-takers ;
 In raiment new the others proudly go.
 The tradesmen cut their cloth, the tailors sew.
 The crowd ‘ The Emperor's health ! ’ in cellars wishes,
 Midst cooking, roasting, rattling of the dishes.”

Here Faust comments on how there is any amount of unearthed gold in the ground. It is the gold that was buried, as Mephistopheles originally suggested, when there was invasion and the people buried their gold out of harm's way. But the argument is the same for the gold in gold reefs and mines.

FAUST

“ The overplus of wealth, in torpor bound,
Which in thy lands lies buried in the ground,
Is all unused ; nor boldest thought can measure
The narrowest boundaries of such a treasure.
Imagination in its highest flight,
Exerts itself, but cannot grasp it quite ;
Yet minds, that dare explore the secrets soundless,
In boundless things possess a faith that's boundless.”

Of course Mephistopheles points out that, should anyone doubt the value of the paper, he has only to dig and then find goblets and chains which can then be sold at auction. But the interesting thing is that once the people are hypnotized into believing that the gold exists, and they trust the Emperor's word and each other's belief on the matter, there is no demand on their part to see the gold itself.

MEPHISTOPHELES

“ Such paper, stead of gold and jewelry
So handy is—one knows one's property :
One has no need of bargains or exchanges,
But drinks of love or wine, as fancy ranges.
If one needs coin, the brokers ready stand,
And if it fail, one digs awhile the land.
Goblet and chain one then at auction sells,
And paper, liquidated thus, compels

The shame of doubters and their scornful wit,
The people wish naught else ; they're used to it :
From this time forth, your borders, far and wide,
With jewels, gold, and paper are supplied."

This solution is interesting because it reminds one of the principle underlying certain schemes suggested today for multiplying credit. Of course it is intended that credit shall have goods behind it ; but the psychological importance of money is not the goods but the trust in the credit. If, therefore, in some future day the League of Nations were to apportion credit to each Nation, and every Nation knew that behind the credit stood the will-to-fair-dealing of the world, as represented by the League, business would be steadied. On the one hand there would be no fluctuations of exchange because the amount of the gold metal behind the credit of a Nation varies, or because a season's crops for export varies according to good or bad seasons ; and on the other, there would be saner business, for the Nation would realize that to produce goods beyond the international credit allowed for it is to produce goods that are not wanted, and so a waste of the Nation's true wealth. For true wealth is created only when the energy of the Nation's citizens is rightly used.

C. JINARĀJADĀSA

Only if outward and inner freedom are constantly and consciously pursued is there a possibility of spiritual development and perfection and thus of improving man's outer and inner life.

EINSTEIN

THE HOLY WORD OF THE RELIGION OF ZARATHUSHTRA AND THE HOLY IMMORTALS

BY I. J. S. TARAPOREWALA, B.A., PH.D.

(Concluded from p. 16?)

WHILE translating the fundamental, *i.e.*, the most ancient, texts of a religion we must bear in mind one important principle. *The words must bear the significance they had in those days.* All later changes and nuances must be discarded. Moreover, the words must bear the sense they had in the mouth of the Prophet Himself. It follows naturally that these ancient words must be made to bear *the highest spiritual connotation* they are capable of bearing.

So now we may try to understand somewhat the original signification of the word *Asha*. We have seen that *Asha* in the Avesta (and *Rita* in the Vedas) is associated with Divine Beings. In both the Avesta and the Vedas we find the worship and invocation of numerous Deities, and also the clear statement that all are but facets of the One Supreme Being. "The TRUTH is one, the wise in many ways describe It," says the *Rigveda* (i. 164. 46). In the *Gāthās* this Fundamental Power, the One Supreme Being, bears the name of *Ahurā-Mazdā*—"the Lord of

Life (Ahurā) and the Creator of Matter (Maz-dā)". The Supreme Being is thus recognized as the Lord of Life as well as of Matter.

Ahurā-Mazdā has been described several times in the Avesta as "He who is the highest in Asha, who has advanced the farthest in Asha". In the *Gāthās* He is described as being "of one accord with Asha". This seems to me to represent the very apotheosis of the word *Asha*, for here we find Asha raised to the level of Ahurā-Mazdā Himself. The Supreme is also pictured as journeying along the Path of Asha at the head of all His Creation. Only one conclusion can now be possible as to the meaning of Asha, *viz.*, that Asha (as also Rita) is the changeless Eternal Law of God, His First Plan, according to which all this universe has come into being and obeying which it is progressing towards its destined fulfilment. The best definition of Asha-Rita is contained in the last inspired stanza of Lord Tennyson's *In Memoriam* :

" That God, which ever lives and loves,
One God, one law, one element,
And one far-off divine event,
To which the whole creation moves."

This seems to me the true significance of Asha-Rita and its inner meaning. To realize this Asha in all its fullness requires the highest Spiritual Wisdom. There have been Supermen who have understood the full import of this great Ideal. Only these have the right to be called Ratus (Masters of Wisdom) or Rishis. And as the *Ahuna-Vairya* asserts, the Ratu's power upon Earth is supreme, just because He possesses the Supreme Wisdom of Asha. The first line of the *Ahuna-Vairya* thus also hints at the Path of Knowledge (*Jnāna-Mārga*). However great a Sovereign may be in worldly pomp and power, yet the Sage

dwelling in his hermitage is his equal, because he possesses the holiest thing in life, the Spiritual Wisdom of Asha.

The next step for us is to know how this Supreme Wisdom is to be acquired. The second line of the *Ahuna-Vairya* tells us :

“ The gifts of VOHU-MAN’ come as reward
For deeds done out of LOVE for Lord of Life.”

All human acts may be traced to the desire of attaining happiness. The average man believes that working for one’s own self, with no thought for others, can secure happiness. By very slow degrees, after unnumbered bitter experiences, the human soul begins to perceive that the path of selfishness does not lead to happiness. If we look to our own welfare and are unmindful of the interests of others, we become entangled in the “ chain of action ”. We are responsible for our actions and we have to bear the fruit of the evil caused to others, directly or indirectly, by our acts. The only way to escape this bondage is to dedicate all action to God, to perform every act “ in His Name ” and with the sole object of furthering His Plan. *The Bhagavad-Gītā* (9. 27-28) has also emphasized this truth, for Shri Krishna says :

“ Whatever thou doest, Prince !
Eating or sacrificing, giving gifts,
Praying or fasting, let it all be done
For Me, as Mine. So shall thou free thyself
From *Karma-bandh*, the chain which holdeth men
To good and evil issue, so shall come
Safe unto Me—when thou art quit of flesh—
By faith and abdication joined to Me ! ”

So also Vyāsa, great Rishi and compiler of the ancient texts, is reported to have summarized the teachings of religion in one line. “ Good to others brings us good, evil to others ill.”

Working for one's self is inseparable from doing evil to others. The opposite method, doing good to others, is the only true way of happiness. Helping the progress of God's World can only be achieved by unselfish work. God's Wish and Plan are that all shall march onwards to Perfection, and that all souls shall attain to that happiness which is their right. Helping this onward march of God's Universe is the one duty of every human being. This constitutes the true humanity of man, the blossoming forth of the Divine within him. He who orders his life thus and offers every act to the Lord of Life gets as his reward "the gifts of Vohu Manō".

The meaning of the name Vohu-Manō has been usually given as "Good Mind". If we trace the word *vohu* to its origin we find it derived from an ancient root *vah* (Skt. *vas*), to love. And so the one thing essential for the "Good Mind" is *all-embracing* LOVE. "Mine" and "thine" have no place in the "Good Mind". He who has realized this truth regards every one else as himself. Jesus taught mankind to "Love thy neighbour as thyself"; and the same teaching is implied in the name Vohu Manō. With the exclusion of selfishness Vohu Manō begins to grow within us, and we then begin to realize what His gifts are, how this all-embracing Love can grow from more to more. St. Paul has spoken of Faith, Hope and Love, and has declared Love to be the greatest of the three. It is a fact that all Founders of Religions have pointed out Love as the one goal of Creation. Love is indeed the Wish and the Plan of the Creator.

Vohu-Manō thus stands for LOVE, and His Love embraces not human beings alone but extends to our "younger brothers" the animals as well. In later Zoroastrian theology Vohu-Manō is the special "Guardian Angel" of animals, particularly of cattle and other creatures useful

to man. The second day of every month in our calendar, and the 11th month of the year, are named *Bahman* (Vohu-Manō) and consecrated to Him. He has three other Deities "associated" with Him in guarding the animal kingdom, and the days of the month consecrated to them are the 12th, 14th and 21st. On all these four days orthodox Zoroastrians, though normally meat-eaters, abstain from flesh-food. Some even go further and eat no flesh during the whole of the month of *Bahman*.

When Vohu-Manō's Love begins to sprout in the human heart, the mind naturally gets a clearer idea of God's Plan, and is thus enabled to take a more intelligent and more active share in furthering God's work upon earth. The way of Vohu-Manō is the Path of Devotion (*Bhakti-Mārga*). Ordinarily we understand by "devotion" man's love for his Maker. But loving an intangible, invisible Deity is not easy. It is hard for the average man to have any conception of the *formless* God, supposed to be dwelling somewhere "on high," and loving Him is a still harder task. But Love can always be shown to *an individual being*, hence the finest way of expressing our Love and Devotion for God seems to me to love Him in "God our brother-man". This is the transformation of the worship and adoration of the Abstract Godhead into love of Humanity. The first act of worship would be doing service to our brother-man. This is the inner meaning of performing all acts in the name of the Lord of Life. Vohu-Manō's supreme gift—LOVE—comes only to him who has achieved this wonderful transformation of Worship of God into Love of Man.

This double attainment of Knowledge and Love, this inner achievement, has to be translated into outer WORK, put into practice in our daily life in the world. In the second line of the *Ahuna-Vairya* we have the word *shyaothananām* (works or deeds), and the implication of this word is

explained in the third line. Zoroastrians wear the sacred shirt (*sudreh*) and over it is tied the triple-wound sacred girdle (*kusti*), which is secured by two knots in front and two at the back. Every day the *kusti* has to be untied and tied on again to the recitation of certain texts. The noteworthy point is that the two knots in front are tied while reciting the *Ahuna-Vairya* twice, and the actual tying of the knot is at the word *shyaothanandm* (works or deeds). So works or deeds form the keynote of the *Ahuna-Vairya*.

The third line of the *Ahuna-Vairya* gives the secret of these knots and of work :

“ Ahura’s XSHATHRA surely cometh down
On him who SERVES with zeal his brother meek.”

This line points out the Path of Service (*Sevā-Mārga*). Having gained Knowledge and having filled the heart with Love, the fulfilment and the crown of human life should take the form of Service of our brother-man. Our Aryan myths have tales of men who were great both in knowledge and devotion, but fell short of perfection because they failed in this Path of Service. In their pride they demanded rather than rendered service. Such are King Jamshed of the Iranian saga and Rāvana of Hindu tradition. It is Service alone that crowns human life with Perfection.

