

# 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 nonsectarian 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.

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

As the Theosophical Society has spread far and wide over the civilized world, and members of all religions have become members of it without surrendering the special graces, 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 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 to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the Theosophical Society to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

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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 of free 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".*

I HAVE in previous Watch-Tower notes described the origin of *The Mahatma Letters to A. P. Sinnett*. When living at the Sinnett home in 1891, I recall vividly seeing a box at one side of Mr. A. P. Sinnett's desk, where the *Letters* were kept, and how one evening he opened the box and showed C. W. Leadbeater (I was with him) some of the *Letters*. I also recall vividly seeing the *Letter* of the Mahātma Djual Khool, with its small and very neat handwriting.

*The Mahatma  
Letters*

Evidently Mr. Sinnett had completely forgotten the prohibition against publishing these *Letters*, except for certain parts permitted by the two Mahātmas. The permitted parts were to be selected at Adyar by a committee and distributed to earnest workers between 1881 and 1884. It is these permitted parts, which I had in two manuscripts, that I published as my book *The Early Teachings of the Masters*, a month before *The Mahatma Letters*.

Mr. Sinnett had a devoted friend, Miss Maud Hoffman, almost like a daughter, who tended him in his last years, and he made her his legatee and executrix, and so the

*Letters* came into her possession. Miss Hoffman then asked Mr. A. Trevor Barker to do the best that he could with them, and Mr. Barker published them as the work, *The Mahatma Letters to A. P. Sinnett*. In the transcription there were several errors which I could note at once, because I had an earlier transcription of some of the *Letters*, in the portions of the *Letters* which had been permitted to be copied between 1881 and 1884. Some of these errors still remain even in the ninth edition of *The Mahatma Letters*. They are not fundamental, certainly, but still they take away, here and there, from a comprehension of the *Letters*. Mr. Barker, after publishing his book, donated the *Letters* to the British Museum, the National Museum of Great Britain, with a clause that they should not be exhibited or anyone allowed to read them for a certain period of years. An exception was made in the case of Mr. Christmas Humphreys, who was named by Mr. Barker as his executor in the matter of these *Letters*. Twice since 1947, Mr. Humphreys and I have been to the British Museum to check some transcriptions in *The Mahatma Letters*.

Now comes an interesting fact reported to me by a friend of mine who lives in Southampton. She went to the British Museum and enquired of one official after another to be allowed to see the *Mahatma Letters*. Eventually, she succeeded, and even touched several of them, and noted clearly which were the scripts of Colonel Olcott and H.P.B., as distinct from the scripts of the Mahātmas. She found that the *Letters* were in a private office, to which she was conducted. She was informed that they are to be catalogued, and then in about a year some of them will be on view to the public, under a glass cover.

In a *Letter* which Miss Francesca Arundale received in 1884 from the Mahātma K. H., the Adept refers to the Proceedings, then published, of the Society for Psychological

Research, and remarks that the material therein is "a bag of nuts uncracked". I was reminded of this phrase the first time I read *The Mahatma Letters to A. P. Sinnett*. In my two volumes, *Letters from the Masters of the Wisdom*, First and Second Series, I have transcribed *Letters* from several of the Adepts, which are at Adyar. In all cases I have given references and cross-references to allied material. But there is nothing of this kind with regard to the *Letters* received by A. P. Sinnett. Certainly the portions of the *Letters* which give Theosophical instruction require no such comment. But to me a most valuable part of the *Letters* is the psychological element in them, with their references to various personalities then prominent in the Theosophical movement, and the comments of the Adepts about their actions. Among those mentioned, I have met the following: A. P. Sinnett, Mrs. Patience Sinnett, C. C. Massey, Edward Maitland, the Arundale family, Sir William Crookes, Mohini M. Chatterjee and Arthur Gebhard, as well as the "irrepressible" Mrs. Gordon of whom it was written that she "would talk Death himself to *death*," and her husband, General Gordon, who in India was only a Colonel.

Of those I have not met, I nevertheless heard much from C. W. Leadbeater, who had met them up to his departure from England in 1884. He told me much concerning Damodar K. Mavalankar, T. Subba Row who came constantly to the Adyar Headquarters from 1884 to 1886, and also of a very important Indian pupil, Nobin K. Bannerjee. I received information from friends in Kathiawar about a pupil who failed, Mirza Moorad Ali Beg, an Englishman who had become converted to Muhammadanism. As much is said in the *Letters* about C. C. Massey, my impressions of him (for he came to the meetings of the London Lodge) would not be without interest. I was fourteen years old when I arrived in London with

C. W. Leadbeater, and attended the monthly meetings of the London Lodge, held at the house of the Sinnetts. There is, therefore, much that I could add of an interesting nature concerning various parts of the *Letters*. But I doubt if, with my heavy labours and advanced age, I shall ever be able to write a volume pointing out the most fascinating remarks of both the Adepts concerning various personalities.

I expect that of those who met H.P.B. only two are now living, Miss Esther Bright of England, who with her mother, Mrs. Ursula M. Bright, called on H.P.B. 61 years ago, and myself, then a boy of fourteen.

\* \* \* \*

Since the Theosophical Society began seventy-six years ago to propagate the gospel of Universal Brotherhood, the idea of Brotherhood has been accepted by most cultured peoples in all lands. Of course there are exceptions here and there, as at the moment in the *Apartheid* policy of the Malan Government of South Africa. One would expect, among those who would try to apply the principle of Brotherhood, that we would find the leaders among the so-called cultured classes who are well-to-do. These classes will join associations for various philanthropic causes, for which not many sacrifices are required except an annual subscription. In England there are the supporting associations of the United Nations, which regularly meet to expound to the public the general policy of the U.N. But their work for Brotherhood is slight, comparatively speaking.

All the more it is somewhat startling to find that the ideal of Brotherhood is being fostered in the least unexpected quarters—the Trade Union movement. In their general policy of resistance to the proprietor class, the Unions would hardly say that they were trying to put Brotherhood into practice. Naturally, the idea that is more

familiar in their minds is that of the Unions standing together, and the solidarity of the worker class to resist the encroachments of the proprietor class. But all the same, I notice certain striking manifestations of the principle of Brotherhood.

At the moment in New Zealand (where I happen to be at the time of writing) there is a disastrous strike which has lasted more than eleven weeks. The strikes are of the "wharfies" (wharfmen), the dock-workers, as they are called in England, who load and unload the ships. It is almost impossible for a stranger coming from outside New Zealand to understand the rights and wrongs of the situation. But there have been sympathetic strikes, and the coal-miners have for a considerable time also gone on strike in sympathy with the wharfmen. Naturally, this has dislocated the whole economy of New Zealand. Trade services have been reduced, and the steamer services between the North Island and the South Island, which used to be every night, are now only three times a week. Everybody, including the families of the strikers, is feeling the whole economic pressure due to the strikes. Similarly, when I arrived in Melbourne, my ship was delayed two days on her journey from Melbourne to Sydney, because of a strike. If wharfmen are few to unload and load ships naturally ships are held up.

But in this situation of the New Zealand strike, what is interesting is that in Brisbane, Queensland, Australia, four days' steamer journey from New Zealand, there has taken place what to me is most striking as an example of Brotherhood. I quote from the newspapers :

"A mass meeting today of 2,000 Brisbane waterside workers decided to levy each member 5 shillings a week to help the striking New Zealand watersiders. The levy will be continued for the duration of the New Zealand strike, now in its

third month. At 5 shillings a member, Brisbane's 2,650 watersiders will contribute 662 pounds, 10 shillings a week."

A similar expression, but more of solidarity in standing up for the rights of the Trades Unions, through refusing to acknowledge infringement of laws, occurred in England recently :

"Nine thousand London and Birkenhead dockers failed to report for work this morning as a protest against prosecution of seven Union leaders charged with leading an illegal strike earlier this year. This is the seventh one-day token stoppage since the leaders first appeared in Court. About 100 ships are held up in London."

Certainly we can note here what I call the birth-pangs of Brotherhood, among the worker classes where idealism is not expected, yet the ideal of Brotherhood is beginning to manifest itself among them.

But the Trades Unions are definitely short-sighted in Australia, because the final result of their "go slow" policy, and the continual calling of strikes, whether of one day or more, is that the shipping companies which bring goods to Australia from England, are slowly diverting their ships to other lands. There was one ship in Melbourne which had spent 100 days before she could discharge and load to sail again. This slow "turn-around" of ships in Australia has the disastrous effect for Australia that as shipping companies cannot afford the heavy expense of ships delayed at ports, nor exporters tolerate the delays in delivery of their goods, little by little ships are being sent to other countries, so that the cost of operating ships may be covered adequately. The final result of this, since wharf-labourers only work when there are ships and lay off at other times, is that there will be fewer and fewer days when they will be called upon to work and earn.

Naturally, Trades Unions have had to battle almost for existence till a few dozen years ago, and they have only the thought of their own welfare. This is particularly noticeable in Australia, where there is a strong demarcation as between Labour (with all the Unions meeting in a particular building devoted to the Unions) and the owners in various corporations, hostile in the main to Labour. Both in Australia and New Zealand there are Arbitration Courts, and in normal times all disputes are brought before the judge of the Court, and both sides, through representatives, lay their cases before him. The judge is not a party man and is in his place to do the most equitable thing possible in the dispute. But the crux of the whole matter is, in what way can the judgment of an Arbitration Court be enforced? As a matter of fact, in spite of the awards of Arbitration Courts, repeatedly the Unions, against whom a judgment is given, refuse to abide by it. That is the case in New Zealand, and at the moment the new Conservative Government, which came into office last year, is taking a strong stand and has acted to "de-register" the Unions involved. This means that the Unions have no legal existence and cannot appeal to the Arbitration Court. As in England, where ex-servicemen of the army and navy are called upon to unload ships with perishable goods needed for the sustenance of the nation, so here in New Zealand, ex-servicemen have been called upon to help.

What the Unions do not realize is that they are not isolated islands within a nation, but are intimately linked to all the affairs, industrial and otherwise, of the nation, and that there is a bond between the Union worker and the proprietor and master which cannot be ignored, except to the detriment of Labour, apart from the detriment to the owner class. The whole world is becoming more and more a unity, and a strike in New Zealand, Australia, or

anywhere else, slowly reacts upon the welfare of all peoples in far-off lands.

A time will come when, as I suggested some eleven years ago in a Convention lecture, the whole world will be organized as one economic unit, and there will be—to use my terms—“World Boards” that will take in charge the imports and exports of each country, the allocation of labour, the control of wages, and particularly, how much each country shall produce for export, and so on. Till there is the recognition of the world as one whole economically (quite apart from the spiritual unity implied in Universal Brotherhood) we shall be all the time in a state of strife.

\* \* \* \*

A Sydney paper on April 13th, the day after General MacArthur had been dismissed, had the following item from **Armament Makers and War** Washington: “Because speculators felt that General MacArthur’s dismissal brought peace nearer, stock market prices tumbled yesterday. The aircraft and steel industry were hardest hit.”

This, to a layman, is completely incomprehensible, for one takes it for granted that when there is a likelihood of peace business prosperity is in sight and all stocks and bonds will appreciate in value. It will be noted in this case that the stocks that suffered have to do with metals used for armaments. This is an indication that there is a close relation between big business in metals, and warfare.

This was very clearly and forcefully expounded by Bernard Shaw in 1905 in that brilliant play of his, “Major Barbara”. Barbara is the grandchild of an earl, and becomes converted to the ideals of the Salvation Army and wears its uniform and is a major. The whole drama revolves around the thesis of the battle between the idealism of the Salvation Army and the destroying spirit of big business. Barbara’s father is Mr. Undershaft of the firm

of Undershaft and Lazarus, munition-makers. Though the firm is English they will sell their latest inventions not only to England but to any potential enemy of England that wants them. Patriotism does not affect business. As Undershaft is showing his family, including the idealistic Barbara, the huge munitions factory (associated with it is every kind of welfare scheme, including separate temples for people professing the many faiths), the following conversation takes place between Undershaft and his son :

*Undershaft's son* : " I will not hear the government of my country insulted."

*Undershaft* : " The government of your country ! *I* am the government of your country : I, and Lazarus. Do you suppose you and half a dozen amateurs like you, sitting in a row in that foolish gabble shop, can govern Undershaft and Lazarus ? No, my friend : You will do what pays us. You will make war when it suits us, and keep peace when it doesn't. You will find that trade requires certain measures when we have decided on those measures. When I want anything to keep my dividends up, you will discover that my want is a national want."

It is this fact, so brutally presented by Shaw, which we discovered in the course of two great World Wars. And it was the same situation which was denounced by Ruskin nearly a century ago :

" It made all the difference, in asserting any principle of war, whether one assumed that a discharge of artillery would merely knead down a certain quantity of clay into a level line, as in a brick-field ; or whether, out of every separately Christian-named portion of the ruinous heap, there went out, into the smoke and dead-fallen air of battle, some astonished condition of soul,

unwillingly released. It made all the difference, in speaking of the possible range of commerce, whether one assumed that all bargains related only to visible property—or whether property, for the present invisible, but nevertheless real, was elsewhere purchasable on other terms.”

Big business today has become the proverbial car of Juggernaut, under whose wheels men are ground into the earth. In this tragic situation, it is noteworthy that not a single one of the religions of the world is of the slightest use to help mankind. There are two religions which have been completely disassociated from the spirit of war; first Buddhism, and second Confucianism. By long tradition in China the soldier was the most despised in the community, and Confucius said, “You do not use bad iron to make nails”.

