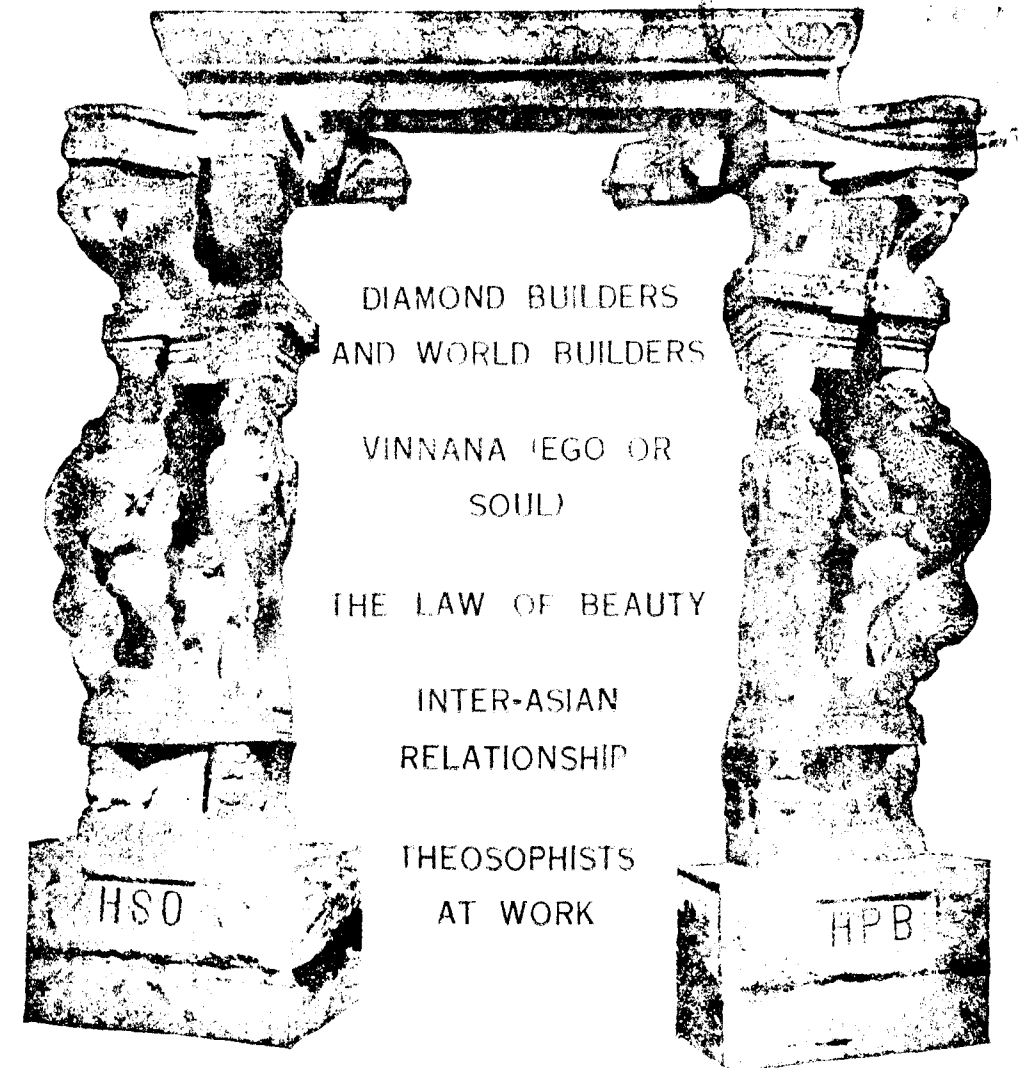


THE THEOSOPHIST

EDITED BY C. JINARAJADĀSA



THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

JULY 1947

Vol. 68, No. 10

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FREEDOM OF THOUGHT

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AUGUST 1947

VOL. 68, No. 11

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
On the Watch-Tower	289
Theosophy and the Theosophical Society. C. JINARĀJADĀSA	297
"No Path Save This". ETHA SNODGRASS COOK	307
Adyar: A Unique Centre. E. W. PRESTON	311
Plato's Republic: An Olden Light on a Modern Problem. L. FURZE-MORRISH	314
The Linguistic Deadlock: Has Theosophy a Key? ADELTHA PETERSON	321
Time and Eternity. M. R. WALKER	327
Theosophy in English Poetry: Wordsworth. S. SIVARAMAN, M.A., L.T.	331
Invitation. G. SRINIVASA MURTI and C. KUNHAN RAJA	338
Eternal Progress. A. N. INGAMELLS	340
The Theosophist and the Merry Heart. NELLIE K. TOREN	344
Reviews	349
Supplement:	
Mr. N. Sri Ram	353
Financial Statement	353
Theosophists at Work around the World	357

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SEPTEMBER 1947

VOL. 68, No. 12

THE THEOSOPHIST

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CONTENTS

	PAGE
On the Watch-Tower	361
India's Freedom. N. SRI RAM	369
Opening Address to the R.T.C. C. JINARĀJADĀSA	372
The Adyar Library: Today and in the Immediate Tomorrow. ADELTHA PETERSON	379
The Theosophical Trinity-in-Action. J. H. COUSINS	386
The Wellspring of Art. FLORENCE PULSFORD	391
Our Second Object. HELEN ZAHARA	397
Ruysbroeck: A Theosophical Mystic. EVELYN BENHAM BULL	401
The Absolute and the Relative. HENRI VAN ZEIJST	406
The Lure of the Eternal. PAMELA MITFORD BARBERTON	413
"Fundamentals of Theosophy"	416
Reviews	419
Supplement:	
Adyar	423
The Vice-President	424
Convention Notice	424
Theosophists at Work around the World	425
Index—Part II	i

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THE THEOSOPHIST ON THE WATCH-TOWER

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

HAVE you seen in a book on mineralogy how a diamond is built? It is made up of bits of carbon, of which charcoal also is made. The difference between the diamond and charcoal is solely in the way the carbon atoms lie one alongside the other.