The Service is to be for our “brothers meek”. In the original the word *drigu* (meek) is used in the sense in which it has been used by Jesus in the Sermon on the Mount. It implies that the person to be helped has the inward urge towards the spiritual life but is thwarted by adverse environment, such as lack of worldly position or poor intellect or physical unfitness. There are many of our brother-men “poor” in this sense. The gifts of God have been given to us not to be stored up but to be shared with our poorer

brothers. There is the well-known saying, "What I gave away I have, what I saved I lost"; this is true of all blessings we receive from Heaven. We have to transform ourselves into channels through which God's blessings may flow continuously and reach our brothers everywhere around us. We are not meant to be stagnant and stinking pools of His gifts. His life-giving blessings will lead us to Perfection only if they flow from us in turn to others. But this service also must be with discrimination.

The reward for such service is the XSHATHRA of God, His Power, His Creative Energy. A famous leader has said that "the best reward for service is power to do greater service". Once a person makes himself a channel through which God's blessings may flow, his whole life becomes a continuous source of happiness to all around him. His knowledge and his love both increase in proportion to the service he renders. The channel through which the Power of God descends upon him grows continuously wider and deeper, until at last it becomes a great and fertilizing river giving life and strength to all. The beautiful Hindu legend of the descent of the heavenly Gangā teaches the same truth. Shiva out of His great love for creation drank up the poison that threatened to overwhelm the world, and as reward the heavenly Gangā of Knowledge and Love descended upon His head.

Such is the inner meaning of the *Ahuna-Vairya*. This Holy Word clearly indicates the Three Paths to God—the Path of KNOWLEDGE, the Path of LOVE and the Path of SERVICE. Moreover it indicates the manner in which these three are interrelated and that *all* three are needed for reaching Perfection. God has bestowed on mankind three inestimable gifts—the Head, the Heart and the Hand. Through the fullest and most perfect use of these the aspiring man may attain his Goal and regain his Divine

Heritage. This is the Message of the *Ahuna-Vairya*. When God created the Universe and Man, it was His Plan that man shall reach his full stature and be as perfect as his Father in Heaven is perfect. This is the ultimate Goal, the "one far-off Divine Event, to which the whole creation moves".

Therefore it has been said that this Holy Word existed "before all the Creation of Mazdā". For this Holy Word explains the idea underlying Creation itself. Nor is the praise of this Holy Word unjustified, that he who chants it with full understanding of its meaning and sings its praises (by translating it into his own daily life), shall be led into the Realm of Eternal Light, and that "the *Ahuna-Vairya* protects both body and soul".

* * * *

With Ahurā-Mazdā, the Supreme Creator and Ruler of the Universe, six other great Beings are mentioned in the *Gāthās*. These are named Ameshā Spentās, usually translated as the "Holy Immortals". Western scholars have regarded them as "personified qualities" of the Supreme; but I do not agree with this view. They are indeed, in most places where their names occur, spoken of as distinct Entities or Beings. They may best be regarded as "Rays" or Aspects of the Supreme Godhead. We sometimes have them all addressed together in the plural number as *Mazdāo Ahurāonghō*, the "Mazdā-Ahurās," which name includes the Supreme as well.

These six Holy Immortals are grouped in two triads, one representing the "active" or Father-aspect of the Supreme and the other the "passive" or Mother-aspect. We have already noted that the name Ahurā-Mazdā itself implies this duality of the Life-side and the Form-side of the Supreme. In the *Gāthās* one or the other of these two names are used according as the Life-side or the

Form-side is to be emphasized ; and sometimes we get the double name also, as Mazdā-Ahurā or as Ahurā-Mazdā.

With Ahurā, the Lord of Life, are associated the three Rays of the Father-side, Asha, Vohu-Manō and Xshathra. With Mazdā are associated the three Rays of the Mother-side, Ārmaiti, Haurvatāt and Ameretatāt. It may be noted that the names of the three on the Mother-side are feminine in gender, while the names of the three on the Father-side are neuter. Each of these six should be regarded as an Aspect or Emanation of the Supreme. And these names imply certain aspects also of Life, especially of the spiritual life, closely connected with the fundamental characteristic of the Ray or Aspect.

The traditional Pahlavi commentary on the *Ahuna-Vairya* points out that the names of the first three Holy Immortals occur in order in the three lines of that Sacred Verse ; and these three Father-aspect names by virtue of association include the other three of the Mother-side. Hence, in the fundamental Holy Word we have all the Holy Immortals implicitly recognized.

ASHA (*Ash-Vahishta*, or *Ardibehesht* in later theology) is the first Ray or Aspect. He represents the Divine Will which has planned our Universe. So He stands for the Plan of God the realization of which constitutes the Goal of human life. For human beings Asha implies Truth and Righteousness and all that helps forward the progress of the world, and also the Knowledge that leads us to recognize and to realize the Divine Plan. Thus the Path of Asha is the Path of Knowledge, the *Jnāna-Mārga* of the *Gītā*. All these implications are to be found in the various verses of the *Gāthās*. In later Zoroastrian theology Asha-Vahishta represents Fire, the holy symbol chosen by the Prophet to symbolize His Religion, and He is the Guardian of Humanity.

VOHU-MANŌ, the second Ray or Aspect of the Father-triad, represents Divine Love. He is the Love that transcends all bounds of time and space. In human life Vohu-Manō stands for Love of God—the Devotion of the Mystic. The Path of Vohu-Manō is the Path of Love, the *Bhakti-Mārga* of the *Gītā*. Love of God is best shown in loving His creatures. So Vohu-Manō implies the Brotherhood of Man. Ultimately this Love will enfold all living beings within its embrace; hence the statement in our later books that He is the Guardian of the Animal Kingdom.

XSHATHRA (also named *Kshathra-Vairya* or *Vohu-Kshathra*) is the third Ray or Aspect of the Father-triad. He represents Divine (Creative) Activity. In human life He stands for our supreme activity—the Service of Man. Thus the Path of Kshathra is the Path of Service, the *Karma-Mārga* of the *Gītā*. In later theology Kshathra-Vairya (*Shahrivar*) is the Lord of the Mineral Kingdom.

The Mother-triad represents the Form-side of the Divinity. These three definitely have human meanings and refer to “virtues and rewards” connected with our life upon earth. Each of these is associated with one of the Father-triad, and thus we get three pairs. It is to be noted that of the three pairs only Asha-Ārmaiti form a notable pair in the *Gāthās*, being mentioned together throughout the Scripture.

ĀRMAITI (or *Spentā-Ārmaiti*) is the chief Ray or Aspect of the Mother-triad. In fact She typifies the *Mother*. She works with Asha in building up our Faith, and residing in the heart of each human being She is our true Watcher. She represents unshaken, unswerving Faith and Devotion. She stands therefore for Stability and Loyalty. She is our Inner Mentor, steadfast and true, who helps us when we are “tossed about in doubt”. In later theology Spenta Ārmaiti (*Spendārmad*) represents Mother-Earth. She guards

us throughout life and receives both our bodies and our souls when we pass out.

HAURVATĀT (*Khordād*) is Wholeness or Perfection. She is the Ideal for every human being and She is the Reward that comes to a life dedicated to Love and Service. Beginning with physical health and well-being, Haurvatāt also represents spiritual growth and the attainment of Perfection. Her "companion" is Vohu-Manō, for Love alone guides us to Perfection. In later theology Khordād is the Ruler of the Waters. Her special gift is "Life renewed".

Finally we have AMERETATĀT (*Amerdād*), Immortality. Her "companion" is Kshathra. She is almost always described as a Twin of Haurvatāt, because the achievement of Perfection means the conquest of Death, the attainment of Immortality. In the *Gāthās* these two are sometimes called the "gifts of Vohu-Manō". In later theology Amerdād is the Ruler of the Vegetable Kingdom. Her special gift is "Strength of Soul".

I. J. S. TARAPOREWALA

What of the future? What are the lines of work along which the Society should expand? From year to year the world's needs change and it is for us to see in what manner we can help, first our own country, and then humanity as a whole. What are our watchwords for the next few years?

Firstly, as set forth in the first object of the Society, SOLIDARITY. Secondly, as in the second object, WISDOM. Thirdly, as in the third object, ASPIRATION. And fourthly as the fruition of these three, ACTIVITY.

ALICE LAW

PURIFICATION BY BLOOD

BY MADELEINE POWELL

“**M**ON Dieu! que de sang! que de sang!”¹ exclaimed the Queen of France, Catherine de Medici, horrified and filled with remorse, after the night of St. Bartholomew during which took place the massacre of the Huguenots, ordered by herself; and these are still the words anyone might feel like exclaiming after an enquiry into the history of nations. For in its pages we find record after record of wars, slaughters, murders; we read how territories were bought at the price of blood, liberties obtained through the sacrifice of lives, changes of regime introduced after the killing of many human beings. Lately, we have witnessed two world wars more deadly than any previous wars, mass executions in occupied countries and concentration camps, a revolution in China and another in Russia. (To all this one may add many other violent deaths which history is not expected to record: deaths caused by railway, aeroplane and road accidents). Bloodshedding, it would seem, has marked every important step or stage in our history. If a step is that by which one rises from one given position into one higher in the scale of

¹ “ My God! how much blood! how much blood!” ..

things, if a stage is that which marks an advance upon a road stretching out in a forward direction, then one must necessarily conclude that the shedding of blood has had much to do to help the evolutionary progress of mankind.

The student of esoteric science seeking to learn from the book of life tries to discover the reason for all this. Of course, he thinks of the ever-ready explanation that it is all due to Karma, that those men and women whose lives ended, or end, as indicated may be people who drew the sword in one incarnation and so must perish by the sword in another. But one cannot altogether accept this as an all-satisfying explanation; for there is this fact, that the advent of a violent death does not always appear to be that which may just "happen" to anybody. It is an experience which those who could have avoided it—as it seems—have never attempted to do so, or have even accepted gladly. I am thinking of certain leaders of the spiritual world and of those who followed in their footsteps—the Lord Jesus Christ and some of His disciples, the early Christian martyrs, Hypatia, Giordano Bruno, St. John the Baptist, St. Sebastian, St. Alban, St. Catherine, Joan of Arc, etc. One presumes that the strong Soul who thus guides and rules the man's destiny has something of great value to gain or to achieve through a death resulting from the shedding of blood. What can this be?

Naturally enough one is ready to assume that the Monad is forcing upon his Ego the experience most suited to his quick progress, that he has in view such purification of his Ego as would immensely quicken the evolution of both. (The Ego, as the reader must know, is that part of the Monad, or Father in Heaven, which is sent into incarnation to reap experience.) In addition, the Monad, being divine, cannot possibly have only his own profit in view; no doubt he is trying to profit humanity at the same time.

Before considering how death from the shedding of blood entails the purification of the Ego, one must first make sure what relation there is between the blood and the Ego; in other words, let us discover such correspondences between the two as would satisfy ourselves that the former is the reflection of the latter; distorted, inevitably, as are all reflections.