The story is narrated of a Chinese father in the old days who committed suicide because his son had turned soldier. But China has turned her back on the spirit of Confucianism, and Buddhism has not the slightest influence in strengthening the ideas of peace in the world. Some day in the still far-off future, when our Theosophical work grows by leaps and bounds, and the idea of the fraternity of mankind is made the public policy of all statesmen, we may find that much-needed moral spirit to curb the brutal element in business which is grinding men and women to the dust with its exploitations.

C. JINARĀJADĀSA

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

BY I. J. S. TARAPOREWALA

IN every religion certain verses (or *mantras*) are regarded as specially sacred. Such are the “Gāyatrī” of the Hindus, the “Lord’s Prayer” of the Christians, the “Kalma” of the Muslims. Similarly in the religion of the great Master Zarathushtra the most sacred verse is said to be the *Ahuna-Vairya* (or *Ahunavar*). More familiarly it is known from its opening words as *Yathā Ahū Vairiyō*, or only *Yathā* for short. The oldest extant collection of Avesta Texts, known by the name of *Yasna*, contains a very fine ancient commentary (*Yasna* 19), wherein the *Ahunavar* is praised in no uncertain terms :

“ The Sacred Word of *Ahuna-Vairya* did I, Ahura-Mazdā, repeat. . . The Word which was before the Earth, before the Creatures, before the Trees, before Fire the Son of Ahura-Mazdā, before the Holy Man, before the Evil Ones, . . . before all Corporeal Life, before all the Good Creation of Mazdā, the Seed of Asha.

“ This Word of mine, *Ahuna-Vairya*, . . . intoned without interruption and without omission is equal to a hundred other holy chants, O Spitama Zarathushtra.

“ And whosoever in this corporeal life, O Spitama Zarathushtra, mentally repeats this Word of Mine, and further mentally repeating it mutters it, and further muttering it chants it aloud, and further chanting it aloud sings its praises, his soul will I, Ahura-Mazdā, help to cross over the Bridge into the Best World, into the Highest World, the World of Truth, the Realm of Eternal Light.”

It is also mentioned more than once that this *mantra* “ saves body and soul ”. It is with the help of this Holy Word that the Divine Powers (*Yazatas*) are said to have conquered the Powers of Evil. It is said that the Prophet Zarathushtra was sore beset by Angro Mainyu (the Evil One) whilst He sat meditating on the fundamental laws of Ahura-Mazdā. Angro-Mainyu tempted Him with the sovereignty of the Earth, if Zarathushtra would but renounce the “ Faith of Mazdā-worship ”. In reply the Master chanted aloud the *Ahuna-Vairya*, and the wicked Angro-Mainyu “ fled howling to his own abode of utter darkness ”.

Thus from time immemorial this sacred verse has been held in high veneration and its praises have been sung in all ages. Even to this day devout and orthodox followers of Zoroaster believe implicitly in the mystic efficacy of this *mantra*. Parsis of the older generation, especially in the villages of Gujarāt, invoke the help of *Yathā* when in difficulty, or before beginning any task. Any Zoroastrian who is unable to read or recite longer prayers may instead of a prayers repeat the *Ahuna-Vairya* a certain number of times. Until recently there was the custom of reciting the *Ahuna-Vairya* 100,000 times in a year following the death of a dear one for the repose of his soul.

There must be some substratum of truth in all these beliefs, and some very valid reason for all this veneration in which the verse is held. In the traditional lore of Zoroastrianism, handed down in unbroken succession through a

long line of priests and teachers, the same reverence for the *mantra* is apparent. Opinions, however, differ as to the exact meaning and purport of this verse, even among the priests who cling to the orthodox teaching.

Western scholars, versed in the science of comparative philology, have translated this *mantra* in the most varied ways. In the course of my own studies I have read nearly fifty different versions by as many scholars. But in all these western translations there are two common factors: (1) their European bias and (2) their Christian preconceptions. Both these are clearly present in greater or lesser degree in every version of the western scholars. In the first place they are not prepared to accept that the *Ahuna-Vairya* is *the most ancient verse* in the Avesta Scriptures, and secondly to concede that there is anything very deeply mystic or spiritual in it. In short, no western scholar so far has tried to explain this verse from the *Zoroastrian* point of view. The majority of Parsi scholars have given, with a few minor changes, those western versions which appealed to them individually the most. The attempts by Hindu scholars lack the deeper acquaintance with Zoroastrian life and Scriptures.

It is no exaggeration to state that the *Ahuna-Vairya* is the earliest among the Avesta Texts. The rules of modern comparative grammar prove this without any doubt. The oldest portion of the extant Avesta Texts are the *Five Gāthās of Zarathushtra*. And the very name of the first *Gāthā* is *Ahunavaiti*, which clearly indicates its connection with the *Ahuna-Vairya*, and the pre-existence of the *mantra*. In fact I believe that the *Ahunā-vairya* is the foundation upon which the teaching of *Gāthā Ahunavaiti* rests. The *Gāthās* rank among the "Bibles of Humanity" and should command our reverential study just as much as the Upanishads, the Bhagavad-Gītā, the Dhammapada, the

Quran, the Old and the New Testaments, and other sacred Scriptures of the world. The *Gāthās* are among the most precious possessions of humanity and the fountainhead of the teaching of Zarathushtra. The most important (and the longest) is the first *Gāthā*, *Ahunavaiti*, and the key to its understanding is the *Ahuna-Vairya*. Hence the *Ahuna-Vairya* is the very root of the Zoroastrian Faith.

Zarathushtra was born not merely to teach and uplift the Iranian race so many thousand years ago, but His Message is for all humanity and for all ages. For Zarathushtra was not merely the Prophet of Iran, He was the **WORLD-TEACHER**, and His Message is the Eternal Teaching of **TRUTH, LOVE and SERVICE**. This Message has very special value for humanity today.

Hindu tradition has held that whenever there is an excess of evil upon earth there is an outpouring of Divine Grace in the shape of a great Teacher. It is narrated in the *Shrimad-Bhāgavata* (x. 1. 17-18):

“ The Earth oppressed by schemes of princes proud,  
 Leagued in their might with countless Demon hosts,  
 Bowed down with this great burden, she approached  
 Her great Creator, seeking help from Him.  
 Wearing the form of a Cow, two streams of tears  
 Flowing adown her face, lamenting loud  
 And piteously, with heavy heart she stood,  
 And poured out to her Lord her suffering soul.”

In answer to this appeal, we are told, Shri Krishna was born. The lines quoted above from the *Shrimad-Bhāgavata* are almost a paraphrase of the first verse of *Gāthā Ahunavaiti*, and in Iran, in answer to this appeal of Mother-Earth, Zarathushtra was born. Ahura-Mazdā Himself says that he was “the only one who kept all Our Commands”. Such was the World-Teacher Zarathushtra, in a sense a Divine Incarnation. Our later tradition has actually

exalted Him to the level of a *Yazata*, a Divine Being "worthy of worship".

Now, if, as I submit, the Message of the great Master was founded upon the *Ahuna-Vairya*, it seems perfectly reasonable that the Zoroastrians should regard this verse as being specially "holy". Personally, as a result of my studies, I have arrived at the conclusion, and believe most sincerely, that this *mantra* explains to us the Eternal Laws of Life and Progress, and therefore it should be translated and explained from that point of view.

The *Ahuna-Vairya* consists of three lines of sixteen syllables each. Each line is divided by a cesura into two *pādas* (parts); and each *pāda* constitutes a unit of metre as well as a unit of sense. So while translating one must strictly bear in mind the scheme of the metre, particularly the position of the cesura.

I now give here my own literal rendering of the *Ahuna-Vairya*. Of course it does not agree completely with that of any other scholar. This is not the place to enter upon long etymological or grammatical dissertations. But in justice to myself I may say that, while translating, I have set aside all my preconceptions about religion and mysticism and have only thought of grammar and philology. I have not twisted or strained a single word to suit my own notions. I may also add that this version represents the result of frequent revisions and polishing through many years of study and thought.

The *Ahuna-Vairya* (arranged *pāda*-wise) runs as follows:

yathā<sup>1</sup> Ahū<sup>2</sup> vairyō<sup>3</sup>  
 athā<sup>4</sup> Ratush<sup>5</sup> Ashāt<sup>6</sup>-chit<sup>7</sup> hachō<sup>8</sup>;  
 Vangheush<sup>9</sup> dazdā<sup>10</sup> Mananghā<sup>11</sup>  
 shyaothananām<sup>12</sup> angheush<sup>13</sup> Mazdāi<sup>14</sup>;  
 Xshathrem-chā<sup>15</sup> Ahurāi<sup>16</sup> ā<sup>17</sup>  
 yīm<sup>18</sup> drigubyō<sup>19</sup> dadat<sup>20</sup> vāstārem<sup>21</sup>.

The following is a *literal* translation, taking *pāda* by *pāda* :

Just-as<sup>1</sup> the King-Supreme<sup>2</sup> worketh-His-Will,<sup>3</sup>  
 so<sup>4</sup> (doth) the Spiritual-Teacher<sup>5</sup> by-reason-of<sup>7</sup>  
 (his) store of Asha<sup>6</sup> ;  
 the gifts<sup>10</sup> of Vohu<sup>9</sup> Manō<sup>11</sup>  
 (are) for works<sup>12</sup> (done) for the Lord<sup>13</sup> of Creation<sup>13</sup> ;  
 and-the-Xshathra<sup>15</sup> of Ahura<sup>16</sup> (descends) indeed<sup>17</sup>  
 upon (him) who<sup>18</sup> becomes<sup>20</sup> a Shepherd<sup>21</sup> to the meek.<sup>19</sup>

More freely this may be rendered thus, still adhering to the *pāda* by *pāda* arrangement :

The Ruler Great worketh His Will on Earth,  
 Also the Teacher Great through ASHA WISE ;  
 The gifts of VOHU-MAN' come as reward  
 For deeds done out of LOVE for Lord of Life ;  
 Ahura's XSHATHRA surely cometh down  
 On him who SERVES with zeal his brother meek.

It is clear that there are three distinct statements in this verse, and these many now be considered in detail. Each enunciates a profound Eternal Truth. The first line states the first great Truth of Life :

The Ruler Great worketh His Will on Earth,  
 Also the Teacher Great through ASHA WISE.

In the Hindu scriptures we have the distinction between *Rāja* (King) and *Rishi* (Sage), and in the Iranian Avesta we read of the *Ahū* (Ruler) and the *Ratu* (Spiritual Teacher). These represent in the Spiritual Government of our Earth the MANU (Law-giver) and the SUPREME-TEACHER (World-Teacher-Maitreya) respectively. The Ahū looks after the progress of the Races of humanity and their material culture and welfare. The Ratu's province is the spiritual uplift of humanity. On the physical plane the Ahū in Iran was the Sovereign of the country, and, as in India, he belonged to the warrior class. The Ratu also was regarded

as equally great and equally deserving of veneration by the nation on account of his "store of Asha".

In the word *Asha* is contained the true essence of Zarathushtra's teaching. The Zoroastrians today speak of a person as *ashō* (i.e., possessing Asha), and we mean thereby a person whom the world regards as "good". But the original implication of the word is far deeper. Today the word *ashō* implies only bodily purity, adherence to religious rites and customs, and ordinary goodness of character. If, however, we go back a thousand or fifteen hundred years, we find the same word in the literature of Sassanian Iran, where it implies, above and besides what it means today, purity of mind and soul, control of the senses, a loving heart and other similar spiritual virtues. If we go back still further, we find it mentioned in Avesta literature that the Divine Beings, the *Yazatas*, are also *ashō*. These great Divine Powers fulfil their tasks in accordance with Asha. Each one of them has been called a "Lord of Asha". Finally, in the fundamental texts of the Avesta, the *Gāthās* of Zarathushtra, our whole life is described as founded upon Asha. We are also told that the whole Creation is progressing along "the Path of Asha". There are two significant passages in the later Avesta Texts which bring out this deeper and loftier meaning of Asha. In *Yasna* 60.12 the worshippers express the wish that "through the best Asha, through the highest Asha, may we get a vision of Thee, may we draw near unto Thee, may we be in perfect union with Thee". And in *Yasna* 71.11 we are told that "there is but one Path—the Path of Asha—all others are false Paths".

This word Asha occurs in the Avesta Texts in a variety of forms, making a regular series—*asha*, *arsh*, *eresh*, *arta*, *ereta*. The last variant is obviously the *Rita* of the Vedas. It is quite clear that the Avestan *Asha* and the Vedic *Rita*

are two variants of the same word. In the Vedas also *Rita* is associated with Divine Powers like Agni, Varuṇa, Mitra and others, and they have also been called "Lords of *Rta*". In the Vedas we are also told that *Rita* supports and upholds all Creation.

Thus one fact emerges for certain, that in the "Aryan" period (*i.e.*, before the Iranian and the Indian Aryans separated) the idea of *Asha-Rita* had been fully developed and accepted. In our modern days of critical research most scholars believe implicitly that such deep and fundamental ideas (like those we have postulated for *Asha*) would be utterly impossible at that remote period in the history of mankind. Particularly those educated with the western bias, and trained in western methods, find it hard to accept the conclusion we have reached, *viz.*, that the most ancient texts (both in Iran and in India) have reached heights of human thought regarding Creation and the Creator and the ultimate destiny of man which are beyond the comprehension of the average "educated" man of today. The famous Belgian author, Maurice Maeterlinck, in his work on *The Great Secret* has proved conclusively that the ideas and ideals embodied in their Sacred Books by the Rishis of India and by the ancient Sages of the Aryas, have never been surpassed by mankind since their days; indeed these have seldom been even equalled. This is certainly true of modern religious thought as compared with the ancient.