I submit the following correspondences :

The blood appears in the marks the birth of the "I," the beginning of self-consciousness.

bodies of creatures when consciousness is born.

The Ego's life on earth depends upon its response to impulses from the Monad.

The flowing of blood through the body is due to the pulsations of the heart.

The Ego can make an infinity of personalities.

The blood holds millions of globules that are as many "little lives".

The Ego provides hereditary factors of astral and mental bodies.

The blood shows the hereditary factors of the physical body.

What past personalities have bequeathed to the new one is transmitted through the Ego.

What past personalities have bequeathed to the new physical body is in the blood of the new personality.

The Ego gathers the experiences of the personality.

The blood receives the food assimilated by the digestive organs.

The Ego sorts out experiences that work for good from those that work for evil.

There is the arterial blood regenerating the cells separated from the venous blood said to be poison to the cells.

The Ego receives inspiration from the Monad, and

When in the lungs the blood comes into contact with

through that Monad is open to still higher influences. the air, is revived by the oxygen, and is also open to cosmic environment.

It is the Monad that causes the Ego to set out on its journey through many lives. The heart sends the blood out to circulate through all the cells of the body.

The thoughtful student may be able to draw the parallel further. But already such points as have been brought here can provide a good instance of the working of the hermetic law "as above, so below," and convince us that "blood is a most peculiar essence"—the explanation Mephistopheles gave to Faust when he asked Faust to sign with his blood the pact they had just made between themselves. Maybe the blood is more than a reflection of the Ego, maybe it is the very vehicle of the Ego as these words from the Bible suggest: "the life of the flesh is in the blood . . . for the life of all flesh is the blood" (*Leviticus*, XVII, 11 and 14).

If we accept this, how then can it come to pass that the shedding of blood promotes the purification of the Ego? Here again the law of correspondences is at work, the law upon which is based the celebration of the sacraments, the law by virtue of which "when a series of sacramental acts are carried out, certain spiritual changes take place which run parallel with them".¹ In the particular instance we are considering we may discover certain happenings we could call "sacramental acts"—and what is more, they are acts of Nature herself, not of man. Nature has arranged that the impure blood of the body circulate through the veins, the walls of which are thin, soft, limp. If by accident a vein is cut there is no serious haemorrhage; for the supple walls of the vessel fall upon each other and are automatically

¹ *Mysteries of the Ancients*. No. 11, by Dr. W. B. Crow, D.Sc., Ph.D.

healed by the clotting blood. Very different are the arteries which carry the pure blood charged with the assimilated food drawn from the earth and the air, and from the whole cosmos. Their walls are stiff, they do not fall upon each other and heal, so that a cut remains open and therefore the flow of blood from a main artery cannot be stopped easily. So in the case of death from the shedding of blood, the venous blood clings to the perishable flesh and the pure arterial blood escapes, runs out free. To come back to our subject—with our imagination helping—it may be that in the deepest part of one's understanding, where the light of intuition silently and swiftly flashes, one sees how that manner of death which seems the least attractive to us is for the Ego a quick, drastic means of purification. It may be for that Ego what a surgical operation is for the physical body; for instance, the removal of diseased tissues in one of its organs. St. Paul writes in *Hebrews*, IX, 22: "And almost all things are by the law purged with blood; and without shedding of blood is no remission"; and in *Leviticus* we read: "for it is the blood that makes an atonement for the soul" (XVII, 11); it may be assumed that the Ego is rendered cleaner, purer, freer—fit to enter the presence of the Lord.

Of necessity that which one Ego accomplishes, that which one Monad gains, is profitable to all the Egos—for all are one—and the level of the world rises accordingly.

One wonders if the death of the physical body by the shedding of blood is the way of progress for the Monads upon a particular Ray (some hints of St. Paul's upon the order of Melchisedec in *Hebrews* suggest this); or if this is the experience that the Egos on all the Rays seek of their own choice when nearing Initiation, and sensing what it means they become eager to bring that event within their reach.

There seems to me but one meaning to give to the word "atonement" as used in the verse from *Leviticus*: the union of the Ego with the Christ principle within ourselves. Thus, in these days when war succeeds war, when day after day we hear of the mowing down of human blossoms, the thought may be entertained that just so many Egos have taken the opportunity of following in the footsteps of their noble Elders, that just so many opening buds have been gathered into a sheaf by Him who visits the battle-fields of earth, seeking and comforting His own. For it has been written: "and unto them that look for Him shall He appear the second time without sin unto salvation" (*Hebrews*, IX, 28). In *Our Glorious Future* Mabel Collins gives a description of things seen clairvoyantly by her on the battle-fields of 1914-18:

"One figure which is always present in the thick of the battle and has been since the first shots were fired, is one which holds no rank in any of the armies, yet it is there on that blood-drenched ground, where none but combatants may be. . . . The ordinary physical sight does not perceive that Presence, and therefore to the soldier who has not yet suffered it is not visible. But extreme agony dulls the physical sight and opens the inner eyes. The figure which stands beside the wounded soldier seems as a vision, and may only be remembered as a dream is, but for the moment its intense reality overpowers all else. The horror of the war fades, the dreadful emotions aroused by it disappear from the heart and often the agony of the physical wound is blurred. The Presence alone does all this. . . .

". . . Now and again He bent closer and seemed to draw something upwards. And I saw then that He was releasing souls not strong enough to release themselves, I understood that He was gathering in His flock."

MADELEINE POWELL

THE WORLD-UNIVERSITY IDEA

BY JAMES H. COUSINS

I

A LONG with the intensifying circumstances in the world that, to some, threaten a third world-war of such a kind as to destroy much if not all of the achievements of human evolution, the desire for a unification of interests and activities has been voiced by a few observers as the way to end the antagonistic influences that make for conflict. But good intentions do not appear to carry much weight in the complex of antagonisms called civilizations. Twenty-three years ago (from 1951) the Kellog Pact for the outlawing of warfare was signed by most of the nations of the world. But it had not taken into account the possible emergence of a Hitler or a Mussolini—and the second world-war came to pass.

Very few, and they mostly among the members of the Theosophical Society, have seen behind dynastic, national, racial and social causes of conflict the intangible power of the past of individuals and groups, and realized that from that power issue the impulses towards war and the desires towards peace. Call it karma, and the majority will shrink from it as from something poisonous. Call it justice, and they may lend half an ear, with a question as to its justness, and a hint that, if they had the running of the universe, things would be different.

Yet, to the mind that has attained the power to "look before and after," and to give full attention to what are called present-day realities, it is plain that no single circumstance is intelligible, or could exist, without preceding circumstances. On the other hand, it is equally plain that a realization of this antecedent law of nature would enable sagacious minds to judge between institutions and activities as to whether they were on the "broad road" of self-gratification towards further materialization and enslavement to the senses, or on the "narrow way" of aspiration towards spiritual purification and liberation.

The bracketing of materialism and enslavement and of aspiration and liberation is no merely fanciful literary device. There is discernible in all life a movement towards hardening, multiplication and lowering of morale when desire is subservient to the means of its satisfaction; also discernible a movement towards refinement, simplification and elevation of quality, when the instruments of sense are used for the fulfilment of the will of the higher phases of consciousness. Elasticity on a cosmic scale would appear to have stretched itself towards intended limits, on the verge of which the centripetal power inherent in the universe would overcome the centrifugal power; or, as the matter is put in Theosophical literature, when the units of consciousness, evolved through the interaction of the first and second life-waves (the waves of substance and energy) respond in varying degrees of sensitivity to the influences of the third life-wave, the wave of consciousness on whose crest is the glow of spiritual illumination. When that stage of consciousness is reached, the desire for unification begins to overtake the urge to the multiplication of units and their self-interests. The measure of spiritual stature and growth is in the increasing proportion of refinedness in the sensibility, character and expression of the individual.

At the special stage of the efflorescence of the human consciousness, the pull towards the material aspect of life is—save in a few individuals who have reached the responsibility of vision—stronger than that towards the spiritual. Such exceptional individuals see that the world-wide effort for purely material ameliorations of the economic and political circumstances that provoke antagonisms is destined to failure. The transformation of the jungle into a tidy menagerie will do nothing to reduce the ferocity of the black panther at feeding-time. The material satisfaction of a material desire, even a material necessity, solves no problems: it merely passes them on from today to tomorrow. The secret of life is never underground, or on the ground; it is, and always has been, above-ground. But because only a handful of humanity has achieved the up-standing attitude of aspiration, and views the lower aspects of life from the higher, progress is terribly slow: some regard it as an Irish progression backwards; others solace themselves by drawing a spiral, and putting a mark at the sag where the world now is, with the hope that, despite appearances, it is about to pass on to the next upward turn. But it is a step in the right direction, a lifting of interest from the pelvic aspect of life to the cranial.

II

The last week of April 1951 and the first week of May brought the creation of two World-Universities in India to public attention. These were, the Visva-Bharati, founded by Rabindranath Tagore, and an International University arising out of the desire and thought of Aurobindo Ghosh, one in the north, one in the south, both arising out of the Bengali genius. Both institutions, according to authoritative spokesmen, indicate an approach towards unification

from the level of the mind, above the certainties of fission inherent in material collaborations. In the Visva-Bharati that Tagore founded at Santiniketan, Bengal, almost thirty years ago, they could, one speaker said in the Parliamentary discussion on the official establishment of the University, "create a world force of thought and philosophy to dissuade the nations from the race of destruction they are running at the present moment". At the Memorial Convention at Pondicherry it was said of the proposed University in memory of Aurobindo Ghosh that "it will stand out as an oasis amid the barren tracts that breed jealousies, suspicions and petty conflicts". It was added, "The tremendous experiment they were undertaking . . . was at a time when the world was upset with human problems, and intense heart-searching was going on over the whole world. From India with her great past a voice would rise to which the world would have to listen."

There are certain spots on this rising sun of hope. The first speaker quoted above prefaced his admirable assertion of the regenerative power of thought and philosophy with the claim that it was only at Santiniketan that such a world force could be created. This is an unfortunate start, the claim of superiority and exclusiveness from which have arisen the religious sectarianism and political imperialism for the breaking down of which Tagore created the Visva-Bharati. Something like the same limitation is nascent in the claim that Sri Aurobindo "had created a complete philosophy of life based upon his spiritual realization of the super-mind, that gives a real solution for the fundamental problems of human existence, and throws light on the destiny of man. Therefore, this educational centre would have a close relation to Sri Aurobindo's work in the world". An American Professor, apparently not being yet aware of the number of places in India to the contrary, said

that "he had found nowhere in India what he had found in this ashrama, where they had a nucleus of the rapprochement between the East and the West. The ideal of the International University, he said, pointed to a new synthesis".