I. J. S. TARAPOREWALA

*(To be concluded)*

# THE STATE AND THE CITIZEN— SOCIAL SERVICES

By G. M. CULWICK

WE are to consider the relationship of the community to the individual in its bearing on the problem of public social services. By public social services is meant the field of social activity with the whole of which that controversial entity, the Welfare State, concerns itself, and with some parts of which all modern states are concerned in greater or smaller degree. I offer as a definition of this field, "the protective, educative or curative services rendered by the organized community as such, to its more vulnerable members; that is, to those who are physically, mentally or morally weak, undeveloped or incapacitated, whether temporarily or permanently". Thus the services we have in mind deal with health; with the education and welfare of children and young people; with the protection and welfare of labour; with social security in relation to unemployment, sickness and old age; with the treatment of delinquents; with adult education; and with general welfare work among the poor and ignorant.

Turning to general principles, we first take note of confusion arising from differing usage of the word *state*. The difference may lie in actual definition or, more subtly, in emotional content. For many people in the modern world the word has a sinister connotation, born of unhappy

history. Thus we find often a hostile attitude, a fear of state power. In an extreme form, this gives rise to such a definition as that the state is the "instrument of class oppression".

Without going to such an extreme, many men through history, political philosophers and men of affairs alike, have found the idea of the exercise of state power repugnant; at best, a disagreeable necessity in an imperfect world, a social mechanism to be restricted to a field of activity as narrow as possible, consonant with the continued survival of the community.

Set over against this cautiously concessionary outlook we see another viewpoint, or rather, a whole gradation of viewpoints expressing a totally different attitude to the state. In this, the state is conceived not as a rather dangerous tool devised only for certain narrowly restricted and essential purposes, but as an entity greater than the sum of its parts. To take a Theosophical simile, it is like a wood in which you have the Devas of the individual trees and plants, and also the Deva of the grove as a whole. What is their relationship? This attitude, which might be called accessionary in contrast with the other, may run to extremes of emotionalism and so-called mystical devotion, as we are well aware. But it may also be extremely level-headed and commonsensical, and indeed may at times amount to no more than an expression of the belief summed up in the old saying, "Two heads are better than one, even if they're only sheep's heads". At its most rational, this type of view recognizes the advantages, in terms of efficiency, of well-contrived and appropriate organization; at its most irrational, it gives us fanaticism.

This is an over-simplified classification of a great diversity of views, many of which, however, differ from one another more in emphasis than in essence. It may serve

as a key to the range of thought with which we are dealing. Right through history the struggle has gone on, swinging back and forth, between the conflicting principles of freedom and authority, *laissez faire* and regulation, individualism and some form of corporate life. The thread of the story through the centuries has been traced for us by Lionel Curtis in a most stimulating interpretation of history called *Civitas Dei*, or *The Commonwealth of God*.

Here it seems best to adopt a neutral definition of the term *state*, viz., simply "organized society." This leaves us free to recognize elements of wisdom wherever they may be found in the differing points of view.

The term *appropriate*, used just now in regard to organization, is the clue to another useful key in the understanding of these relationships. The organization has to be appropriate, not merely functionally so but also appropriate to the time and place; for we are dealing with something essentially relative. Even where the objects which two groups set out to attain are broadly similar, it does not follow that there is any absolutely best way of reaching them. For instance, I have been reading an experienced observer's account of his recent visit to Yugoslavia, and it stands out clearly that what would be unacceptable as a way of life among people like the British, whose whole experience both individual and corporate has been so utterly different, is today firing the imagination of the people of Yugoslavia and stirring them to extraordinary heights of service and sacrifice in the development of their country. Again, it would surely be odd if the governmental services which Britain is hammering out on the anvil of her particular brand of party politics, in her particular social climate, and conditioned by the psychology evolved out of her particular historical experiences—surely it would be odd if these services did not turn out to be quite

different from any system which another country, say the U.S.A., with a completely different background, physical, social and historical, might evolve to serve similar ends. One community may develop a fully-fledged Welfare State; another may harness the power of private enterprise to achieve some of the same objects. What a different view you get, too, of the whole problem of social security and other social services in a country like India, with its illiterate and backward masses!

There is the time element also to be considered in the development of social welfare as a corporate responsibility of the community. Great changes are seen in the outlook and practice within one and the same community over a period of time. With the old Hebrew prophet, we have to recognize that things have their due season: there is a time to establish a Welfare State and a time not to establish a Welfare State—but, of course, there is no hope of everybody agreeing which is which.

If we look back to mediaeval times<sup>1</sup> in the West, we find there no concept of public rights but only a “bundle of individual rights”. The feudal system was founded on reciprocal rights and duties between one man and another, a man and his immediate feudal lord. What we now call social services then belonged entirely to the sphere of private action and especially to religion. The teaching of the Schoolmen of the Church about property followed Aristotle’s principle of private property but common use. Thus ownership of property was a responsibility, it entailed burdens, it was essentially a stewardship. We may note in passing that the converse of this—Plato’s principle of common property and private use—was held to be the higher, but it was considered that only dedicated religious communities could be expected to rise to it.

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<sup>1</sup> Taken from Bede Jarrett, *Mediaeval Socialism*, 1913.

In England, the Royal power broke open the enclosed sphere of influence enjoyed by the local lords and developed a more centralized form of government. Along with this went the growth of civil law, and private rights were superseded by public rights and corresponding duties. Elsewhere too, the feudal system passed into some form or other of a more centralized state, and thought developed in the direction of public responsibility. St. Antonino, Archbishop of Florence in the days of Cosimo di Medici, sums up the views of the thinkers of his day on social organization. On the subject of the social responsibilities of the state his words have often a strangely modern ring. For instance, "The community must, by the law of its own existence, support all its members, and out of its superfluous wealth must provide for its weaker citizens". He discussed the problems of destitution, fair wages and fair work; education too, which he thought should be the care of the state; and he worked out a theory of taxation. So, incidentally, we may note how long ago some of the social ideas which in our day are still in process of crystallizing out were taking shape on the mental plane.

The growing complexity of life in Renaissance times seems to have swept men's thought away from specifically social questions to those of a political nature. It was only after three centuries of struggle and change, first mainly political and later also economic, that the development of an effective public social conscience (as distinct from private social conscience) became a live issue. It came, at last, in the early nineteenth century in response to a moral challenge which could not be ignored—the challenge presented by the discovery that the rapid extension of man's control over his physical environment through the industrial Revolution was proving an alarmingly disruptive social force. More than a century later we still face the same challenge, though

on different ground and grown now to infinitely more menacing dimensions. Enormous and far-reaching as has been the progress made towards solving the human problems of the scientific age, yet so rapidly do the special points of pressure or need or danger change in the swift, and ever swifter, stream of technological advance and political and economic change, that mankind is confronted with social emergencies ever increasing in magnitude and complexity.

For modern students, nurtured in an evolutionary mental climate, the dialectical method of examining things comes naturally; that is, the method by which a thing is viewed in its relationships of time and space, as a link in a chain of causation. This enables us to understand history as a process rather than a mere chronicle of events. The metaphysical method, on the other hand, starts from fundamental assumptions about natural or revealed law and the rights of man, and examines the nature of society as an absolute, in a sort of time-space vacuum. It abstracts society from the flow of life and tries to discover what conclusions can be deduced about it on general principles. You may start from the "natural law" of the Utopian philosophers, from the Laws of Manu, or from any other "revealed law"—the principle is the same. For philosophical purposes this approach is useful, but for dealing with the practical problems of a society of ever-changing relationships, it seems too static and preoccupied with form to be either creative or realistic.

As Theosophical students, we have even more reason to adopt the evolutionary method of approaching our social problems, at least if we have any confidence in our theories of racial and psychological evolution. If I understand these correctly, a Root Race has the task of objectivizing and bringing into conscious operation a hitherto subjective

faculty—subjective but not therefore inoperative, that is important. The power to use it objectively is, therefore, only fully developed by the *end* of the Root Race period. So it is the next Race which enjoys the full benefit of the faculty as an instrument of knowledge and sees its apotheosis in terms of achievement, while itself being charged with the duty of unfolding a new faculty.

The Fourth Root Race developed the faculty of the Intellect for the men of the Fifth to bring it to full fruition, while at the same time feeling their way, gropingly as yet, towards the Social Mind. This has important implications in the sphere of social relationships.

Looking at the mighty sweep of social development very broadly, one sees a recurrent sequence of phases of individualism and phases of co-operation, whether on large or small time-scales. The simplest examples of this are to be found in very primitive and tribal peasant communities, in parts of Africa for instance, where the technological simplicity of life makes it relatively easy to study the operation of social factors unobscured. So long as such a community retains its traditional closed, or nearly closed, economy—that is, so long as it is nearly self-dependent—its internal sanctions and balanced stresses carry it along in an unquestioned pattern. Every contingency within the field of local experience is provided for by custom, and the very minimum of conscious and responsible decision is required of anyone. When equilibrium is disturbed, there is always some accepted pattern of procedure for coping with the situation and restoring morale, even if it does not always seem to make any notable contribution towards righting things at the physical level.

Some schools of anthropologists call this type of society pre-logical, yet within its own terms of reference its logic is shrewd enough. I think we would say that the mind is

still largely subjective, operating from behind the screen separating subjective and objective experience.

When such societies break down with the breaking of their isolation, there follows a ruthlessly individualistic phase till, out of the chaos where Stone Age and twentieth century meet and mingle, signs of social reintegration begin to appear, sometimes combining elements of the new and the old in the oddest ways. Re-grouped and modified by its changed environment, the community develops new patterns of corporate life.

Cycles of this kind can be seen again and again in history beneath the complexities of cross-currents which obscure their outlines. They are part of the endless and infinitely varied experimentation which makes up the evolutionary process, in which conflict and destruction play a vital part. (In this connection, I am sure that some profound Theosophical thinking on the role of Russia is called for.) As with an incoming tide, there is a constant play back and forth, advance and retreat, big waves and little waves, but after a time the direction of the tide becomes clear. In our human society, despite the deep retreat of the bigger waves as they are sucked back by the undertow, does not history show that the tide is running towards a greater measure of social or community responsibility, towards co-operative living no longer as a matter of unthinking conformity but of deliberate choice? This is the true Socialism, whether or not it takes what we now conceive as technically socialistic forms, and whether or not a degree of State Collectivism proves, as some people think, a necessary stage on the road out of Capitalism as we know it today. Beyond that, the road leads on to the voluntary fraternity which is the hallmark of the Social Mind.

Looking back for a moment to our earlier example from Western history, we can distinguish first a phase when

social responsibility was *felt* as a duty deriving from religious ties. This we might see as the intellect (major cycle) expressing itself through the emotional phase of a minor cycle. Then at the Renaissance begins a separative individualistic period of intense intellectual activity, culminating generations later in the Age of Reason of the eighteenth century; *i.e.*, intellect (major cycle) × intellect (minor cycle), a double emphasis on lower mind. This leads on to the social-minded phase of the minor cycle, first by way of metaphysical social philosophers like Rousseau, and secondly by way of a transitional period in the nineteenth century characterized by utilitarian philosophy and enlightened self-interest. The whole development, from feudalism to the present, may be seen Theosophically as the Intellect, the perfecting instrument of the Fifth Root Race, playing through the particular foci provided by the phases of a minor cycle, in a world in travail for the birth of the Social Mind into objective experience at the completion of the major cycle.

G. M. CULWICK

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SWAMI DAYĀNAND SARASWATI ON  
SHRĀDDHA CEREMONIES

In 1880 Madame H. P. Blavatsky, the Editor of THE THEOSOPHIST, forwarded to Pandit Dayānand Saraswati a letter sent to her, with questions about the Shrāddha ceremonies. The Swami replied in Hindi, and the English translation, which appeared in THE THEOSOPHIST for March 1880, is as follows :

“ The original meaning of the word *Shrāddha* is *Shraddhā*, ‘devotion’. It is the duty of every son to serve his parents with all possible devotion while they are living. But the performance of *Shrāddha* in honour of the *dead* does *not* bear out the original idea at all. *Shrāddha* really signifies to serve the living parents with all devotion, not the dead. And it is, therefore, useless to offer *Pinda* (rice balls) in honour of the dead, as it results in no good.”

## CREATIVENESS

**S**OME of us are inclined to use the teachings of Theosophy as an escape from immediate action and creative thought. It is as easy to become bogged down by self-made Theosophical creeds and dogmas as it is by orthodox Church creeds and dogmas.

We become bound by imagined processes of unfoldment covering vast stretches of time; by fears of a back-log of bad Karma; by staggering comparisons with those who lead and teach us. We cling to anything which puts our day of Liberation farther into the future. We cling to it because we fear to face reality. We are like the exasperating lover who can see many reasons for not getting married and invent many more. All the teachings of Theosophy may be facts in Nature but let us not make a cobweb of them.

No battle was ever won by the continuous study of plans alone. Plans we may have to have, but we must move forward. We must meet the enemy, and anything which hinders us from joining battle we must throw aside.

We may attend Lodge meetings with unswerving loyalty, and memorize the Theosophical library backwards, and be a perfect "worker" for the cause, and still be dead. One original thought and one related action which makes us different is important, the rest is not.

We must challenge the things which tend to make our lives comfortable and patterned. Ideas are like guests—they should go in two or three days. Let us throw out the old and invite the new constantly. Let us live with challenging and original thoughts and actions and we shall be one with Life far sooner than we had thought possible.

FRED MORGAN

# THE ULTIMATE REALITY

By M. R. WALKER

THE scientific generation of today, with the wonders of mechanical invention surrounding them, are inclined to regard the practical scientist as having the last word, and take the impression of their physical senses as the only criterion of reality, going so far in some cases as to renounce the idea of religion altogether. That some of the leading physicists have proceeded much farther, is unknown to the majority.