III

In the eighteenth century, Diderot and the Encyclopaedists made a synthesis of knowledge. In 1925, Dr. Glenn Frank, then President of the University of Wisconsin, U.S.A., called for the new encyclopaedists to come, "if western civilization is dependent upon a race between education and catastrophe". "If we are to realize a renaissance," he said, "we must somehow thrust the results of research into the stream of common thought, and make them the basis of social action." Here we are within sight of the simple inclusive essentials of a World University, the turning of the inner into the outer; the shaping of action not by other actions, which leads nowhere, or rather anywhere and everywhere but on the way of evolution; the testing of thought not by the authority of any individual or system but by its applicability to life as it is lived, not as it is talked or written about.

Three years before Dr. Frank's call, the Brahmanvidya Ashrama was opened at Adyar as "a school for the synthetic study of universal knowledge and culture on the principle that these, in their racial, religious, national and individual aspects, are essentially related and mutually illuminating expressions of one Cosmic Life". Herein to knowledge is added culture, to consciousness is added action. This is not a mere addition; it is an elevation from quantity to quality, from accumulation to expression. Exclusion and inclusion are here implied. The study of one phase of scientific knowledge alone would call for a

life's concentration. An Ashrama publication says: "The accumulation of knowledge, which increases in pace and volume yearly, would long ago have paralyzed humanity's ability to assimilate and use it, had not the faculties of man, by the very necessity to save the race from mental destruction been compelled to search for some synthetical clue to a hidden order and unity in the vast mass of apparently only remotely related details." Such a clue was concealed in the casually discovered similarity of the plus and minus within a circle that symbolized the protons and electrons within the orbit of a physical atom, and the plus and minus within a circle that symbolized the noun and verb that were the essentials of a sentence, a verbal atom.

IV

The work of the Brahmavidya Ashrama in its first stage—1922 to 1925, a cross-reference study of affinities and differences in the history of mysticism, religion, philosophy, arts, science—so impressed those behind and at the head of the Theosophical Society that, in 1925, at Ommen, Holland, the founding of a Theosophical World-University was announced. The University was declared to be founded on the conception of Universal Brotherhood, not the Brotherhood of Man only, but of all known and to-be-known orders of life above humanity and below it. Its work would be carried out in a spirit of devotion to the highest, without bias towards or against any religious system. It would strive to level up the whole nature of the student, but without militating against the natural development of specialized capacities. "The whole nature of the student" added to the usual mental and experimental subjects the emotional side of human nature, which expressed itself not only in idealistic aspiration, but specially in the arts and

crafts, through which were developed the aesthetic taste that would tend to raise the whole quality of life, and refine its responsiveness to "the things that are more excellent".

In the idea of the Theosophical World-University there was no constriction through allegiance to any personality or his view of the universe and humanity's relationship to it. All knowledge and all expression came within its scope as the material of its synthesis—with a distinction: science, but not all sciences; philosophy, but not all guesses; religion, but not everything in every creed; art, but not artifice. The dividing line was seen to lie between the spiritual and the material; between the ancient Indian *mantavya* and *amantavya*, that which forwards evolution and is therefore thinkable and right, and that which retards evolution and is therefore unthinkable and wrong.

The work of the Theosophical World-University was laid out in three areas, each with a central location and type of study. The "eternal verities" were to be studied at Adyar; the relationship of such verities to the future at Sydney, Australia; the application of them to the present at Huizen, Holland. The Theosophical World-University Association was formed "to act as foster-parent to the University, as its exponent and advocate in the outer world, and as gatherer of means for its location, equipment and work". Sub-centres of the Association were formed in a number of places, and signs, also prophecies, towards the future were optimistic. A summer school in Geneva in 1930 was inaugurated by lectures in the famous University, and for the study classes there were 65 registered students, English, German, Italian, French, Russian, Armenian, Jewish and others, mainly non-members of the Theosophical Society who were attracted by the World-University idea.

The vicissitudes of time, the removal of personalities, especially the passing of Dr. Annie Besant, the emergence

of personalities with modified ideas as to what a World-University should be, contraction of the original universalism into a study group described at the time as "a research institution in the evolution of Psychology, specializing on symbolism, but strictly on the lines of the 'Secret Doctrine'," caused the Theosophical World-University to retire. But the idea remains, inclusive, impersonal, synthetical; ready to reincarnate with its inherent inspiration, enthusiasm and spiritual joy. Those to whom the cultural future of humanity matters, with its possibilities of mutual unselfish exchange and of peace untainted by material demands, will welcome the fulfilment of the two schemes referred to as steps in the right direction. But the hope that "springs immortal in the human breast" will look forward to the resuscitation of the Theosophical World-University idea, feeling confident that it has within it the means to the fulfilment of the threefold technique of regeneration (of which, indeed, the Three Objects of the Theosophical Society are the paradigm)—the attitude of unity; the exchange of the findings of aspiration, thought and observation; the development of human powers, including the creation of objects and means of beauty, in line with the ascertained and understood laws of nature.

JAMES H. COUSINS

The newest development, initiated on November 17, 1949, is the organization of the School of the Wisdom. Mr. Jinārājādāsa's aim for it and his ideas for its development are explained briefly in his Inaugural Address to the School (issued in pamphlet-form by the T.P.H., Adyar).

THE PRACTICE OF BROTHERHOOD

BY DR. NORBERT LAUPPERT

OUR watchword as Theosophists all around the world is "Brotherhood". Our task is to establish on the outer planes that brotherhood which we know to be existent in the inner realms of life. It is necessary for us to realize that this is not a thing to be reached by mere emotional enthusiasm, and that it needs at the beginning a special skilled technique, mentally and physically.

To some members in our Society, brotherhood means a sweet dreamy attitude of mind--*zuckerwasser* in German ("sugared water"). Their attitude is that any utterance of strength is "unbrotherly". They do not realize that this attitude has nothing to do with brotherhood, but is only the outcome of a timid feeling: "Don't hurt me, and I won't hurt you either."

Brotherhood is action. A policeman who catches a criminal in the very act of trying to kill somebody is not expected to appeal to the higher self of the would-be murderer; perhaps others ought to have done that long before, and perhaps still others may be able to do it later. But at this very moment the indisputable commandment of brotherhood bids him to act so as to prevent the person from accomplishing his evil unbrotherly deed, even at the cost of using arms and killing the transgressor, if necessary, in defence of his victim. For such is a policeman's task, his Dharma, the Dharma of the Kshatriya.

Certainly *war* is a mode of action contradictory to brotherhood. But here, too, we have to realize that real pacifism is not a matter of vague enthusiasm, nor of definite objection to military service. When a savage attack comes with fire and sword over peaceful settlements, it would be neither an act of brotherhood nor of true pacifism to offer no armed defence of those abodes of peace against the intruders.

Pacifism is rather a fundamental change in human thought.

Let us take a glance back into the history of mankind. We have primeval myths which glorify heroes fighting against non-human beings, and against personifications of evil (dragons, sorcerers, giants, etc.). Here the ideal man is the *fighter* (as later during a brief period it is the true *knight*), who goes out saving mankind from the *dark powers* threatening them.

After having definitely subdued the animal kingdom, this attitude of human imagination changes. Rivalry and war among mankind themselves, divided into thousands of tribes, nations, religions, come to the fore. Now the *warrior* is the ideal man; the heroic deeds of the ancestors, performed in innumerable wars, become the never-ending theme of songs and tales, and education is aimed to inspire the male youths to become such *military heroes* in turn.

What is the women's part in all this? The man of their dreams changed during those periods of human history from the ideal of a true fighter, over the ideal of a true knight, to the ideal of an officer. The ideal of the average western girl in the decade before the first world-war was the *lieutenant*. To realize this is of great importance. For the world of men is influenced more than we imagine by the dreams and hopes of their wives and fiancées. Thus the task lying before every true pacifist is

to remodel fundamentally the ideal of the man as he ought to be in the thoughts of both men and women, and especially of youth.

In this century, when the unity of mankind seems within our grasp, the ideal of the military hero of former centuries is out of date. The right ideal for the new age is the peaceful hero, sacrificing himself on the battle-fields of science and art, of social organization and civilization in general, for the good of his fellows, for the welfare of humanity as a whole. Such deeds are not yet easily understood, as heroic deeds in warfare are. It needs a higher understanding to grow enthusiastic about them, and the youth of the masses are not perhaps ready to recognize the ideal of the pioneer scientist, artist or social worker, but we may try and succeed in *turning their combativeness* from war-deeds to aims less injurious to themselves and to their fellow-men.

In Europe, we find that the nations who have for a long time not fought in war, and who have a progressive and just social organization, for example the Scandinavian countries, are most enthusiastic in sports. It is well for us to be aware of such facts. For though our task is to point out the way beyond to the real altruistic ideals—not of the saint as before, but of the self-sacrificing worker for others—yet, upholding the ideal as the final aim, we have to move onwards with our fellow-men only step by step.

The ideal of the fighter for a juster social order is one of the main items in our task to make brotherhood practical. Brotherhood means to know mankind as a unity, to know and to respect the *equal God-born nature* of every human being, and therefore to respect his *equal right to a really human way of life*. So brotherhood is inseparable from protecting the weak. But who are the weak and who

the strong? The strong are those who *have*, the weak are those who *have not*, who still must achieve. And *the task of those who have is to use their possessions so that those who have not, may be able to partake thereof*. This applies to material as well as to psychological and spiritual goods. As we are told in *Light on the Path*: "Desire possessions above all, but those possessions must belong to the pure soul only, and be possessed by all pure souls equally, and thus be the especial property of the whole only when united." Krishnamurti calls "possessiveness" the main evil of our present world. He advises men to get beyond this spirit of possessiveness by realizing every possession to be a limitation to the free life of the soul.

The "good old days," when differences of wealth resulting from being born in a certain caste or class were considered as the outcome of an inevitable will of God, are over, *definitely over*. Our stage of evolution requires that every human being reincarnating on this earth must be acknowledged as born with the same right to this earth's wealth, and we must find a social and economic order fit to make this ideal a reality. This is the problem of Socialism. We must not confine this conception to the narrow limits of party politics. We may give it another name, if we like. But we must realize in one or the other way that *all property is only lent to the individual*, and must be used by him in such a way as may be most useful for all. Frankly, the days of pure capitalism are over, though we must admit that the final organization of economics has yet to be.

As already said, this applies not only to the material wealth of the nations, but also to the possibilities of mental and spiritual unfoldment. So certainly education is a task of the nation and not of private individuals. The world is progressing towards these ideals, though slowly. Our task as Theosophists is to hasten these trends, but how?

Here we come to a central point of our work. Our task is the pioneer work for the coming civilization. To perform this rightly, we have to cut out a way in the mental jungle, bearing in our minds the words of a Master in a *Letter* to a German Theosophist:

“You have offered yourself to the Red Cross; but, Sister, there are sicknesses and wounds of the Soul that no Surgeon’s art can cure. Shall you help us teach mankind that the soul-sick must heal themselves?”

There we are: the whole humanity is soul-sick, with the sickness of “possessiveness”. There is mental possessiveness as well as physical. If we want anyone to go *our* way, it is possessiveness. So we have to bear in mind when dealing with others that it is *not our task to make others Theosophists*, our task is *to help them to see the way a little clearer*; but it is *their own way* they must see, *not our way*. This does not mean that we may not teach.

“Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives, and the great struggle for life will soon lose its intensity.”

It is so: if we give the nations of Europe and America more and more of the simple truths of Karma and Reincarnation, and of the laws governing our emotions and thoughts, and of the relations between those and our physical health, we shall have done much for the enlightenment of men and so directly for the establishment of brotherhood. For it is ignorance which hinders people from realizing the necessity of being non-possessive.

Theosophical truths as regards chains and rounds, the history of past races and the existence of the Masters—these are of less importance to give to the people, and less acceptable by them.

But give them the strong aid of your wisdom regarding those principal laws which guide our lives, and you may be as elder brethren to them who struggle in the dark in the turmoil of life, though they may perhaps know much more in the fields of outer science.

To do this great work, it is necessary first to realize brotherhood within our own ranks. Does it mean that all must be linked by most hearty personal bonds? No. *The perfect brotherhood is and can be only a brotherhood of Egos.*

There is no real unity on the *physical* plane, with the only exception perhaps of early pre-natal development of the embryo within its mother's body. There exists only a very transient unity on the *astral* plane. The astral bodies of two lovers may penetrate one another for a while, but they return soon to their own separated circulation; also a group of people welded together in rage against an enemy or for some common action may temporarily grow together into a threatening astral unit, but all this is transient. More permanent unity may be reached on the *mental* plane, especially on its higher sub-planes. There are thought-forms which definitely link people who have devoted themselves to an idea; certainly all members of the Theosophical Society are linked on the mental plane. This is a relatively permanent union, but it is not perfect union; the mental mould of each individual is not broken, though there is a flashing of knowledge between them.

Now we have heard that at the First Initiation there takes place a certain change: the egg-shell of the causal body is broken, now it is no more a shell protecting its contents, but a magnetic field of causal matter, a field of forces going in and out. Why is there this change? The Initiate enters the Brotherhood of the Hierarchy—the Perfect Brotherhood, where the individual has to grow definitely into a higher unity. Furthermore, he definitely

becomes part of a greater whole. His thought is no more his own but the Hierarchy's thought, his feelings the manifestation of the life of the Hierarchy, his deeds the manifestation of the will of the Hierarchy, in one sense he ceases to be a separate individual :

“ Where is thy individuality, Lanoo, where the Lanoo himself? It is the spark lost in the fire, the drop within the ocean, the ever-present ray become the All and the eternal radiance ” (*The Voice of the Silence*).

This is the experience of *Buddhi*, the One Life in All, the widening of the soul, until its wings seem to reach the orbit of our system. And then, there comes the still higher experience of the *Atman*: as you seemed, before, a drop within the ocean, so now the ocean is within the drop, the universe within the atom. You have reached the centre whence all life flows. “ Behold! thou hast become the light, thou hast become the sound, thou art thy Master and thy God. Thou art thyself the object of thy search ” (*The Voice of the Silence*). Here there is more than union, there is unity, perfect oneness.

So we see that the centre whence Brotherhood flows, is Atman, the life by which it is nourished is Buddhi, its archetypes are built in the Higher Manasic world. So, if we are to be that team of pioneers, who must realize brotherhood first within our own ranks, we must remember that we are one in our higher selves, and we have dedicated ourselves to the cause of Humanity. It may not suit us; we may, as personalities, be bothered, feel injured. Never, literally *never* mind. It does not matter. *We are a Brotherhood.*

Once a Master wrote to the London Lodge: “ A band of students of the Esoteric Doctrines, who would reap any profit spiritually must be in perfect harmony and unity of thought. Each one individually

and collectively has to be *utterly unselfish*, kind and full of goodwill towards each other . . . there must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. . . that true brotherly unity which moves a large body of men to act as one single man and as endowed with one single heart and soul. . . . No gossip, no slander should be allowed, no personal predilections shown. . . .”

Above all: each one of us must burn out from his nature this fundamental evil—possessiveness. *Nothing is ours*, not even our work, our friend, or our family. Lightly we have to hold all we possess, that it may go its way if the law of life urges it to do so: be it material goods, be it a task, a work we like, be it the personality of another Ego.

We work for the future. None of us today may be able to say definitely what that future actually will look like. We shall only fulfil our task, if we have learned to detach ourselves from all our personal predilections, imaginations and wishes, if we have learned to be elastic in our plans, to follow willingly every hint, if we have learned to co-operate without prejudice with anybody who works sincerely for the one aim, if we have learned to overlook all things transient both in ourselves and in our co-workers—with a constant eye only on this our task, the realization of the Brotherhood of Mankind.

This is nothing else than the realization of LIFE itself, LIFE which is beyond forms and thoughts, beyond all separations. It is the power of LIFE itself, the flame of its LOVE, that will inspire us if we give ourselves to this work in real self-forgetfulness. Then there will be no need to learn a certain technique. We shall practise Brotherhood because we *are* Brothers, because the very life of Brotherhood fills our whole being.

NORBERT LAUPPERT

GALANOS—THE ATHENIAN PIONEER INDOLOGIST

By B. SRINIVASA RAO

GLANCING through the back volumes of THE THEOSOPHIST one finds interesting and illuminating ideas and information. I was specially attracted to an account¹ by Dr. J. Gennadius, an Athenian scholar, of an early Athenian philosopher who went to Banaras in or about 1798 and breathed his last in the holy city in 1833 full of years and honours. About that time commerce was brisk between Greece and the Orient, and a few Greek settlements had sprung up in and around Calcutta. Ostensibly in pursuance of a request from the domiciled community, Demetrius Galanos came to India, "to carry to the young Greco-Indians the torch of ancestral learning, and to send back to Greece a reflex of the light of Asia".

On his arrival in Calcutta, he found ample opportunity to get into close touch with indigenous thought and life; and he soon came to be regarded as equally proficient in English, Sanskrit and Persian. Votaries of rival faiths vied with each other in flocking to him for his assuaging observation of men and things. "Both his own countrymen, the Englishmen who came into contact with him, and the erudite Hindus, with whom he loved to discuss philosophical topics, soon learned to look up to him as to a man of extraordinary attainments and rare worth."

¹ THE THEOSOPHIST, May 1913.

His quest after the deeper issues of life, however, soon induced him to take leave of his large circle of friends and admirers in Calcutta and he migrated to Banaras to spend the rest of his life "neither in the passivity of mere contemplation, nor in estrangement from what is dearest to human kingship," but to imbibe at first hand the best in Ancient Philosophy in a more congenial atmosphere. The results of his extensive labours in the cause of Indo-Greek literature have been embodied in translations as well as original works. It is a moot point whether his claim to immortality rests more on the life he led, on the words he spoke, or the literature he left behind him.

"For, although one of the earliest and ablest pioneers of Indology, he personally laid no claim to any literary achievement—he published nothing during his life-time—but followed the dictates of true philosophy, not a self-asserting philosophy, practised as some kind of craft, and proclaimed by the working of marvels; but . . . after the models of Socrates and Pythagoras, Arcesilaus and Carneades . . . acknowledged and honoured as philosophers for the wise words they spoke, the lessons they taught, and above all for the manner of life they led, thus setting the example of a pure, unselfish, unpretentious, blameless existence, benevolent to all men, tolerant of all things save wrong of any kind. Such indeed was the life of our Demetrius Galanos." He died in 1833, aged 72, and on his tomb in the English cemetery at Banaras, his Brahmin friend, Satoul Sing, inscribed in Hindi: ". . . Demetrius Galanos has left this world to reside in the eternal abodes . . . the Plato of this age."

Galanos bequeathed his library and papers and manuscripts to the University of Athens. The manuscripts comprised translations from Sanskrit and Hindustani into Greek, and vocabularies and dictionaries—Pali-Greek,

Persian-Hindi, Greek-English and Sanskrit-Greek. The translations remained untouched for fourteen years, were taken up in 1831 for editing and publishing, which in 1853 resulted in seven octavo volumes. Volume 1 contains a collection of moral precepts from many sources; Vol. 2, a synopsis of the *Mahābhārata*; Vol. 3 is the *Gītā*; Vol. 4, Kālidāsa's *Raghuvamsa*; Vol. 5, an Itihāsa; Vol. 6, the *Hitopadesha*; and Vol. 7, the *Durgā*.

Among the manuscripts not published is the *Bhagavata Purāna*. The most important of the dictionaries is the Sanskrit-Greek, unpublished but much used by scholars, as it contains "many words which are recorded there for the first time, culled from Sanskrit works which he was the first to explore".

"He discerned" says Dr. Gennadius "and adopted all that was pure in Hindu teaching, . . . but he could not regard philosophy from a fantastic and quasi-religious aspect . . . he has shown to what a remarkable degree the regenerating flame of ancient Greece had penetrated into the Heart of Asia and kindled the love of enquiry and enlightenment."

B. SRINIVASA RAO

In such a great work as this movement no one should expect to find his associates all congenial, intuitive, prudent or courageous. One of the first proofs of self-mastery is when one shows that he can be kind and forbearing and genial with companions of the most dissimilar characters and temperaments. One of the strongest signs of retrogression, when one shows that he expects others to like what he likes and act as he acts.

M.:

(From a letter to Dr. Hartmann)

ASTRONOMICAL PREDICTIONS- OF THE MASTER K.H.

By ALEXANDER HORNE

(Concluded from p. 184)

IN this connection, although somewhat obliquely, we may refer again to the first part of the Master's *Letter*: "Not all of the intra-Mercurial planets . . . are yet discovered . . ."

"Is there a planet between Mercury and the Sun?" asks a writer in *Science Digest* for March 1950. "Astronomers long ago gave up belief in one. But on June 28, 1949, Dr. Walter Baade of the Palomar Observatory discovered such a planet only 22 million miles from the sun . . . about nine-tenths of a mile in diameter."

But now to our main subject of the Master's direct prophecy, that "Science will *hear sounds* from certain planets before she *sees* them" and the immediately preceding reference to the possibility of detecting "by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also".

This possibility had already been brought forward by Edison, with respect to heat radiations, as we have already seen; but with the discovery of Hertzian waves, scientific

discovery took an unexpectedly different turn. It was soon found that the light waves to which we respond through the sense of sight, and the infra-red (heat) radiations and ultra-violet waves on either side of the visible spectrum, including the Hertzian waves which are the basis of radio communication, are all waves of essentially the same character, differing only in the length of the wave itself, or the frequency (since one is a reciprocal of the other). They are all electro-magnetic waves, of one frequency or another, beginning with the low-frequency heat waves at one end of the spectrum, and ending in the high-frequency radio waves at the other. Astronomical discovery through the detection of invisible heat waves from outer space (as suggested by Edison) seemed to run into a blind alley; but not so with the reception of radio waves.