Sir J. A. Thomson, in *The Great Design*, says: "We are led from our own minds back and back to the supreme mind"; and Jeans in *The Mysterious Universe* gives a picture of the world growing from atoms that are as thoughts in the Supreme Mind, and so the world is best considered as pure thought.

To take our standpoint in the centre is the true method of philosophy, the intuitive method, for philosophy cannot go far without intuition. In seeking Reality, therefore, we should base our conception on a central principle of all life, the inner being both of things collectively and of everybody and each thing separately, this being the ultimate essence of the power that gives life.

The man of science, who has to deal with the physical world, must take what his senses and powers of deduction tell him, but in doing so he is limited. The region of metaphysical thought he does not aspire to explore; the

higher levels of morality and ethics are closed to him, and although the technique of the arts comes within his province, the aspiration and ecstasy of the artist does not interest him, nor does the mathematical mind consider the reverent meditation of a saint or sage a reliable gauge of any sort of reality. We must remember, however, that the latter method takes man to the beginning of things—his own sense of being.

Life, consciousness, is something more than mind. Mind may design, but it does not impart life. Consciousness is not only awareness, but a deep sense of our own being. We know that we are, not only because we think, for it is possible to stop thought and yet the sense of life, or being, remains; this not because of any physical or emotional consciousness, which would imply thought in the brain, but because of the deep cognizance of our own inherent being. The Brahmin, with his age-old philosophy, says: *Tat tvam asi* (I am That), and "That" means the deep essence, the breath of God in us all. God is that reality within us, and not only the reality of humanity, but of all plants, animals, lands, rivers, oceans, stars and suns; of Nature's laws and unseen forces—and contact with that deep underlying Life can be found in the higher reaches of human consciousness, where man's link with Reality, or God, begins.

Our fairy-stories are often parables, and the idea of the Divinity in man is dimly mirrored in that of *The Sleeping Beauty*. This represents the Divinity asleep within us; the hedge of thorns is a representation of the outer actualities of our existence. Only the destined prince, our will, directed towards the finding of God, can awaken our minds to the wonder of that hidden beauty.

The mind of the present age requires a God who is in tune with actuality, whose essence is the reality behind

the phenomena, and the soul or Spirit in man is his instrument of discovery. Now is the time when man should learn to explode the little atom of his personality and find God.

There was a time when it could be said that "East is East and West is West, and never the twain shall meet". This, however, only relates to the unessentials of the outer life. Deep within, known both to true mystics in the West and true Yogis in the East, lies the same Reality, the same Life in all. Humanity is One!

Amongst the unrealities, the shadow-show of life, in which each person seeks his own advantage, what is there which gives a deep sense of true being to the soul? That is what we must seek for. That is what we must prize. Can we find the reality in a rose? Not in petals, stamen, pistils; not even in the rose-hip or fruit, which provides the seed for another rose-tree. There is a mysterious beauty and a soft glow emanating from a rose, a depth of loveliness, an essence of love, which blend with the physical features, and make the real rose, which is so different from the artificial one. It is to this deep essence of beauty in a flower, which is its reality, to which the human mind responds.

And what is the reality of a tree? Is it roots, trunk, branches, twigs, leaves and nuts alone? No, there is a mysterious nobility about a great tree. A special spirit of nature seems to ensoul it, radiating wellbeing, a secret, noble life. Is this an illusion, or are the neat, correct findings of the senses the illusion? Is there not an indwelling Spirit which gives life to the form?

The indwelling Spirit, the hidden greatness, that is the secret key to the mystery of life. The deep indwelling Spirit in ourselves is the reality of us, part of the essence of God, the One undying Reality. That is the only unifying

principle in life: without it life would be unimaginable. Without the real life within only chaos could exist.

This flow of life-reality to the world never ceases. The physical shapes are but its shadows. The master-science, therefore, is to gain a knowledge of God. The neophyte in this search must learn to be sincere and unselfish, for any intrusion of the personality makes the search hopeless. In our lower life, one desire leads to another, and satisfaction or happiness is elusive, but on the inner way there are to be found experiences which for the first time make life deeply satisfying. Not without knowledge did the contemplative say: "Thou hast made us for Thyself, and our hearts are ever restless till they find their rest in Thee!" The Real in us needs to find its completion in Unity with its Source.

This search brings the spirit of joy. The happiness of life smiles at us from the tiny daisy, or the dainty ladybird; in truth, from all the kingdoms of nature. To injure or mutilate any living thing is sacrilege, bringing false notes to the symphony of life.

Later comes the stage where one must seek the inner God in all people; and to find, in a coarse, despised, unevolved human being, that inner, noble soul, is the obeisance of one God to another. For there is, in all, the underlying, noble life, and to show it forth is the *raison d'être* of our existence.

"Know ye not that ye are the Temple of God?" To find the hidden God is to find the Oversoul of all: our souls are a breath, an essence of that Royal Life.

M. R. WALKER

# ASTRONOMICAL PREDICTIONS OF THE MASTER K.H.

BY ALEXANDER HORNE

**B**ETWEEN the years 1881 and 1883, as C. Jinarājadāsa tells us in his Introduction to *The Early Teachings of the Masters*, two English ground-breakers, A. P. Sinnett and A. O. Hume, laid one of the foundations to our present system of Theosophical knowledge by their series of "Questions and Answers"—they propounding the questions, the Masters M. and K.H. furnishing the answers in letter form. One of the questions propounded by these "lay Chelas" happens to read as follows :

"Could any other planets besides those known to modern astronomy (I do not mean mere planetoids) be discovered by physical instruments if properly directed?" and the reply in small part (the *Letter* itself is a very long one, and deals with many questions of scientific interest) is as follows :

"They must be. Not all of the intra-Mercurial planets, nor yet those in the orbit of Neptune are yet discovered, though they are strongly suspected. We know that such exist and *where* they exist, and that there are innumerable planets 'burnt out,' they say—in *obscuration*, we say—planets in formation and not yet luminous, and so forth. . . . Edison's tasimeter, adjusted to its utmost degree of sensitiveness and attached to a large telescope, may be of

great use when perfected. When so attached, the 'tasimeter' will afford the possibility, not only to measure the heat of the remotest visible stars, but to detect by their invisible radiations stars that are unseen and otherwise undetectable, hence planets also. The discoverer (an F.T.S., a good deal protected by M.) thinks that if at any point in a blank space of heaven—a space that appears blank even through a telescope of the highest power—the tasimeter indicates an accession of temperature and does so invariably, this will be a regular proof that the instrument is in range with a stellar body, either non-luminous or so distant as to be beyond the range of telescopic vision. The tasimeter, he says, 'is affected by a wider range of etheric undulations than the eye can take cognisance of'. Science will *hear sounds* from certain planets before she *sees* them. This is a prophecy."<sup>1</sup>

There are several aspects of the above *Letter* that I should like to comment upon, and I will take them one at a time. In the first place, it is absolutely necessary that we transport ourselves in imagination to the scientific "atmosphere" of the early 'eighties, if we are to obtain a fair and objective appraisal of the Master's *Letter*. In this rather laborious manner we will abstain from falling into a double error: the error, on the one hand, of ascribing to Him special knowledge which He could very easily have obtained through access to current scientific periodicals; and the error, on the other hand, of failing to appreciate at its full value the scientific knowledge the Masters apparently did have on Their own account, and obtained by means other than "scientific"—knowledge which orthodox science has to some extent since caught up with and thus corroborated.

<sup>1</sup> *The Early Teachings of the Masters*, ed. by C. Jinarājādāsa, 1923, pp. 167-8.

Except for such instruments as the telescope and spectroscope, the very tools that were available to astronomers as late as the 'seventies and 'eighties were somewhat crude and elementary. Take Edison's tasimeter, for example, an instrument that seems to have created some interest in scientific circles at the time, though, like Columbus' trick with the egg, it now appears to us to be childishly simple. It consisted essentially of a cell of carbon-black sandwiched in between two sheets of platinum, each of which was in circuit with a source of electricity, such as a battery, and with an instrument to detect and measure an electric current, such as a galvanometer. When a change in the electrical conductivity of the carbon cell was produced, thus increasing or decreasing the current passing through, this change could be detected by the galvanometer.

It was found that this change in conductivity could be produced by a change in the pressure exerted on the carbon particles; and this change in pressure could in turn be effected in one of several ways. It could be produced manually and directly: by the pressure, for instance, of a screw acting on a diaphragm pressing on the carbon cell; or it could be produced indirectly: by the lengthening of a bar of metal, for instance, pressing against the diaphragm under the expansive influence of heat. In the first case, this tasimeter was merely an instrument for measuring extremely minute increments of pressure; in the latter case it became an instrument for the detection of infinitesimal increments of temperature—that is, an extremely sensitive electro-thermometer. It was hoped that this latter form would thus find a ready application in astronomical observation and discovery—in the measurement of stellar heat, for example; and Edison actually described an instrument for this purpose to members of the National Academy

of Sciences meeting in Washington in the spring of 1878, but apparently nothing very startling came of the suggestion.<sup>1</sup>

Yet his was probably the most sensitive instrument of its kind known at the time; so sensitive that it could detect the small amount of animal heat radiated from the hand held eight or ten inches away from it. But for the measurement of heat radiated by pin-points in space countless millions—not to say billions—of miles away, that was another matter.

So the first serious attempt to measure the radiant heat of stars was not made till about 1890, utilizing the radio-micrometer of C. V. Boys, an instrument designed on the principle of the thermocouple, and thus also a kind of electro-thermometer, but somewhat different in principle from Edison's tasimeter. But this later attempt also was not too successful. While satisfactory enough in detecting the heat reflected from the moon, "when pointed to the brightest stars no indications were obtained". Thus it appears that even at that late date (1890) it was thought that "the indications of heat from the stars obtained by previous observers must be spurious". It was actually not till more sensitive instruments were devised that in 1898 and 1900 reliable indications of heat from some of the planets and stars were received.<sup>2</sup>

So much for the achievements of science up to the time of the writing of the *Letter* referred to at the beginning of this article. It was a time far removed from the spectacular discoveries of our present day, with our radio and television, radar and other electronic developments.

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<sup>1</sup> *Scientific American*, June 22, 1878.

<sup>2</sup> H. H. Turner, art. "Photometry," *Encyclopedia Britannica*, 11th Ed.

Hertz did not announce his discovery of the electromagnetic waves which bear his name till 1877, and it is these waves which are the basis of modern radio engineering in all its forms; Marconi did not develop his practical system of propagating and detecting these Hertzian waves (wireless telegraphy) till some ten years later; and it was not till some forty years still later that the reception of these same Hertzian waves from outer space came to be detected, and it is this last-mentioned development that has a direct bearing on the Master's prophecy, as we shall see. As to the possibility of "hearing" a planet before it actually came into physical view, if the prophecy was given any kind of serious consideration it must have seemed—in view of the elementary knowledge of the times—a wild dream indeed. Even that redoubtable literary inventor, Jules Verne, who was at his prime during the era we are discussing, and who did dream up so many of our present-day inventions, seems to have stopped short of so impossible a thought. And even our modern Jules Verne—H. G. Wells—with the vastly greater scientific knowledge at his disposal, does not seem to have been able to project his powerful imagination towards this achievement that the Master refers to as one of the "things to come". So elementary in fact was the status of astronomical science in this respect that the *Encyclopedia Britannica*, 11th Edition (1910-11), was constrained to say that the only source of astronomical knowledge available to us at the time was physical sight and mathematical calculation based on the mutual attraction of celestial bodies. Now, physical sight and its appendages—the telescope, the telescopic camera, the spectroscope, the photometer, and so forth—are no doubt familiar to most readers; but the discovery of celestial bodies by means of mathematical calculation may not be so familiar, and it is tempting to give

it some consideration in the present instance, for "thereby hangs a tale".

Up to about the middle of the nineteenth century, there were only seven known planets in the solar system—Mercury, Venus, our Earth, Mars, Jupiter, Saturn and Uranus. Neptune was not discovered till 1846, although it had been seen since 1690 but wrongly taken for a fixed star. But about a quarter of a century before its actual discovery as a planetary body, astronomical tables of the motion of Jupiter, Saturn and Uranus began showing that the last-named planet was subject to an irregular form of motion that could not be satisfactorily accounted for by the mutual attraction of the then known members of the solar system. Various attempts to explain away this "apparent" discrepancy having failed, it then came to be seriously suggested in some quarters that the discrepancy was indeed real, and not due to errors of different kinds. It was then proposed that this discrepancy be rectified by the assumption of the existence of a hitherto unseen planet, whose mass and orbit of motion (combined with the known mass and orbits of the existing planets) would be such as to constrain the planet Uranus to move in the orbit disclosed by actual observation. The path where such an imaginary planet would necessarily travel was plotted, telescopic "traps" were set for it, and toward the end of September 1846 it was actually seen and identified, travelling in the very path that had been mathematically predicted for it! <sup>1</sup>

But history was apparently to repeat itself. Pluto, the ninth planet in our solar system, was discovered in February 1930 at the late Percival Lowell's private observatory at Flagstaff, Arizona, near the position predicted for it by that

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<sup>1</sup> Art. "Neptune," *ibid.*

astronomer, who believed that the observed motion of Uranus was not entirely satisfied by the discovered motion of Neptune, but made it necessary to postulate the existence of a trans-Neptunian planet. Here again, there were many who disbelieved in the theory, and who blamed the observed "perturbations" on inaccuracies in both theory and observation; when the planet, now called Pluto, was discovered, they credited this to a happy "accident," and not another vindication of a mathematical calculation.

Why does all this interest us? Well, it so happens that Neptune is also apparently given to "perturbations," and with the newly installed 200-inch telescope at Mount Palomar in California, and more accurate calculation, the diameter of Pluto has been found to be only about one-half of what was originally ascribed to it, and its mass only one-tenth of the previous estimate—a mass altogether too small, it is said, to account for Neptune's irregularities. As in the case of Uranus, it is now thought that another trans-Neptunian planet, if found, might account for the troublesome perturbations. Tackling the question from another angle, Dr. Karl Schutte of Munich, Germany, predicts the discovery of a trans-Plutonian planet from a study of comets and their orbits, at a distance of about 77 astronomical units; that is, just about twice as far away as Pluto is.<sup>1</sup> So the search for a missing planet is on again. Is there any possibility that it will be "heard" before it is seen, as the Master predicts? We shall come to a discussion of such a possibility in a moment.

Before we do so, let me point out that Neptune and Pluto are of interest to us for still another reason, recalling the reader's attention to the beginning of the Master's *Letter*, where He says:

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<sup>1</sup> *Science News Letter*, April 1, 1950.

“Not all of the intra-Mercurial planets, nor yet those in the orbit of Neptune are yet discovered, though they are strongly suspected.”

Now, this phrase “*in the orbit of Neptune*” is extremely curious. Just what can it mean? How can one planet be in the orbit of another planet? So far as astronomy knew at the time, each planet kept its own respectful distance from the sun, and had its own private orbit, undisturbed by the intrusion of any other planet. It thus made no sense whatever to speak of a planet or planets “in the orbit” of another planet. But that was before the discovery of Pluto. Now it has been found that Pluto has a very uncommon orbit altogether, entirely unlike any of its sister-planets. During part of its travel around the sun, it is farther from the sun than is Neptune; but for the remainder of its path it is nearer than Neptune. Moreover, its orbital plane is inclined some seventeen degrees to that of the ecliptic, and therefore shows an almost similar inclination to the orbit of Neptune, the latter travelling around the sun in almost the same plane as the earth.<sup>1</sup> It is only this inclination of the orbital plane of Pluto with respect to that of Neptune which prevents the two orbits from intersecting in space.<sup>2</sup> With Pluto now on one side of Neptune and now on another, and with an orbital plane that all but intersects that of Neptune, it could now with some reasonableness be said that Pluto is “in the orbit” of Neptune. Which leads us to an intriguing question: When the Master said, “We know that such [planets] exist and *where* they exist,” could He have had Pluto in mind, half a century before the official discovery of that planet?

*(To be concluded)*

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<sup>1</sup> The angle of inclination between Neptune's orbit and that of the earth is actually  $1\frac{3}{4}^{\circ}$  to be exact.

<sup>2</sup> Art. “Pluto,” *Enc. Brit.*, 15th Ed.

# A THEOSOPHICAL CHURCH

By SIDNEY RANSOM

**I**T is useful occasionally to recall our landmarks and to consider whether the direction of our travelling is what we really intend. A check-up on our position cannot but be useful. Creeds and statements of beliefs, essential as they are, must be in line with the Law of Growth, if we are to avoid stagnation. A continuous renewal is called for. If the universe itself, as we are now told, exists by a continuous creation, then we, the microcosm, can only grow by a perpetual renewing. The wording of creeds and dogmas may remain unchanged for centuries, but there must be an ever-deepening realization of the fundamental meaning behind those creeds. Though our deepest conviction can never be fully described, we are yet forced to use language as a means of indicating to another the trend of our thoughts and intentions. There is high justification for the continued use of traditional words, sanctified by the honourable purposes for which they have been used, and we must hesitate greatly before changing words. Such a venerable word, undoubtedly, is Theosophy; and for many people it peculiarly describes their aim and purpose in life. Our conception of that aim and purpose should not be static, however long the word remains as a landmark. As with all great words, Theosophy has suffered misunderstanding and mis-use by the ignorant. It has been freely used in connection with our Church, and it is surely remembered that the early leaders definitely used the phrase "Theosophical Church"; it was hoped that through this Church

a true interpretation of the ancient creeds and ceremonies might be given to the world, and a deep awakening of the spiritual life be made manifest. It was hoped that the mistake would not again be made of confusing Religion with religions. In a notable lecture he gave in 1925 on "The Revival of the Mysteries," Bishop Wedgwood said that "from the storehouse of wisdom garnered in the Theosophical Society the reforming movements must derive their inspiration and guidance, as has the Liberal Catholic Church". Our first Presiding Bishop, to whom we owe so much, added, "the work of preparing for the Mysteries has been going on within the Theosophical movement for some time past". If the intended purpose was to revive the Mysteries, it must mean that a pathway was offered along which we might safely travel and be admitted to those Mysteries. What a golden possibility is there—a Church whose priests and congregations had entered the Mysteries! A *Statement of Principles* issued on behalf of the General Episcopal Synod, dated 1938, may usefully be recalled. On page 5, it speaks of "how man can ultimately know God, whose Life he shares, by gradually unfolding the divine powers that lie latent in him. . . . This method of approach to divine Truth has often been called Theosophy since the third century A.D. It is identical with the ancient Para-Brahmavidya of the Hindu Upanishads. It finds complete justification, of course, in Scripture, and Theosophy has constantly appeared in the religious thought of both East and West, denoting not only mysticism but also an eclectic philosophy underlying religions. . . ." Then again, on page 12 of the same official *Statement*, we read: "The Liberal Catholic Church aims at being a Gnostic Church, in the sense of aiding its members to reach for themselves this certainty of knowledge—the true Gnosis."

Our present Presiding Bishop writing in 1928, in his capacity as Regionary Bishop, says very plainly under the heading of DOCTRINE: "Our message may be described as Catholic sacramentalism upon a basis of Theosophical mysticism, or as some would prefer to put it, occultism. It is necessary that we should be very well acquainted with the Theosophical basis and be able to express it in Christian terms, wherever Christian terms are available."

All this has been generally understood and accepted, but from time to time it is necessary to re-establish and confirm these original aims and intentions. New members, even new priests, may not have realized what is this special contribution which the unique Liberal Catholic Church has to offer (and, so far as I know, is not offered in the same clear way by any other Church).

This being so, it was a surprise, recently, to hear that a certain regular attender at our services had declared that "the Church would not progress until it had been cleared of all connection with Theosophy". What he meant by "progress," I do not know. If he meant larger congregations, handsome churches and popular preachers, then he was hoping to compete with the efforts already being made by so many sectarian groups. Did his idea of progress, however, mean spiritual growth, deeper realization, increased ability to carry out God's Will? I do not know, but such progress would not be obtained by removing our landmarks.

Again, I have heard it advanced that by retaining any suggestion of "occultism" in our Liturgy, or making reference to it in sermons, we keep the public away. The public prefers orthodoxy, we are told, and keeps away from anything "peculiar". Well, we have in fact made some such experiments, but these concessions have not actually resulted in larger congregations. There may be a good case for some deletions from earlier Liturgies, but not if the

deletions are intended to make the Liturgy more orthodox, or to accommodate the public. Were we finally to offer only what is already offered in many other Churches, we would be ceasing to fulfil our particular mission." There should be no scruple, in the widest and proper use of the word "Theosophy," but there is naturally a distinction between a knowledge of Theosophy and membership of that Society which very correctly uses the word to denote the Theosophical work of its members. Members of that Society would agree that Theosophy can be studied outside membership of any Society; nevertheless, it is not unreasonable to expect that every one genuinely interested in the L. C. C. would be at least sympathetic to the work of the Theosophical Society, if for no other reason than that of gratitude.

What do we primarily expect of our clergy? Not that they should necessarily have followed a theological course, such as is prescribed for professionals. It is quite interesting that information should be available on such subjects as Church architecture and Church law (and lore), ornaments, the theories held by ancient theologians, the history of the Popes, and so on. But such knowledge is secondary to our purpose. There could be a thoroughly worth-while priest in our Church without any of these adornments. What is expected is that priests are chosen because of their fitness to be channels of the Lord's blessing; that they should be men who encourage, awaken, inspire. Among the beautiful titles given to Our Lord is that He is "the Great Enabler," and His priests are invited to help in the enabling work, which the world so sadly needs. Remembering gratefully our landmarks it may be boldly stated that no priest can be expected to do efficient work in the L. C. C. who has not carefully studied *The Science of the Sacraments*, *The Christian Creed*, and *Esoteric Christianity*. Until we are granted further revelation, these 3 books are fundamental;

they are certainly not yet out of date. A longer list could, of course, be given (and our Presiding Bishop has prepared such a list), covering parochial and other aspects of a life of service. Then, the carefully chosen Collects and Readings present a perfect year's course of discipline, and they call for a prayerful study and the exercise of a humble imagination. So carefully have these Readings been chosen, that every line is full of meaning, yet so easy to miss in a casual reading. If the L. C. C. stands as a testimony to the existence of esoteric and occult realities (and may I also say "Theosophic" realities) behind the forms of religion, then we should welcome the possibility of achieving that knowledge, nay, be certain that the knowledge will come to any devout worshipper who faithfully disciplines himself, following the well-tested rules and methods to be found recorded in many a Theosophical book.

If then, as some do ask why, our Church has not yet blossomed as much as we had hoped, my own answer would be because the Church has not continued to be sufficiently Theosophical. I know of no other word that so completely expresses my meaning. We may not look for the kind of results that the world seeks, but we may well ask ourselves whether we are succeeding in feeding those sheep of His, however few in number who have been attracted to this Church. "Merely generalities," a friendly critic may say. Very well, here are a few particulars (and readers can easily think of others).

1. Are we helping in any organized way to train ourselves and others (particularly ourselves)?

2. Is our individual knowledge of Theosophy, Occultism and Mysticism growing?

3. Are we endeavouring to understand sympathetically the inner experiences as recorded by some of the great saints and seers?

4. Are we beginning to be able to testify to the validity of our services in terms of our own personal experience ?

5. Are we happy in the thought that our beautiful Liturgy, though the very best so far, is yet relative and thus amenable to changes as deeper understanding of God's Will is revealed to us ?

5. Are we individually making every reasonable effort to promote the work of the Church, not only by attending Services, but by offering our particular talents to the work ?

If life implies growth, and an ever-nearness to the Light, then it would seem natural that the whole technique and form of our services may one day be entirely different from what we are accustomed to. Instead of praying and imploring, for example, is it not possible that as our stature increases, we may be entrusted to invoke the course of the service ; that we will in those days have Temples of Invocation, where acts of magic will be consciously performed in the service of mankind ? But to reach such a step implies training, discipline, selflessness. Before great changes take place, there must have been a series of smaller changes. Our landmarks will ever remain, for they are of the nature of Eternity, but as we grow there must be corresponding adjustments in our presentation.

Our Liturgy, *e.g.*, might well come up for consideration by the Episcopalean Synod, say, once in every three years, and every member of the Church should be encouraged to send his suggestions to his priest or Bishop ; and due consideration should be given to such suggestions. To conclude : Are we a Theosophical Church ? Are we, indeed, intended to be such ? It is because I feel there are some who would reply " No " that I have written this article.

SIDNEY RANSOM

# THE I AM MOVEMENT

By C. JINARĀJADĀSA

MANY people have written to me concerning the I Am movement and its claims to represent various Masters, particularly the Adept who is known under the name which He used during the time of the French Revolution, Comte de St. Germain. I have read a certain amount of the literature, and we have in the Adyar Library several of the volumes published by this movement. The best and most dispassionate statement concerning the movement is that by Professor Charles S. Braden, Professor of the History and Literature of Religions in Northwestern University, in his book *These Also Believe*. As the title of his book implies, Professor Braden is anxious to know what are the beliefs of the various organizations which he lists, and he does not show the slightest animosity against any of them. For instance, he describes fully the movement of "Father Divine," who speaks in the name of God and some of whose followers claim that he is God. Also, there is a description of "Jehovah's Witnesses" as also of the Theosophical movement and the Liberal Catholic Church, as well as the I Am movement.

Wherever possible, Professor Braden has tried to interview leaders in these various movements, and Mr. James S. Perkins, General Secretary of the American Section, gave him personally all the information that Professor Braden required about the Society. His reports of the Theosophical

movement and of the Liberal Catholic Church are eminently fair-minded, though there may be a slight error here and there.

One striking fact is that when he tried to get an interview from Mrs. Edna Ballard, who now leads the I Am movement, he never succeeded. The following is what Professor Braden reports about this movement, and what he says is purely factual, as he gathered his material not from those who attacked the movement, but from the literature published by the movement itself:

*Condensed from Prof. Braden's Report<sup>1</sup>*

The I Am movement was started in 1930 near Mt. Shasta in California by Mr. Guy Ballard, a mining engineer. He evidently knew of the existence of the Masters as taught in Theosophy. One day on Mt. Shasta a mystic experience happened to him, in which he was handed a "cup of life" by a mysterious but ordinary-looking young man who later transformed himself into the majestic figure of the Ascended Master Saint Germain in white jewelled robes, who gave him certain teachings on the laws of the universe and showed him a number of previous incarnations in which Guy Ballard, his wife "Lotus," and his son figured prominently. Guy Ballard returned to the mountain on several occasions between August and December 1930, and experience after experience came to him, in which he met the Master Saint Germain and was enabled either out of the body or by "projected consciousness" to see many previous incarnations, the interior of a mountain opened to reveal mystic splendours and assemblies of Ascended Masters to whom he was introduced, and for hours he watched a cosmic screen on which were depicted lost continents and civilizations, as well as pictures of the future.