As long as a half century ago, Sir Oliver Lodge, the famous English physicist (he is probably better known to Theosophists as a pioneer worker in the realm of Psychical Research), suggested that radio waves might be coming to us from the skies above (he thought they came from the sun itself), and he set about trying to detect them, but unsuccessfully. It was not till thirty-six years later—in 1932, to be exact—that K. C. Jansky of the Bell Telephone Co., while studying the causes of atmospheric radio disturbances, accidentally (?)¹ discovered that radiations of the frequency of radio waves were indeed coming to us from outer space, and thus inaugurated the new science of Radio Astronomy. These cosmic waves were found to come from the general direction of our Milky Way—that thin wisp across the sky that contains the

¹ I again question the word "accidentally" (as in the case of the discovery of Pluto) because of the belief some Theosophists have that the major scientific "discoveries" are actually mapped out for us in advance by the "Powers that be," however accidental they might appear to be.

millions of stars of our own galaxy or stellar universe, and whose apparent compactness and combined luminosity give the impression of a star-cloud—but their precise source was not discovered till 1937, by Grote Reber, an amateur radio enthusiast or “ham”—as these amateurs are called in this non-vegetarian country of ours. He had rigged up, at his home in Wheaton, Illinois, a large radio receiver similar to that used in radar detection, and by this means had confirmed the source of these cosmic waves as being the sky cluster in or near the Milky Way.

Curiously enough, these waves seemed to come, not from the visible stars themselves, but from the invisible star-dust or inter-stellar gas. The maximum density appeared to come from the constellation Sagittarius, some ten thousand light-years away, and this spot in the Milky Way now appears to be the “galactic pole” of our own little universe of merely some 10,000 million stars,¹ as determined by this newly invented Radio Telescope. This “galactic pole” or stellar nucleus is ordinarily hidden to the eye because of the interposition of clouds of non-luminous star-dust; but while *invisible*, it is perfectly *audible* to the radio astronomer, who now speaks of “solar noise” with the same ease with which he speaks of the

¹ Would you like to be a Solar Logos some day? There is actually plenty of room! Discussing the possibility of life on other solar systems than our own—please note that we have already progressed from the discussion of life on other *planets* to the discussion of life on other *solar systems*—Fred Hoyle roughly estimates that, out of the 10,000 million or so stars in our own galaxy, “rather more than a million stars . . . possess planets on which you might live without undue discomfort”—certainly not less than 100,000, he thinks, after “full allowance is made for all the uncertainties. . . .” This, mind you, refers only to our own little galaxy, and, according to the astronomers, there are actually “billions of galaxies of stars, each containing more than a billion stars like our sun. . . .” (Art. “Where the Planets Come From,” *Science Digest*, July 1950; condensed from *The Listener* for February 9 and March 2, 1950, published by the British Broadcasting Co.)

visible "sun spots," and plots the point sources and intensities of "galactic noise" with the same ease that he photographs the Milky Way.

"Perhaps the most startling result from the discovery of galactic noise," says Dr. Chas. R. Burrows, another pioneer radio astronomer, of Cornell University, where extensive research in this new science is also being carried on, "is the observation of intense apparent point sources," some of the "point sources" being located in the astronomical charts as being in the constellations Taurus, Ursa Major, Cassiopeia, Hercules and Coma Berenices. "The most startling thing about these point sources is the fact that it has been impossible to observe anything that might be identified with them at either the visual or infra-red frequencies [to which either the optical telescope or camera, or the thermocouple or photo-electric detector, is sensitive]. Apparently, the radio astronomers have observed something that cannot be seen with the ordinary telescope."¹ In other words, *they now hear something they cannot see*. While distinct planets have apparently not yet been discovered by this means—this is still in the future—the probable location of "stars" not yet visible to the optical telescope or its appendages has already been determined by this "Radio Telescope". "As we have pointed out," says Grote Reber himself, "no concentrated beams of radio energy come from the visible stars. But there are certain small spots in the Milky Way that do yield intense radiation. No bright stars are present to account for it. The small spots are tiny enough to be considered 'radio stars'. Though invisible to us, they represent powerful concentrations of energy like visible stars." In addition to the discoveries in

¹ Art. "Radio Astronomy," by Dr. Chas. R. Burrows, *Scientific Monthly*, May 1949.

America, these "radio stars" have been discovered in other parts of the Milky Way by investigators in England and Australia. Thus, galactic radio waves, concludes Reber, "offer a means of studying great aggregations of astronomical material, most of which is not even detectable by telescopes or any other method".¹

"... The radio telescope," comments another writer, "is expected to help chart the shape and size of the Milky Way, which is our part of the Universe; to probe into the mechanism of the Sun; and to identify cosmic material too dark to be analysed by the ordinary spectroscope.

"It is one of the developments Dr. Otto Struve had in mind when he declared recently that 'electronics will dominate the next 50 years in astronomy much as photography dominated in the past 50 years.' Dr. Struve, eminent astronomer and honorary director of Yerkes Observatory [at Chicago], describes Reber's apparatus as the 'telescope of tomorrow'. . ." ² "This branch of science," similarly says Dr. Burrows, "is now at about the point where astronomy was when Galileo invented the optical telescope. Scientists in this new field are just asking themselves the pertinent questions that will be answered in the years to come." Perhaps one of these answers will once more disclose the fact that "there are more things in heaven and earth, Horatio, than are dreamt of in your philosophy".

Already, scientific writers of the "popular" variety are titillating their readers with the "music of the spheres"; and one writer, describing the 80th Anniversary celebration of Cornell University, where one of the pioneer "radio observatories" has been installed, as we have seen, speaks

¹ Art. "Radio Astronomy," by Grote Reber, *Scientific American*, September 1949.

² Art. "Static from the Stars," by Herbert Yahraes, *Popular Science*, January 1948.

of "the first conference of its kind to discuss the new techniques for 'tuning in on the universe' ". He headlines his article with: "Radar yields new world of Sound; brings 'music of spheres' to earth," and ends it with the apocalyptic prophecy, so reminiscent of the Master's *Letter*, "What man cannot now see of the universe he may be able to hear".¹

Of course, the galactic and solar sounds that have so far been heard are only hisses and noises, and nothing at all suggestive of musical sound, but since the "music of the spheres" doctrine was propounded with reference to the planets, and we have not yet heard from the planets themselves, it is no doubt forgivable if we continue to dream that some day musical sounds, too, may issue from the planets themselves.

In this connection, we may perhaps end this altogether too long article with a short reference to the Pythagorean doctrine of the "music of the spheres," of such great interest to poets, Theosophists, and other prophetic dreamers. Pythagoras (sixth century B.C.) was not only the first to teach the doctrine of metempsychosis to the newly dawning European civilization, but is noted also for his musical and mathematical discoveries; it is probably correct, says the *Encyclopaedia Britannica* to attribute to him the discovery of the harmonic intervals which underlie the production of musical sounds.

". . . They [the Pythagoreans] were the first to conceive the earth as a globe, self-supported in empty space, revolving with the other planets round a central luminary. They thus anticipated the heliocentric theory [of Copernicus] . . . The distance of the revolving orbs from the central fire [not the physical sun but the 'Invisible Sun'

¹ Wm. L. Laurence, *New York Times*, October 6, 1948.

of *The Secret Doctrine* and the *Letters*, of which the physical sun is only a reflection] was determined according to simple numerical relations, and the Pythagoreans combined their astronomical and their musical discoveries in the famous doctrine of 'the harmony of the spheres'. The velocities of the bodies depend upon their distances from the centre, the slower and nearer bodies giving out a deep note and the swifter a high note, the concept of the whole yielding the cosmic octave";¹ inaudible to human ears—"Such harmony is in immortal souls, but . . . we cannot hear it" (*Merchant of Venice*)—a belief in which there was "nothing fanciful," according to one writer, "except only the belief that the differences of velocity in the movements of the stars [*read* planets] were capable of producing a harmonious orchestration and not merely sounds of varying pitch".²

However that may be, it is interesting to note that the eighteenth century German astronomer Bode established 2,400 years after Pythagoras an empirical rule which has since been known as "Bode's Law," which expresses the relationship between the distances of the planets from the sun; it is defined by the statement that "the proportionate distances of the several planets from the sun may be represented by adding 4 to each term of the series: 0, 3, 6, 12, 24, etc."; that is, a numerical series in which each number from 3 on is just twice the number preceding.³ Kepler's Third Law of planetary motion, called the Harmonic Law, also states that the relationship between the mean distance of the planets from the sun and their period of revolution around it is such that the square of the period is proportional

¹ Art. "Pythagoras," *Enc. Brit.*, 11th Ed.

² Art. "Music of the Spheres," *ibid.*

³ Art. "Bode," *ibid.*

to the cube of the distance.¹ In other words, there is an exact mathematical relationship between the distance a planet is from the sun, and the time it takes to make a complete circuit, just as the Pythagoreans taught.

And here a comment from the Master K.H. may not be inappropriate: "The Chaldees nor yet our old Rishis had either your telescopes or photometers; and yet their astronomical predictions were faultless. . . ."

The reason for the inclusion of the teachings of Pythagoras with the more recent writings of the Master K.H. will be apparent to all students of Theosophy.

ALEXANDER HORNE

¹ Art. "Planet," *ibid.*, 15th Ed.

The Buddha described his teaching as a raft to cross a stream. But it must be a raft of your own building. You can't buy one or borrow a second-hand one. When you have really built your own raft the next thing is to throw it away. This is even more important than reaching the other shore. You then become, perforce, one with the stream. . . . Keeping an inner balance, an inner harmony, one steers athwart the cosmic tides like a well-handled yacht, taking speed and trim from the very forces of opposition. Then there will glow an inner sun, an inner music. "Only cease to cherish opinions."

RONALD FUSSELL

REVIEWS

What Can We Believe? by Vergilius Ferm, Philosophical Library, New York, pp. 211, price \$ 3.00.

Here is an attempt by an American Professor of Philosophy (whose mind, as he says, has been refreshingly stirred by new ideas) at re-examining the essentials of the finer things of tradition. He starts with the proposition that Man is a finite being and that all positions that men take on every question are problematic. Man asks more questions than can be answered. That we are gods rather than the sons of men is an unprovable assumption. He asks, "Is there no truth in me so far as I go?" A cup from the Sea of Galilee, though not everything, is still something. Let the stones be piled one by one.

Though reason and feeling are worked into the texture of our nature yet reason is supreme. There are no special means of knowing as, "intuition". Illumination is not something other than reason and "intuitions" are the by-products of reason. Emotions are only physiological disturbances and standing alone they will lead men to destruction. Reason must

sit in the seat and hold the reins. Revelation may be allowed within limits as the over-side of discoveries. Reason may include within it a certain amount of reasonableness and so make allowance for an emotional approach to problems, which he calls reality-feeling.