The story of the visions is set out in a book, *Unveiled Mysteries*, published by the St. Germain Press, Chicago, in 1934

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<sup>1</sup> Miss Katherine Beechey, one of my helpers, has made this summary from Professor Braden's article.

when Mr. and Mrs. Ballard adopted the *nom de plume* of Godfré Ray King. This book became the principal textbook of the movement and achieved a remarkable circulation, being accepted as true by hundreds of thousands of American citizens of all classes. Within ten years, after a somewhat slow beginning, the movement had swept the entire country and was claiming more than a million followers.

The prime movers in the movement are Guy Ballard, his wife Edna and their son Donald. They seem to have been quite obscure people and nothing much is known about them. Guy Ballard was born on a farm in Kansas on July 28, 1878; it appears that he had been a medium for thirty years before the movement was launched. He was engaged in mining ventures, though apparently without any formal training as an engineer. In 1929 he was indicted on a charge of "obtaining money and goods by means of the confidence game," but though a warrant was issued for his arrest he was not apprehended. It was one of his obsessions that one day he would find gold. His movements during the ten years prior to 1929 are somewhat obscure. In 1916 he married Edna Wheeler, a professional harpist, and their son was born in 1918. She was particularly interested in all forms of occultism and had worked in a bookshop in Chicago called the "Philosopher's Nook" managed by her sister, and had published a magazine *American Occultist*, and another, *The Diamond*. The whole background of the two was thus a fitting setting for such a movement as I Am.

The beginnings of the movement are hard to trace. Edna Ballard held secret meetings in Chicago in 1930 at the time when Guy Ballard was having his mystic experiences in California, and with the knowledge of them messages began to come through Mrs. Ballard, her husband (on his return to Chicago), and their son, who all became the Accredited Messengers of the Ascended Masters. At first Saint Germain, then Jesus, and later an increasing number of Ascended Masters spoke to the world. The first regular 10-day class was held in the Ballard home in Chicago in 1934 with ten students present, all pledged to secrecy. From there it spread to other cities, the classes increased in size and the movement began to "take". It drew particularly two classes of persons,

those already believers in the occult, and "patriotic" persons, for a strong emphasis was placed on the welfare and prosperity of America. The Ballards were tireless workers, speaking, attending meetings, giving radio talks, publishing books and so on. The biggest success came in Los Angeles (though also later the severest opposition) where huge crowds necessitated the taking of the large Shrine auditorium seating 6,000. At the peak of its popularity in 1938 the daily receipts from the sale of books, etc., and from "love gifts" was estimated at \$1,000 a day. The humble living and simple meetings gradually changed into a regime of luxury cars and expensive hotels and meetings which were highly colourful and dramatic with complicated rituals that focussed attention on the pictures of the Masters Saint Germain and Jesus, the huge symbolic Chart of Life, and above all on the Accredited Messengers.

The Ballards were for a long time accepted as bona fide messengers and there was a spirit of utmost harmony within the group, but with power and riches Mrs. Ballard particularly changed, becoming hard and domineering. Dissension arose among local committees, notably in Los Angeles, and the chairman was summarily dismissed; the same thing occurred elsewhere.

Sometime in 1939 a sudden change of policy was adopted which banned all public classes, the reason apparently being the growing criticism of the movement in the press and a revival of the accusations of fraud against Mr. Ballard. There came also a distinction within the groups themselves in the form of the One Hundred Percenters—those who were committed 100 per cent to the I Am teachings. For them it was necessary to follow no other teachings and to abstain from meat, onion and garlic, tobacco, liquor, narcotics, card-playing and all sex activities. Only One Hundred Percenters could hope to reach the stage when an ascension of the purified human body could be made. In the groups questions were not encouraged, and it was "absolutely imperative" that there be no discussion and no disclosure of what takes place in the group.

At the end of 1939 came a crisis with the illness and death of Guy Ballard and the cremation of his body. Although Edna Ballard announced to the 17-day class that was running

that "Our Blessed Daddy Ballard made his Ascension last night" and that he was now an Ascended Master, the question arose: Why was his body cremated if he had ascended? It was then that the disintegration of the movement began, and it has suffered enormous losses since, though Edna Ballard carried on as before and messages continued to come through, some of them now dictated by the Ascended Master Daddy Ballard. His portrait was shown with those of Saint Germain and Jesus, and "calls" were made to him as to the other Ascended Masters.

But in July 1940 investigations that had been going on for some months led to an indictment by a Federal Grand Jury of the Ballards, together with a score of their prominent leaders, on eighteen counts for obtaining money from the public by fraud. The case was dismissed on September 8, 1941, but the long-drawn-out trial and wide publicity badly discredited the movement. The charges were renewed and a fresh trial, begun on December 2, 1941, lasted 32 days, with adverse publicity as before. The result was the conviction of Mrs. Ballard and her son. Mrs. Ballard appealed and the judgment was reversed; the Government again appealed and the original conviction was sustained. The case went to the Supreme Court and a decision was made in late 1946 voiding the indictment because of illegal drawing of the Grand Jury. Mrs. Ballard was placed on probation for a year subject to very rigid restrictions that she cease operating directly or indirectly the I Am Movement, and the use of the U.S. mails was denied to her and to the St. Germain Press. The trial with its publicity wrought havoc among the members, and the movement began rapidly to fall apart. The Los Angeles headquarters was closed and Mrs. Ballard and her son left the city. The subsequent operations of the movement are difficult to follow. The headquarters is now in Chicago, with Mr. and Mrs. Potter as the present leaders there. Some phases of the headquarters' activities have been moved to Santa Fe, New Mexico, and some of the publishing and literature distribution is done from there. The *Voice of I Am* appears as a monthly and another publication, the *I Am Ascended Master Youth*, is published bi-monthly by "Miracles, Inc.," Denver, Colorado, evidently edited by Mrs. Ballard. She still maintains remarkable vigour but travels less than formerly, spending most

of her time in Chicago. Apparently closed classes are still conducted, but she alone now receives messages from the Ascended Masters, and those from her Ascended Master husband are less frequent. She seems now to be less dictatorial in her control and allows a reasonable degree of freedom in the movement. There are no statistics of membership. Only the number of One Hundred Percenters is known, and in Chicago this is as large as ever. In 1948 a 12-storey downtown building was purchased, one-third of which is used for carrying on their many activities. More literature is being circulated in Chicago than ever, with reading-rooms open to the public. A recent tendency is an expanding Youth movement with annual summer conferences given up to daily sessions of "decrees," messages from the Ascended Masters, recreation and dramatizations of episodes from their textbooks, as well as occasional question-and-answer meetings taken by Mrs. Ballard.

It is impossible to give a systematic presentation of the theological ideas of the I Am teaching, for as one reads their literature one quickly becomes lost in a maze of what are to the uninitiated at least meaningless terms, with words piled on words often used in meanings other than the accepted ones, as the Ascended Masters give their messages to the world. Nor is there inner consistency. *Unveiled Mysteries*, the original text, and the first revelation to Guy Ballard, contains no single reference to the I Am. And only half a dozen Ascended Masters appear there out of a score and more that have since been disclosed. The I Am is taken from the *Book of Exodus* when God said to Moses, "I am that I am". As at present used I Am is quite impersonal, and usually spoken of as It. Yet to It are assigned such attributes as love, wisdom, will, purpose, etc. There is a Supreme Source, an ultimate reality, of which the I Am, or "the Mighty I Am Presence" as it is usually called, is an individualized expression. There are also hosts of cosmic beings, and of Ascended Masters, the Great White Brotherhood, and so on, to whom one may turn for help and through whom the vast resources of cosmic power may be made available to mankind. An Ascended Master is a living tangible being of great wisdom, power and love, who operates freely throughout the whole universe. He has by his own effort generated within

himself enough power and love to break all the bonds of human limitation and is thus independent of time and space and able to manifest in any or many bodies or shapes at will. The two that stand out prominently in the movement, and whose pictures are displayed in its sanctuaries, are Saint Germain and Jesus, and with them later the portrait of Guy Ballard. Saint Germain is the principal figure, more often invoked and heard, we are told, than any other. He was Samuel of the Old Testament, St. Alban, and Lord Francis Bacon (who wrote Shakespeare's plays). Jesus has become more prominent as the movement developed. (A distinction is made between Jesus and "the Christ".)

The function of the Ascended Masters is to help mankind but they can only help man if he makes the "call". The great good sought is to make the ascension and be released from the round of births and deaths. The principal means to attain is by the help of the Ascended Masters, which is made through the "decree" or "call," which can be used for personal, social or group ends. This decree is the I Am counterpart of prayer, but its spirit is not supplication but command. But as there are powerful constructive forces in the universe, so there are powerful, destructive ones, which are attempting to destroy America and do evil to the individual. Evil entities exist and must be destroyed. One of the most spectacular aspects of the I Am movement is its "protection," especially during the war, of America by the constant decrees of the followers. The Ballards seem to have a passion for America, which country is the special concern of Saint Germain, who works to purify and direct it so that it may become a spiritual chalice for the whole world.

The I Am movement is exceedingly conservative in its views. It is violently opposed to strikes, labour agitation, communism or anything that threatens the *status quo*. It was antagonistic to the New Deal and had a profound distrust of Roosevelt.

A notable feature of the I Am movement is "precipitation". Guy Ballard would put out his cup and it would be filled, he stretched out his hand and a cake or a gold piece appeared in it. The followers of the movement make a good deal of

"affirmations," and here the teaching runs very close to New Thought. Mrs. Ballard asserts that whatever a man puts his attention upon he compels to come into his world, and so a man can command health, prosperity and happiness through the I Am activities. Undoubtedly part of the appeal lies there, for there are many unhappy, troubled, poor, sick people who want these things desperately. Adoration to the Mighty I Am Presence is urged, but the Bible is little used and seldom quoted, nor is much said about the churches. Jesus exhorts the groups to "put aside everything they have ever studied". The general attitude to other movements is that in the I Am movement is to be found the fulfilment of them all.

As for the moral teaching, Mrs. Ballard once declared that their ideal for the student body was that "it should be the finest, cleanest, most decent, refined, fearless and well-behaved group on earth" progressing constantly through their calls to the Mighty I Am Presence. This is not the whole of course, but it covers a good deal of ground if taken in a broad sense. There is a distinct emphasis on celibacy, even in married life.

The movement goes on, changed somewhat and changing. It is questioned whether it will hold together when Mrs. Ballard dies and makes her Ascension. There is the possibility that Donald Ballard may carry on; on the other hand it may break up into smaller groups each going its own way under a regional leader. At any rate there is all the material of a cult, an extensive literature of messages from the Ascended Masters which are taken as authoritative direct revelation, there are the magazines, and there are the pictures of the two Masters most directly concerned, a ritual and much other cult paraphernalia; and it is not impossible that the Ascended Masters may find a channel for continued communication. But it may well be doubted whether the movement will ever again attain the success of the middle and late nineteen-thirties.

K. A. B.

It is impossible for anyone either to endorse or to deny the claims of any individual as to his being in touch with any Master or Adept. Often many have asked me what

I have to say concerning Mrs. Alice Evans Bailey's pronouncements signed "The Tibetan". All I can say is that for a presumed Adept, the writer is very long-winded. In the communications purported by the I Am movement to be from various so-called Adepts, the following names are included :

*Ascended Masters:* Saint Germain; Jesus; Sunat Kumara; Lord Maitreya; Maha Chohan; Surya; Silent Watcher; Serius; Serapis Bey; Kuthumi; Morya El; Hilarion; Tall Master from Venus; Chara Ara; Chanera; Chananda; Lanto; Amen Bey; Polaris; Eriel; Hercules; Cuzco; Helios; Astrea; Ray-O-Light; Oromasis; Cyclopei; K-17; Pelleur; The Great Tenor; Saint Divine; Mary the Mother of Jesus; Quan Yin; Venus; Diana; Queen of Light; The Lady Masters Nada, Leto and Meta; The God of Light; The God of Meru; The God of Himalaya; The God of Tabor; The God of the Swiss Alps; The God of Gold; Gods of the Mountains; The Goddesses of Light, Liberty, Purity, Mercy, Justice, Harmony, Music, Peace; The All-Seeing Eye; Mighty I Am Presence; Great Divine Director; Great Central Sun; Mighty Victory; Cosmic Flame of Cosmic Victory; The Great Cosmic Light; The Great Cosmic Beings; The Seven Kumaras; The Seven Mighty Chohans; Elohim of Peace; The Great White Brotherhood; The Brotherhood of the Royal Teton; The Brotherhood of Mt. Shasta; Angel Deva of the Jade Temple; Archangel Michael.

C. JINARĀJADĀSA

# THOUGHTS ON DEATH

By A. C. BENHAM<sup>1</sup>

**A**LMIGHTY God, in whose Light do live the souls of them that depart hence after they are delivered from the burden of the flesh, may we realize here and now a full and abiding conviction that life is eternal.

May we realize the consoling fact that what we call death is really birth.

Let us not by tears and lamentations hold this friend near to earth; the Spirit remains with the Absolute Spirit of which it has always remained a part.

May all shadows vanish from the valley of death, and may it become for us a pathway glowing with the glory of Eternal Day. Amen.

“When a man freeth himself from the bonds of the desires of his heart, and findeth satisfaction in the Real Self within himself—such a one has attained spiritual consciousness.

“His mind is disturbed neither by adversity nor prosperity; accepting both, he is tied to neither. Such a man meets the changes and events of life, be they favourable or unfavourable, with equanimity—likes and dislikes being foreign to him, he is no longer bound by attachments or things.

“Each goeth to that which he worshipping, according to his degree of spiritual comprehension. Those who worship gods, or angels, go to dwell with personal gods or angels, those

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<sup>1</sup> Mr. Benham died in December 1949, and this article was found among his papers by his daughter, Mrs. Evelyn B. Bull.

who worship ancestors, go to dwell with ancestors. Those who worship spirits, go to the land of spirits. And those who worship Me, in My Essence, come to dwell with Me in My Essence.”<sup>1</sup>

Let us not, my friends, look upon death with hearts wrung by anguish, with eyes blinded by tears. Let us rather view death as a friend, who sets free the soul from the heaviest of its chains, who opens the door to a wider freedom.

Death is but the passing of a soul from the prison-house of a dense physical body into the greater freedom of an ethereal body.

Death is the greatest of earth's illusions, there is no death, only continuous changes in life. To us who are living here, this life seems the real; but when the hand of death has smitten down our physical bodies, as it has already that of our friend, we too shall know that we are freer, happier, lighter, and more powerful for good without that physical form than with it.

Let us draw nearer to that Eternal Life of which we are a part, and on which the whole visible and invisible universe depends, yet from which we separate ourselves when we live only for self and things of the earth which perish.

Brought by the Angel of Death face to face with those things which change not, though all things else change, let us learn to read the mystery aright, and to know that what we call death is but the entrance to another sphere in which the true man lives a stronger and better life than ever before.

The particular use of death is that it gives us a period for the assimilation of our earth experiences. It is a harvest time of the soul, a period in which experiences can

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<sup>1</sup> From *Bhagavad Gītā*, possibly the oldest of all Bibles, and the one that Emerson preferred.

be wrought into greater faculty and a wider range of power. When this building of experience into faculty and this transmuting of thought and feeling into character are completed, then the Ego is ready to return into incarnation in order to gather more and more experiences.

The purpose of life is to evolve perfect human beings. We are apt to consider the Golden Stairs in a materialistic way, but in the spiritual sense they are composed of "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science depicts—these are the Golden Stairs up the steps of which the learner may climb to the Temple of Divine Wisdom".

The same simile, the same solid foundation, can be used to construct a bridge that will carry us safely to the other shore.

We must comprehend life if we are to comprehend death, and realize with the Chinese philosopher that "birth is not the beginning of life nor is death the end".

If we let our life be covered with the veil of unknowing, then the same veil will inevitably cover our sight after death, but if a man fills his consciousness with the light of understanding, then that light will not fail him at the hour of death.

Death then loses all its horror—the horror caused by darkness—for the light always brightens the path, and when we walk by that light, the light of understanding, we shall not find darkness either in life now, or life hereafter.

We should not hesitate to study and gain knowledge that the mind can assimilate and indefinitely retain, for

the mind goes on for ever and it is only by our striving and persistent effort during each earth-span that we can advance toward the goal of perfection. The world beyond the grave exists under the same natural laws as this which we know, and has been explored and examined with scientific accuracy.

The truth is that the day of blind belief is past ; the era of scientific knowledge is with us, and the problems which in earlier days were left entirely to religion are now revealed by this scientific knowledge. The first thing that we learn is that death is not the end of life but is only a step from one stage to another.

Try to comprehend the unity of all ; there is one God and all are one in Him. If we can bring home to ourselves the unity of that eternal love, we shall realize that whether we live or die we are the Lord's, and that in Him we live and move and have our being. The more we know, the more fully we can trust, and the more we *know*, the better we understand how much more there is to know. This gives a very small insight into the mind of our friend, some of his own deductions mingled with others.

Let us put into practice the thought expressed by Tennyson :

“ Ring out the grief that saps the mind,  
For those that here we see no more ;  
Ring out the feud of rich and poor,  
Ring in redress for all mankind.  
  
Ring out false pride in place and blood,  
The civic slander and the spite ;  
Ring in the love of truth and right,  
Ring in the common love of good.  
  
Ring in the valiant man and free,  
The larger heart, the kindlier hand,  
Ring out the darkness of the land,  
Ring in the Christ that is to be.”

Then we may come in time to accept the thought of Sir Edwin Arnold :

“ Never the Spirit was born !  
The Spirit shall cease to be never !  
Never the time it was not,  
End and beginning are dreams.  
Birthless and deathless remains  
The Spirit for ever ;  
Death hath not touched it at all,  
Dead though the house of it seems ! ”

Let us pray: O Father of Light, in whom is no darkness at all, we thank Thee that in Thy loving providence Thou hast drawn our brother from the unreal towards the Real, from the darkness of earth into Thy glorious Light, through the gates of death into a Splendour beyond our comprehension.

Our loving thought shall follow and surround him ; oh, take Thou this our gift of thought, imperfect though it be, and touch it with the eternal fire of Thy Love, so that it may become for him a Guardian Angel to help him on his upward way.

Thus through Thy loving-kindness may we in deep humility and reverence become fellow-workers with Thy boundless power, and may our weakness be supported by Thine infinite strength ; that we, with this our brother, may in due time attain unto the wisdom of the Spirit, who with the Father and the Son liveth and reigneth, God throughout all ages of ages. Amen.

A. C. BENHAM

## REVIEWS

*A Theosophist Looks at the World*, by N. Sri Ram, T.P.H., Adyar, pp. 218, price Rs. 4-0-0.

Mr. N. Sri Ram, with a depth of wisdom and clarity of insight, presents to the reader the great problems of the world bathed in the light of a simple and yet profound Theosophy. The student will be charmed by the ease with which intricate Theosophical teachings, usually presented in technical terms, are unfolded and related to the various problems, in the language of everyday use. The book is based on a number of lecture transcriptions and magazine articles, and gives those who are not yet acquainted with the author's eloquent and inspiring lectures, an opportunity of contacting his unique presentation of Theosophical teachings. This is a book to be highly recommended not only to the student, but to all those who are interested in the problems of today, and who seek illumination on their solution. D. G.

*Buddhism*, by Christmas Humphreys, Penguin Books, pp. 256, price 1s. 6d.

This book on *Buddhism* comes as a welcome addition to the world

of Buddhist literature in original and translations. Mr. Humphreys is the President of the Buddhist Society of London which he helped to found in 1924. His wide study and travels in the East endow him with an authority on Buddhism which makes his present work all the more valuable for all scholars and students. In it we find an epitome of history, biography and philosophy pertaining to the origin, development and ramification of Buddhistic thought throughout the world.

In his Preface the author gives an indication of the fact, which many of us lose sight of in our interpretation of the Gospel of the Buddha, that Buddhism as it is practised today is a family of religions and philosophies. In the Introduction that follows, Mr. Humphreys ably sums up the salient features of the religion from its origin up to the time when, on account of its wide tolerance and catholicity, it assumed its present form in the many countries where it spread. Whatever may be the form, its cardinal teachings, namely Anicca (change), Anatta (separative ego), Sunyata (plenum-void) stand out boldly on the background of

the intrinsic purity of mind's essence. Though Nirvana (coalescing of consciousness into Tathata or Be-ness) is indicated as the human goal, it propounds the theory of a process of becoming which admits of no conceivable end.

The chief forms of Buddhism, the Hinayana and Mahayana, and their chief characteristics are described with lucidity and precision. The ethical part of the Buddha's teachings, the Four Noble Truths, the Noble Eightfold Path and the Five Precepts with which, we are told, the Great One was chiefly concerned, and its practical philosophy, namely, sorrow, its cause and remedy as embodied in the tenets of the Theravada or Hinayana school, are dealt with in terse, incisive language.

The Mahayana or Northern Buddhism with its expanding Bodhisattva ideal, and its offshoots, the Tibetan, Chinese and Japanese forms, are also portrayed with insight and wealth of detail. The Tantric borrowings of Tibetan Buddhism and its admixture of superstition and priestcraft, the influence of the old schools which gradually moulded the body of teachings taken to China and produced a unique blend of Indian and Chinese philosophies, the "dynamic intensity" of the Japanese school (Zen), are all vividly described. One notable characteristic of the Maha-

yana is that it grows and is still growing. Based on what is called the Buddha principle which exists for ever, its evolution does not depend entirely on one personality. It includes within it the Hinayana which it calls superficial, since obviously the latter cannot fully satisfy the need of an expanding intellect. It seeks to comprehend the principles of Absolute Reality, the world of duality, the nature of Avidya, the Trikaya, Buddhology, *i.e.*, supreme wisdom, and finally Nirvana.

About the evolution of Buddhism in Japan (the Kegon philosophy of Jijimuge) it is said that "the unimpeded inter-diffusion of Absolute Reality and each individual thing is the last word in human thought".

The independent and unique development of Buddhist art in China and Japan is also touched upon. The inclusion in the book of the "Fundamental Buddhist Beliefs" of Col. Olcott, and the "Twelve Principles of Buddhism" by the author, help to clarify the main points to be grasped by the lay reader. The Buddha Dhamma points the Middle Way to Salvation. The increasing interest in its teachings both in the East and in the West will no doubt attract many to the study of this volume, which makes informing and refreshing reading. N. R. S.

*A Study of the Bhāgavata Purāna*, or Esoteric Hinduism, by Purnendu Narayan Sinha, T.P.H., Adyar, second edition, price Rs. 12.

This is a very fine summary, in some 700 pages, of one of the greatest of all the Purānas and its 18,000 shlokas. The author has attempted to reproduce the text in its essential features, omitting unimportant details, poetical descriptions, prayers and adorations—some of them most beautiful and sublime, and has also omitted the introduction by Suta and his conclusion.

His own observations are most helpful and are clearly separated from the text by brackets. By diagramming genealogies he renders a service to the student. His descriptive illustrations enable us more clearly to understand the words of the text.

The lover of the Scripture will find the stories told so simply a source of joy. The student of the esoteric side of Hinduism will discover new interpretations to clarify his thought. The author himself was greatly helped by the commentary of Sridhara-Svamin to the understanding he puts forth.

Especially useful is the correlation of the Tenth Skandha with the rapturous outpouring of mystics of every age. This Skandha is much misunderstood by the critic who would see even in the Songs of

Solomon, a mere rhapsody of human passion, when in fact it is the ecstasy of the soul for the Divine.

A. S. D.

*The Two Worlds*, by S. N. Agarwal, Hind Kitabs Ltd., Bombay, pp. 173, price Rs. 5-8-0.

Principal Agarwal enjoyed his world tour and has re-lived his experiences when writing this book. His tour, which occupied some months in 1949, was made for the purpose of studying western educational methods and to spread the knowledge of Gandhi's teachings. The fifteen countries visited included Japan, the U. S. A., England, Austria, Germany, Italy and Greece. Mr. Agarwal was fortunate in meeting many interesting personalities such as His Holiness the Pope, Professor Einstein, and Dr. Frank Buchman.

What he saw and heard interested him deeply and he returned to India provided with many new ideas, but more than ever convinced that each country should develop its own institutions according to its own indigenous culture.

Mr. Agarwal found that there are at present two worlds divided by ideologies. He has little faith in the United Nations and feels that there is not much to choose between Communism and Capitalism.

The impression that one gets from reading this book is that the world is really much the same everywhere. Personal and economic problems face all men and every nation. To Principal Agarwal the only way to lasting peace lies in the Gandhian ideals of universalism and non-violence.

E. W. P.

*Healing by Water*, by T. Hartley-Hennessy, A.R.C.A., C. W. Daniel Co. Ltd., pp. 262, price 21/-

"Drinking Sunlight" is the alternative title and the theme of the book, which is dedicated to "the tired mothers . . . who toil on when Health has gone; and to the many sufferers for whom the medical profession can do no more". The work deals with hydro-*pathy* or water-cure, which has existed all over the world from ancient times. In modern times, says the author, as a method of healing, hydro-*pathy* has become a failure because of the rejection of the fundamental principle upon which it is founded, namely, *sun-drenched surface water* and not deep water should be used in the cure, for only the former has locked up within it sunlight having restorative elements like oxygen and atomic and magnetic properties.

The author quotes supporting evidence from the Bible and works of many philosophers, physicians,

poets and priests; and describes how this science of healing prevailed in ancient Egypt, Greece, Rome, Japan and India.

In the author's view dread diseases like arthritis and cancer can be cured by hydro-*pathy*; and methods of treatment are outlined in the book. "All man has to do to restore his diseased and painful bones to health and vigour is to consider the wonders of God and drink of the sun-drenched water (rain water), the water that He provided for all creation." In the face of the rapid movement of modern medical science with its concentrated drugs and vitamin tablets it will need a good deal of *faith* to adopt sunlight water-cure. But, as the author says, Truth, unlike the fashions of men, never changes.

From the point of view of occult science, "just as the sun floods his system with light and heat, so does he perpetually pour out into it another force as yet unsuspected by modern science—a force to which has been given the name 'vitality,' which is one of the most important factors in the attainment and preservation of perfect health—a factor for the absence of which nothing else can entirely compensate". Does sun-drenched water supply this factor also?

M. S.

# SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JUNE 1951

## OFFICIAL NOTICE

I hereby appoint Captain Carl F. Stillman, U. S. N., Navy Number 3923, Box 1, F.P.O. San Francisco, California, U.S.A., to be Presidential Agent for Japan.

C. JINARĀJADĀSA,  
*President*

*8th May 1951*

## THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary*

*Adyar*

On White Lotus Day a number of members assembled at 8 a.m. in the familiar and beautiful setting of our Headquarters Hall. The statues of Mme. Blavatsky and Col. Olcott in the alcove, beautifully illuminated by daylight lamps, were surrounded by living plants. Roses, jasmine, pink lotuses and white water-lilies were placed on the pedestal below.