From these premises the author tries to tackle the question of beliefs. "One believes in a God because already God is in the mind prompting ideas and ideals greater than man." You get your ideas about God by a total impression of things upon which you brood. It is just like appreciating music or a personality. There must be somewhere in the Universe which by no means is a chance combination, a harmonizing principle, call it God or Nature or the First Cause. Like Alma Mater God is both seen and unseen. God is a symbol. He is related to the physical world like the Spirit of man related to his body. God is a factor that makes things click.

Mr. Ferm further goes on to say that Christianity is an abstraction. There have been Christianities

reflecting developing patterns of thought and culture. There were religions afield when Jesus lived. He preached another type. He did not ridicule the past but moved beyond it. He emphasized the individual, as in the last analysis individuals only hold the power.

The doctrine of the Trinity, the author says, was easily solved by our Fathers from a practical common-sense point of view—Jesus as the Son and the Holy Ghost as an immanent spirit being in One God. This ingenious solution quite easily avoided the position of polytheism from Christianity. According to Mr. Ferm, institutional churchdom is a natural growth, as it is natural for religion to organize itself. An organized group can accomplish what the individual cannot effect by himself. Contact with other minds will act as a stimulus. Co-operative worship will help maintain tradition and a togetherness in spirit. It keeps alive reverence and makes us less introvert. There is no harm, but a definite advantage, in one attending more than one church. Let us be "spiritual tramps," he says, in order to satisfy the kind of temperament which nature and experience have given us.

In the final analysis, the author believes that human persons have a definite purpose. There are moments, when he feels that he has pre-existed and that he is a

member of the timeless, spaccless order. "Though it is hard to say what I am, yet I know that I am and that I am I." It is too great a strain on the imagination to think that all the stars and the galaxies of heaven are there by chance. If you follow the law of good thinking there must be an order back of this order. By working out a pattern of thought and habit that is worthy of the best in him, man may reach up to a life that is abundant.

So here is a breath of fresh air over the rougher edges of belief.

N. R. S.

Cosmic Creation and Atomic Energy, by V. Wallace Slater, T.P.H. London, pp. 29, price 1s. 6d.

Based on a lecture given at the 1950 Convention of the Theosophical Society in England, this booklet is published in response to a demand, as a Transaction of the Research Centre.

Mr. Slater gives us a lucid and interesting explanation of modern theories of atomic structure, of the dynamic nature of compounds and the theory of metastability. He considers methods of atomic energy release and at the same time introduces relevant Theosophic concepts.

In his account of transmutation Mr. Slater explains why the alchemists failed to transmute base

metal into gold and points out the unique position of silver among the elements. He discusses the two methods which best produce atomic energy, fusion and fission.

Finally, there is a brief but excellent summary of the process of creation showing how closely scientific ideas of today approximate to Theosophical teachings. Creation takes place in two stages. At the birth of the physical plane there existed primordial fluid, nuclear fluid. Then something happened to break this fluid into drops which became the chemical elements. The building of the physical atoms is the work of the Third Logos, that of the Second Logos is Cosmic creation, the formation of worlds. This Cosmic creation is continuous but not eternal. There is a "going in and going out of creation".

A brief review cannot do justice to this excellent booklet which is of value to scientist and Theosophist alike.

E. W. P.

Idea of Personality, by P. N. Srinivasachari, M.A., The Adyar Library, Adyar, price Rs. 2-12-0.

This book is the outcome of the Dr. Annie Besant Memorial Lectureship established at Madras University in 1939 which was offered to the author in 1949-50.

Taking personality as "the key-word of all knowledge," the writer

deals with it in its dual aspect, individual and social, to be distinguished but not separated. He first inquires into its individual aspect, empirical and spiritual, and the spiritual values of truth, goodness and beauty. The second lecture expounds social personality as expressed in various institutions, and discusses also the nature of supra-personality and the goal of life, which is seen as service to all persons. Personality, described as beyond the empirical views of the self—matter, life, sensation and reason—and beyond all sheaths however subtle, is identified with Atman, immutable and eternal. The author's definition of personality is in contrast to the Theosophist's, for he thinks that "the terms individuality, soul, spirit and self do not bring out the full implications of personality as Atman. Individuality is largely the self of sensibility and is empirical and not *a priori*, and the terms soul and spirit are not free from animistic associations and the word self is more metaphysical than intuitional in its connotation. But the word personality is free from ambiguity and obscurity and it reveals the nature as Purusha or Atman." The aim to be attained by man is "to become perfect like God" by perfect love. Realizing as a fundamental axiom of sociology that "mutualness is more

valuable than single meritoriousness," the author inquires into the nature of Society, for the individual "owes his existence and life to the habitudes of the community". However, "he should as a social personality rise above the narrow confines of individualism and expand into a social personality" through the institutions of the family, the college, the workshop, the state and the church. The ideal of social spiritual personality solves the conflict between individualism and collectivism, but it is "the religious faith in God as the supra-personal that is the consummation or fulfilment of the ideals of logic, ethics and aesthetics in their individual and social aspects". "Human personality attunes itself to divine love and attains at-one-ment with Him." "The idea of personality, human and divine, thus furnishes the key to the understanding of reality in its integral sense."

Part II reproduces an address to the Indian Philosophical Congress held in Mysore in 1932 in which the writer develops the Vedantic theme that the Atman as the Supreme Self is the beginning and end of knowledge.

K. A. B.

Eyes: Their Use and Abuse, by Ethel Beswick, The C. W. Daniel Co. Ltd., price 3s. 6d.

This valuable little volume gives the experience of the author in using for over twenty years the method of Dr. W. H. Bates for eye culture and control. The author wisely says: "It is not suggested that all eye troubles can be 'cured', but it is claimed that all can be greatly alleviated." Neither is the Bates system an unorthodox one. "Turning to the bookcase and picking out, almost at random, Laurance's *Visual Optics and Sight Testing* (3rd edition, 1926) I have quoted from it throughout, unless where otherwise stated, in giving the orthodox viewpoint."

The process of sight is explained in very simple words, and the effect of fatigue, emotion, food, general health, occupation and other factors on sight also noted. The various sight disorders are then set forth with corrective exercises. The author holds that an eye that does not blink every three or four seconds is not a normal one and should deliberately practise blinking. Certain warnings are given as to when not to do the squeeze, etc. The author feels that "contrary to most opinions, the cinema is good for the eyes. What is harmful is the way *we use* the eyes when watching the screen . . . Try to see without strain," the last phrase being the very essence of the Bates method.

A. S. D.

SUPPLEMENT TO THE THEOSOPHIST

(*Incorporating "The Theosophical Worker"*)

JULY 1951

CONVENTION NOTICE

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the 76th Annual Convention shall be held at the Indian Section Headquarters at Banaras, from 25th to 31st December 1951.

HELEN ZAHARA,
Recording Secretary

FINANCIAL STATEMENT

The following receipts from 1st January 1951 to 31st May 1951 are acknowledged with thanks :

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in Australia	...	...	...	566	7	6
" " " Colombia	...	\$ 30.00	...	141	1	2
" " " India	1949-50	...	...	1,800	0	0
" " " Northern Ireland	"	£ 6-7-5	...	84	1	0
" " " Mexico	1950	\$ 50.00	...	285	2	0
" " " Chile	...	\$ 40.00	...	188	1	7
" " " Portugal	1949-50	£ 13-13-6	...	180	7	1
" " " Costa Rica	...	\$ 64.00	...	301	9	3
" " " Indonesia	...	...	...	119	4	10
" " " Greece	...	£ 15-0-0	...	197	15	0
" " " England	1950-51	£ 146-1-4	...	1,929	1	7
" " " New Zealand	1950	£ 48-6-11	...	575	11	0
" " " Norway	...	£ 5-2-1	...	67	13	0
" " " Malaya and Siam	...	£ 6-13-0	...	87	15	0
				5,974	10	0

DONATIONS (ADYAR DAY)

Mr. K. Venkatacharyulu	...	...	...	2	0	0
Mr. H. C. Bakshi, Rajpipla	...	...	...	10	0	0

				Rs.	A.	P.
D. R. D., Adyar	...	...	...	25	0	0
Mr. P. M. Advani, Adyar	...	...	...	10	0	0
Miss Helen Zahara, Adyar	...	...	...	5	0	0
Anonymous	...	...	...	5	0	0
Miss W. Needles, Adyar	...	£ 5-0-0	...	66	0	0
The T.S. in Mexico	...	\$ 158.22	...	720	3	0
Salem Lodge, T.S.	...	...	...	50	0	0
Mr. S. H. Vaswani	...	...	...	1	0	0
Bowringpet Lodge, T.S.	...	...	...	7	0	0
Rohit Lodge, T.S., Ahmedabad.	...	...	...	5	0	0
Ananda Lodge, T.S., Juhu	...	...	...	51	0	0
Mrs. Marion L. Wolfe	...	...	...	22	12	0
Noshir Lodge, T.S., Navsari	...	...	...	15	0	0
Kashi Tatwa Sabha, Banaras	...	...	...	39	8	0
Jothi Lodge, T.S., Navsari	...	...	...	15	0	0
Dr. K. J. Kabraji	...	...	...	25	0	0
Mr. R. Shamanna	...	...	...	50	0	0
The T.S. in Netherlands	...	£ 15-0-0	...	197	15	0
The T.S. in Indonesia	...	...	...	218	7	8
The T.S., Mysore	...	...	...	5	0	0
Bombay T.S. Federation	...	...	...	336	0	0
Lodge "Maha Chohan," Habana, Cuba	...	\$ 17.00	...	79	15	0
Canadian Federation, T.S.	...	£ 85-0-0	...	461	13	9
Mr. N. D. Pendse, Nagpur	...	...	...	20	0	0
Dr. K. B. Banerjee, Motihari	...	...	...	12	0	0
Misses C. M. and E. M. Walter	...	\$ 15.00	...	70	8	9
The T.S. in England	...	£ 27-15-9	...	367	4	9
				2,898	7	11

DONATIONS (GENERAL)

Mr. N. C. Bhavnani	...	...	...	12	0	0
Mr. H. M. Chhaya	...	£ 1-0-0	...	13	3	0
Miss M. Cadman	...	...	...	40	0	0
Mrs. Viva J. Emmons	...	...	...	100	0	0
Prof. and Mrs. D. D. Kanga, Adyar	...	...	...	100	0	0
Miss Margarete Miklau	...	\$ 50.00	...	235	2	0
The T.S. in Chile	...	\$ 10.00	...	47	0	5
Mr. J. W. Tennet	...	...	...	500	0	0
The T.S. in Portugal	...	£ 9-17-6	...	130	5	0
Dr. K. J. Kabraji	...	...	...	25	0	0
Mr. K. Venkatacharyulu, Vijayawada	...	...	...	2	0	0

			Rs.	A.	P.
Mr. Jagat Singh, Ferozpur	...	...	59	0	0
The T.S. in Netherlands	...	...	1,506	8	0
Mr. Herbert A. Kern, Chicago, through the T.S. in U.S.A.		\$ 1,000.00	4,740	7	6
			<hr/>	<hr/>	<hr/>
			7,509	9	11