Mr. C. D. Shores presided in the absence of the President and Vice-President. After the Prayers of the Religions Mr. Shores read a greeting from Miss Hunt, General

Secretary of New Zealand, where the President is now touring. Dr. Srinivasa Murti read from the *Bhagavad Gītā* in Sanskrit and English, and Mrs. Geraldine Culwick from *The Light of Asia*. Mr. Shores then gave a brief but beautiful address on "H.P.B.". He spoke of the symbolism of the white lotus, saying that the lotus is a symbol of truth which is in the universe and which should be growing in each one of us. He related incidents in the life of Mme. Blavatsky and spoke of her great capacity in addition to her occult gifts—she was musical, could paint and write, and she was a brilliant

conversationalist. Her whole life was sacrificed to the work of the Great Ones and the service of the world. It is for us to follow in her footsteps.

After the meeting, those present offered flowers in memory of H.P.B. and her co-workers throughout the world who have passed over.

In the afternoon coins were distributed to poor people from the villages near Adyar.

#### *New Zealand*

The Annual Convention was held in December 1950 simultaneously with the 75th International Convention, with Mr. G. Hodson presiding in the place of the General Secretary who was at Adyar. Despite a transport strike some 30 members from other places were able to reach Auckland.

The President, Mr. Jinarājādāsa, has been visiting New Zealand during April and May, where his lectures have been much appreciated and well attended. He left on May 24 for Australia.

#### *England*

The Annual Convention of this Section was held at the National Headquarters in London at Whitsuntide, from May 11th to 14th. About 400 members gathered together under the chairmanship of

the newly elected General Secretary, Mr. C. R. Groves, and a number of very interesting and helpful meetings were held. In his closing remarks Mr. Groves said that the idea which had emerged from the Convention was the need for free, joyous and spontaneous living. A number of overseas members were present at the Convention, including Miss Helen Zahara (Recording Secretary of the Theosophical Society), Mr. Norman Pearson (former National Vice-President of the American Section) and Mrs. Pearson, Mr. Otto Viking (Denmark) and Miss Ann Kerr (U.S.A.). The Convention was a very successful and happy occasion.

#### *Finland*

1950 was for Finland a year of steady work along well-established lines. Membership rose by 25 to 721, and all the 23 Lodges met regularly for study and discussion in addition to the usual public work of the Section. In Helsinki the activities of three lively youthful groups have been a feature of the work, one of children aged 4—11 years, another of teen-agers and the third, older. Three enterprising Lodges on the west coast joined forces in a short and successful Summer School held in a member's house. The Section magazine is doing very

well and evidently appeals to a public beyond the Society since it has about 800 more subscribers than there are members in the Section.

The Annual Convention of the Finnish Section was held at Easter. It was opened by Dr. Jussi Angervo after which members had the pleasure of hearing from Mrs. Magda Aspelin a first-hand account of the Double-Diamond Jubilee Convention at Adyar. At another meeting a guest speaker from Germany, Mr. M. Alexander, described the reconstruction of the work of the Society in that country. One day was set aside as a Youth Day, when the ceremony of the Lotus Circle was beautifully performed. Every meeting was well attended by members both from the city and the country, and for the public lecture all the 280 seats in the hall were occupied.

#### *Central America*

This Section is going through a rather difficult time and has had to report a somewhat diminished membership for 1950. Efforts are, however, being made to revive three Lodges which have become inactive, and the General Secretary, Señora Amalia de Sotela, hopes to be able to report an improvement in the situation before long.

#### *Norway*

The Norwegian Section reports a successful winter season with steadily increasing public interest and a number of new members, most of them young.

The outstanding event was the inauguration of the new Headquarters in Oslo on April 19th, 1951, with a subsequent week of lectures by Mr. Otto Viking from Denmark. The Headquarters is in a new building, centrally situated, and its beautiful and well-appointed rooms owe much to the work of one of the members, Miss E. Sparre, who is an interior decorator. In the same building is a large vegetarian restaurant, run by the Nordic Health Society, with which it is hoped to establish cordial relations. The work will be much easier in these ideal conditions and the Section looks forward happily to welcoming Mrs. Josephine Ransom to speak this year from its very own platform.

#### *Denmark*

The Section Convention was held at Easter on the island of Lolland and received sympathetic notices from three local newspapers. The public lecture, which was well attended, provoked a lively discussion over the coffee served afterwards.

The Lodges in Copenhagen have had very regretfully to give up the

premises which they had been sharing, the cost having been found too heavy for their resources. The problem of finding suitable accommodation has for some time been in the forefront of discussion at gatherings of the members.

Membership declined somewhat in 1950, chiefly among non-attached members. At the end of the year it stood at 344.

#### *British East Africa*

Sri Rohit Mehta and Srimati Shridevi Mehta have been continuing their tour in East Africa. From Dar-es-Salaam they went to Lindi, in the southernmost province of Tanganyika, where they formed a new Centre of the T.S. Afterwards they went inland and in April were in Mwanza, on Lake Victoria, 900 miles north-west of Dar-es-Salaam. On the way they stopped at Morogoro and Tabora. At both Tabora and Mwanza they have formed new Lodges, mostly consisting of young people. From Mwanza they were planning to charter a special plane to go across the Lake to Entebbe, the capital of Uganda. Then they intended to visit Kampala, and from there go westwards to spend a few days in the Belgian Congo, before returning to the East Coast, paying a series of further visits to places in Uganda, Kenya and northern Tanganyika on the way. Sri Rohit Mehta writes :

"In all we are visiting 20 places in East Africa and Belgian Congo. The response of the people to Theosophical idealism is tremendous. We must have sold in the course of these few days books worth more than 1200 shillings—and now we have no more books and the people want them. The scope for Theosophical work is very great—only if some workers can come here from time to time from India."

#### *India*

The Annual Conference of the Bengal Theosophical Federation was held during Easter at Calcutta, Prof. Tulsidas Kar, who has since passed on, presiding. Public lectures, which were well attended, were given in English and Hindi.

The National Lecturer of the Theosophical Society in India, Sri U. G. Krishnamurti, made an extensive tour in the Andhra Circars Federation followed by visits to Poona, Bombay and other towns up to Baroda, Ahmedabad and Bhavnagar.

#### *Indonesia*

A happy and enthusiastic Convention was held in Bandung in March at which Mr. Soemardjo presided. Great efforts are being made to revive the Lodges, to gather in the dispersed members and to re-establish the work in this Section on a firm footing.

### *United States of America*

Mr. Norman E. Pearson, until recently National Vice-President of the Theosophical Society in America, and his wife are on their way to Adyar to attend the next session of the School of the Wisdom which commences in October. They will make a lecture tour of three to four months in the British Isles which will include attending the English Convention in London and the European Federation gathering to be held at Camberley in July.

Mr. N. Sri Ram, who is touring America, gave two public lectures at Washington. Mr. N. Sri Ram is accompanied by his daughter Radha. Miss Radha Sri Ram was recently married to Mr. R. Burnier.

An *At Home* was held at Olcott, Wheaton, to express good wishes to Miss Eva M. Minnich who is making her home at Krotona after 20 years' service at the National Headquarters.

Under the auspices of the Field Programme a new Lodge was founded in Lakeland, Florida, on December 12.

### *Canadian Federation*

The Secretary-Treasurer of the Federation, Mr. James G. Bremner, writes that the Federation is greatly indebted to the Theosophical Society in America for its co-

operation in allowing Mr. Seymour Ballard of the staff at Wheaton to give public lectures in Victoria, Vancouver, B.C., Edmonton and Calgary. Mr. Ballard was well received.

The Lodges in Vancouver and Victoria are looking forward with keen interest to the visit of Mr. N. Sri Ram in June.

### *Indochina*

Mr. Pham Ngoc Da was appointed as Presidential Agent in November 1950, and great progress is being made in re-establishing Theosophical work in Viet-Nam. The Leadbeater Lodge in Saigon, formerly chartered under the French Section, was transferred to the new Presidential Agency and its name changed to the Viet-Nam Lodge. On March 24th, 1951, a second Lodge was chartered, this time at Vinhlong in South Viet-Nam, under the name Duoi Chon Thay (At the Feet of the Master).

Two delegates were sent to the 75th International Convention at Adyar in December, Mme. Nguyen-thi-Hai and Mme. Ho-thi-Co. On their return they had the joy of taking with them, as a present from the President, a young Bo Tree from Buddha Gaya, whose planting was made the occasion of a religious and civic ceremony.

Since then, Mme. Hai has organized an appeal for funds to build

a Headquarters for the Society in Saigon and the results have exceeded her expectations. A site has been procured, and 235,000 piastres (about Rs. 52,000) remain in hand towards the costs of construction. The Saigon membership continues to grow.

Another group is at work at Hue in Central Viet-Nam, although conditions in that part of the country have so far prevented the formation of a Lodge. Meanwhile, members there have set themselves to the immense task of translating Theosophical works into Vietnamese in order to facilitate the spread of this knowledge in their country.

#### *State of Israel*

Dr. I. S. Cohen was appointed Presidential Agent in December 1950 and it is hoped that before long the work of the Society will be established in Israel.

#### *Malaya and Singapore*

A new Lodge has been formed at Seremban with a membership of nine. This is the fourth Lodge to be founded in Malaya and Singapore. The President is Mr. A. Neela Pillai, and weekly meetings are held in the Vivekananda Hall, Seremban.

#### *Mexico*

The Annual Convention of the Mexican Section took place in San

Luis Potosi in December 1950. A report of the activities of the Lodges was presented by delegates from the Lodges, and Sr. A. de Peña Gil was re-elected General Secretary by a large majority. The Section has 24 Lodges and 433 members.

#### *Pakistan*

Karachi Lodge received an invitation to send a representative to the U. N. meeting in Indonesia and this, no doubt, was because the Society in Pakistan had been instrumental in founding the United Nations Association of Pakistan. The Presidential Agent, Mr. Jamsheer Nusserwanji, is now the Vice-President of the Association, and Mrs. Gool Minwalla, a prominent worker in Pakistan, is its Secretary General.

Karachi Lodge will very much miss Brother C. E. Anklesaria who passed away recently. He had given long and valuable service to the cause of Theosophy in Pakistan.

#### *Greece*

The Annual Convention of the Greek Section was held in January. The General Secretary, Mr. Kimon Prinaris, was re-elected with Mr. Costis Melisaropoulos as Joint General Secretary.

# 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	Östermalmsgatan 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 Théosophique</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	... <i>Revista Teosofica Cubana</i> ; ... <i>Teosofia</i> .
1905	Cuba	Dr. Lorgio Vargas G.	Calle Marcos Garcia 3, Sancti Spiritus	... <i>Teosof.</i>
1907	Hungary	Miss Signe Rosvall	Vironkatu 7 C, Helsinki	... <i>The Link</i> .
1907	Finland	...	...	... <i>Theosophical News and Notes</i> .
1908	Russia	...	...	... <i>Ex Oriente Lux</i> .
1909	Czechoslovakia*	Pan Miloslav Lzicka	Praha VIII—Zastrelnici 633	... <i>L'Action Théosophique</i> .
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	...
1910	Switzerland	Monsieur Albert Sassi	79 Route de Drize, Troinex, Geneva	...
1911	Belgium	Monsieur Urbain Monami	31 Rue Pierre Timmermans, Jette, Bruxelles	...
1912	Indonesia	Mr. Soemardjo	Blavatskypark 5, Merdeka-Barat 17, Djakarta, Java	...
1912	Burma	U Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 23, 4 Sig. 18, Vienna X	... <i>Adyar</i> .
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11. I. Oslo	... <i>Norsk Teosofisk Tidskrift</i> .
1918	Egypt	...	...	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130a, Aarhus	... <i>Theosophia</i> .

\* Presidential Agency.

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; Dharmā.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Sra. Teresa de Rizzo,	...	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	...	...	...	...	...	...
1921	Iceland	...	Greтар Fells	...	Ingólfsstr. 22, Reykjavík	...	<i>Gangleri.</i>
1921	Spain	...	...	...	...	...	...
1921	Portugal	...	Mme. J. S. Lefèvre	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Osiris.</i>
1922	Wales	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	...	...	...	...	...
1925	Uruguay	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Señora Esperanza C. Hopgood	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosofico.</i>
1925	Rumania	...	...	...	...	...	...
1925	Yugoslavia	...	...	...	...	...	...
1926	Ceylon*	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1928	Greece	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III Floor, Athens	...	...
1929	Central America	...	Señora Amalia de Sotela	...	P. O. Box 797, San José, Costa Rica	...	<i>Theosophikon Deltion.</i>
1929	Paraguay	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza.	...	Apartado No. 2718, Lima	...	<i>Teosofía.</i>
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa.	...	Mr. Dwarkadas Morarji Shah	...	P. O. Box 142, Zanzibar	...	<i>Saurabh</i>
1948	Pakistan*	...	Jamsled Nusserwanji, Esq.	...	P. O. Box 271, Karachi	...	...
1948	Malaya and Singapore*	...	Mrs. Hilda B. Moorhead	...	Theosophical Society, Adyar, Madras	...	<i>Theosophical News.</i>
1949	Northern Ireland*	...	Dr. Hugh Shearman	...	18 Brookhill Ave., Belfast	...	...
1950	Ecuador*	...	Señor F. Iborra Muñoz	...	c/o Grace y Cia., (Ecuador) S. A. Com- ercial, P. O. Box 186, Guayaquil	...	...
1950	Indochina*	...	M. Pham-Ngoc-Da	...	Instituteur Principal, Chaudoec, South Viet-Nam	...	...
1950	State of Israel*	...	Dr. I. S. Cohen	...	P. O. Box 2858, Tel Aviv	...	...
1951	Japan*	...	Capt. Carl F. Stillman,	...	Navy Number 3923, Box 1, F.P.O. U.S.N.	...	...
	Presidential Agency.	...	...	...	San Francisco, California, U.S.A.	...	...

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