ADYAR BESANT COMMEMORATIVE FUND

Through Mr. S. J. Karaka, Bombay	...	...	244	4	0
Mrs. Ygdiyen Van Luang	...	...	100	0	0
Miss Florence L. Hurd	...	...	50	0	0
Mr. Dharm Narayan, Kanpur	...	...	10	0	0
Miss Tehmina K Wadia	...	...	50	0	0
Miss Lillian Whithead	...	£ 2-2-4	27	14	10
Mr. M. S. Ganesa Iyer, Karur	...	...	10	0	0
Srimati Soona Bai C. Mehta	...	...	1,000	0	0
The T.S. in Australia	...	£ 30-9-9	404	15	6
Miss P. Mallet	...	...	100	0	0
Señora Esperanza C. Hopgood, Puerto Rico...	...	...	791	15	0
Anonymous, through the President, The T.S.	...	...	200	0	0
Mr. Nils Barren	...	...	100	0	0
Mr. R. E. Ani, Bombay	...	...	2,000	0	0
The T.S. in Ireland	...	£ 6-18-0	87	12	0
Miss Dorothy Ashton	...	£ 2-0-0	26	6	8
Miss Margarete Miklau	...	\$ 50.00	285	2	0
Mrs. Elizabeth Belcher, through the T.S. in Canada	...	...	44	2	8
Mr. A. E. Epworth	...	" "	8	18	4
Miss I. M. Prest	...	...	20	0	0
Mr. J. B. Holdsworth, England	...	£ 1-0-0	18	1	0
Besant Lodge, T.S., Bombay	...	...	60	0	0
Mrs. Stella Garment	...	£ 1-0-0	18	2	0
The T.S. in England	...	£ 458-11-2	6,051	12	6
Mr. H. Lorimer, Canada	...	...	44	1	0
Dr. K. J. Kabraji	...	...	25	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	25	0	0
Mr Jehangir C. Bilimoria, Bombay	...	...	51	0	0
The T.S. in U.S.A.	...	\$ 1,179.25	5,590	12	5
The T.S. in Indonesia	...	...	5	8	10
Mr. Philip Brocklesby, England	...	...	15	0	0
Mr. A. V. Predestin	...	\$ 25.00	117	9	0
Mr. Enrique Romero	...	\$ 1.00	1	11	8
"A Friend" through Mr. S. J. Karaka	...	...	25	0	0

				Rs.	A.	P.
Mrs. Lillian Jones	...	...	A. £ 20-0-0...	219	0	0
Mr. and Mrs. J. M. Jussawala	...	...	...	800	8	0
Mr. Harold Tyrwhitt	...	...	£ 8-8-0	41	9	0
Singapore Lodge, T.S.	...	...	...	252	8	8
Mr. K. Veerappa	...	...	...	5	8	0
Mr. S. Nagappa	...	...	...	0	8	0
Mr. N. D. Pendse, Nagpur	...	...	...	55	0	0
Anonymous, in memory of Miss Pirozbai J. B. Wadia	...	...	...	50	0	0
Dastur K. S. Dabu, Bombay	...	...	...	225	0	0
Rewa Theosophical Lodge, T.S.	...	...	...	200	0	0
Misses C. M. and E. M. Walter	...	...	...	82	1	9
Miss Constance Meyer	...	...	...	100	0	0
Mr. Lakshmi Dhar Shukla	...	...	...	1,001	0	0
				20,085	5	7

FAITHFUL SERVICE FUND

The T.S. in Australia	...	...	...	15	14	0
The T.S. in U.S.A	...	...	\$ 241.00	1,142	7	1
The T.S. in England	...	...	£ 1-6-6	17	8	1
Mr. Ichha Shankar Dholakia, Kathiawar	..	...	...	100	0	0
				1,275	19	2

PRESIDENT'S TRAVELLING FUND

Mrs. Gulnar and Mr. Sohrab Parekh	50	0	0
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THE SCHOOL OF THE WISDOM

Mrs. Jane Hogenson	\$ 100.00	470	4	0
D.R.D., Adyar	100	0	0
Dr. K. J. Kabraji	25	0	0
				595	4	0

THE T. S. DISPENSARY

Mrs. Jane Clumeck	...	...	...	50	0	0
D. R. D., Adyar	...	...	...	25	0	0
				75	0	0

for The Theosophical Society,
C. D. SHORES,
Hon. Treasurer

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. C. Jinarāja-dāsa, accompanied by two secretaries, Miss Elithe Nisewanger and Miss Jamni Thadhani, arrived in Sydney on March 9th. He presided over the Convention of the Australian Section which was held at the Easter week-end, and in addition to several talks to members of Blavatsky Lodge, gave two public lectures in the course of a month. He then travelled to New Zealand for four weeks' work, going and returning by steamer, a journey of about four days each way, but the secretaries flew, a six-and-a-half-hour trip to Auckland. The President visited Auckland and Wellington in the North Island, and Dunedin and Christchurch in the South Island. As it is winter in the southern hemisphere, the work had to be done under strenuous conditions. The party is again in Australia, and the President has yet to visit Brisbane in Queensland and Melbourne in Victoria, in each of which cities he will give addresses to members and public lectures. On the way out to Sydney, during the brief stay of his ship in port, he went

ashore and met members of the Lodges in Perth, West Australia; Adelaide, South Australia, and also Melbourne briefly. He will leave the middle of August for Bombay and will be returning to Adyar early in September.

Adyar

The Vice-President, Mr. Sidney A. Cook, and Mrs. Cook returned to Adyar from Kashmir on June 22. During the absence of both the President and the Vice-President, the Treasurer, Mr. C. D. Shores, acted as Deputy for the President in respect of the Adyar estate.

The Recording Secretary, Miss Helen Zahara, returned to Adyar after a short visit to England on June 12. While she was away Miss E. W. Preston acted as Recording Secretary.

Cuba

The Annual Convention of this Section was held in January in the building of Lodge Sophia in Cienfuegos and presided over by the General Secretary, Dr. Lorgio Vargas G. In his report he spoke of the expected visit of Mr. Sri Ram and the beginning this year of the Centro Teosofico Leadbeater.

A Federation of the Caribbean is being proposed which would help the Sections in this area to do more effective propaganda work. It would be possible to arrange the interchange of Conventions and the publication of an official magazine. It is proposed that the Federation should include Mexico, Puerto Rico, Central America and Venezuela.

In *Revista Teosofica Cubana* Dr. Lorgio Vargas has begun an account of the history of the Cuban Section which is of special interest because this Section played a large part in spreading Theosophy in Latin America.

The first part of the history of the Section dates back to 1898 when the first group of students of Theosophy was organized in the city of Sancti Spiritus. A little later two other groups in Havana and Cienfuegos were established. Lodge Havana was founded in 1900 with a Charter from the American Section and Lodge Sophia in Cienfuegos with a Charter from Adyar. A third Lodge was founded in 1902 with the name of Annie Besant. The Cuban Section was founded in 1905.

Sweden

Mr. Curt Berg has been re-elected as General Secretary for a further term of two years.

Italy

The 87th Congress of the Theosophical Society in Italy took place from 3rd to 6th May in Forli. Nearly 100 members participated and all the Italian Lodges were represented. A very successful gathering was held.

The Recording Secretary paid a brief visit to Rome in March and addressed a members' meeting.

Theosophical World University

The Annual Meeting of the Council of the Theosophical World University was held in London on April 8th, under the chairmanship of Mr. E. L. Gardner. The Treasurer reported that £100 had been sent to Adyar for the School of the Wisdom and also £100 towards the expenses of the new edition of *Occult Chemistry*. Reports were received from the members of the Council in other countries.

It was decided to file a set of the T.W.U. publications with the Research Library at the London Headquarters Library. During the year the Research Centre had published *Cosmic Creation* by V. W. Slater and *This Dynamic Universe* by the Science Group, the latter being a study in Fohat.

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	P.O. Box 270, Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	C. R. Groves, Esq.	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Banaras 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	Herr Curt Berg	Östermalmsgata 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Theosophique;</i> <i>Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	14-Piazza Gherbiana, Mondovì Breo, Prov. Cuneo	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	...
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	<i>Revista Teosofica Cubana;</i> <i>Teosofa.</i>
1907	Hungary	...	...	...
1907	Finland	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	<i>Teosof.</i>
1908	Russia	...	...	...
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastrelnici 633	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>The Link.</i>
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	<i>Theosophical News and Notes.</i>
1911	Belgium	Monsieur Urbain Monami	31 Rue Pierre Timmermans, Jette, Bruxelles	<i>Ex Oriente Lux.</i>
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	<i>L'Action Theosophique.</i>
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	<i>Adyar.</i>
1918	Egypt	...	...	<i>Norsk Teosofisk Tidskrift.</i>
...	Presidential Agency.	...	...	...

* Presidential Agency.

1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130a, Aarhus	...	<i>Theosophy</i> .
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin, Eire	...	<i>Theosophy in Ireland</i> .
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharna.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Sra. Teresa de Riso,	...	Casilla 604, Valparaiso	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	Gretar Fells	...	Ingolfsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Iceland	...	Mrs. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon	...	<i>Ostria.</i>
1921	Spain	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1922	Wales	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1923	Poland	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1925	Uruguay	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1925	Puerto Rico	...	Monsieur Kimon Prinaris	...	30 September Str., No. 56B III Floor, Athens	...	<i>Theosophikon Deltion.</i>
1925	Romania	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica	...	...
1925	Yugoslavia	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Teosofa.</i>
1926	Ceylon*	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1926	Greece	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1928	Central America	...	Mr. Dwarkadas Morarji Shah	...	P. O. Box 142, Zanzibar	...	<i>Saurabh</i>
1929	Paraguay	...	Jamshed Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1929	Peru	...	Mrs. Hilda B. Moorhead	...	Theosophical Society, Adyar, Madras	...	<i>Theosophical News.</i>
1933	Philippines	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1937	Colombia	...	M. Pham-Ngoc-Da	...	Instituteur Principal, Chaudoc, South Viet-Nam	...	...
1947	British E. Africa.	...	Dr. I. S. Cohen	...	P. O. Box 2358, Tel Aviv	...	...
1948	Pakistan*	...	Capt. Carl F. Stillman,	...	Navy Number 3923, Box 1, F.P.O.	...	...
1948	Malaya and Singapore*	...	U.S.N.	...	San Francisco, California, U.S.A.	...	...
1949	Northern Ireland*	...	...	...	...	...	...
1950	Indochina*	...	...	...	...	...	...
1950	State of Israel*	...	...	...	...	...	...
1951	Japan*	...	...	...	...	...	...

* Presidential Agency.

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

Canadian Federation

(attached to Headquarters): ... Mr. J. G. Bremner ... 1786 Broadway West, Vancouver, B.C. *The Federation Quarterly.*