A diamond is built of carbon atoms placed along three axes, two horizontal at right angles to each other, and the third axis vertical, going up and down through the crossing point of the two horizontal axes.

Carbon atoms are octohedral in shape, that is to say, the forces from the centre of each carbon atom radiate to the eight faces of an octohedron. No microscope can show us a carbon atom in detail, but we know its nature from its "valences" or the ways it links up with other types of atoms.

No number of carbon atoms can make a diamond, unless they are placed next to each other along the three axes; a diamond *grows*, under what heat, pressure and electrical forces we do not know; each carbon atom obeys a sort of command and goes to its proper place. The beauty of the diamond is because, before the diamond begins to become,

the axes of its growth are prefixed, and are already there somehow.

We are in a changing world; we have great hopes that, at last, with the U.N.O., the world will grow *rightly*. But to grow rightly, the world requires its new axes of growth.

It is there that we Theosophists (with, of course, other right thinkers) have our part in the new world that is being fashioned. As we *think rightly*, in terms of our Theosophical knowledge, we lay down invisibly the axes necessary for the new world-building. We are few in number; but the diamond needs only three axes; when six carbon atoms link up, north, south, east and west, and where the north-south axis meets the east-west axis two more carbon atoms above and below, all as it were joining hands, the beauty of the diamond has begun. Its full beauty is only a matter of time, as more carbon atoms are called to work.

Our collective right thinking, as pledged to Theosophy, is slowly guiding invisibly the way the world should be reconstructed. Our Theosophical studies, propaganda and work, taken collectively, are planned to bring the nations, creeds and classes steadily together, till the ideal of Universal Brotherhood and Comradeship has crystallized from an ideal into a fact of everyday experience and realization.

Every member of the Theosophical Society contributes to the right building of the new world. If he is only a member nominally, by merely paying his annual dues, that still is something; but if he is heart and soul for Theosophy and *works* for Theosophy, that is a very great thing indeed.

It is not numbers that shape the world's destiny; hitherto it has been done by a few great men. The mission of Theosophy is to declare that *every* man is great, and that because of his innate greatness he can be a world-builder. But for that, he must think and feel rightly. Right action follows then inevitably.

To tell men how to think, feel and act rightly, and so to make the dreams of heaven upon earth a reality—what nobler task can any man receive from the hands of his Maker? Through a long succession of Sages and Saviours of the world we have received that trust. O Brothers of the Theosophical Society, let us be worthy of it, and so help “to lift a little of the heavy Karma of the world”. For long ages the world has waited for its rebirth; there was no Theosophical Society then. The Great Ones of the world through H. P. Blavatsky and H. S. Olcott started the new axes for the new world's growth. Let us be like the carbon atoms, oh so tiny, but who build and build, knowing where to go and so how to build.

Not for a small purpose was the Theosophical Society created by the Wise and Compassionate Builders of worlds. The plan of building is in our hands; They have given it. Let us work and build, till heaven and earth meet, and the long-awaited kiss between Heaven and this our suffering Earth sends a thrill throughout the universe.

C. JINARAJADASA

Stockholm, June 7, 1947

It is deeply to be desired that from time to time each member should seek to clarify his own mind as to what is Theosophy, what are the purposes for which the Theosophical Society exists, its proper mission in the pregnant times through which we are passing, and the place which particular applications of Theosophy in the different spheres of life should take in the broader Theosophical movement. Members who are comparatively new to the Society naturally need time to re-adjust their minds from the prevalent trends of opinion, and older members are apt, if they have not bestirred themselves to keep alive in their hearts the flame of an unending

quest, to rest satisfied with their first interpretations and remain sunk in that spirit of complacency which every philosophy that brings comfort to heart and mind is bound to produce in the majority of its adherents. Yet there must always be some in our Society who help to keep the waters of its progress ever fresh and clear, because ever flowing from one set of circumstances and conditions to another.

* * * *

The Society exists for spreading the Divine Wisdom, as its very title proclaims, but that Wisdom is carefully left undefined and not put into a cut and dry form of a series of beliefs. The Society as such is not committed to any idea which may be regarded as fundamental to that Wisdom, however true it may be, save Universal Brotherhood. The attitude of the Theosophist, in the conception of the Three Objects of the Society, is not that of an entrenched adherent or propagandist, but is that of a discoverer or student of the Wisdom which of course he will naturally seek to share, as the discovery proceeds, with others who are equally with him in need of its enlightenment and guidance. The Wisdom that we seek at its different levels is a constantly transcending doctrine, increasingly capable, as it is understood in its subtlety, of comprehending in its synthesis the diverse experiences and knowledge through which we are led to seek it. It is essentially an object of search, though we may possess in outline, as a result of our researches and labours, a beckoning vision of its nature. We can realize better today, than we could half a century ago, that all our fancied knowledge amounts to but the lifting of a portion of one of the successive veils in which Nature has wrapped herself, and that the face of Truth when it is beheld by a clarified and sensitized vision must display a complexion and features quite other than those which we now ascribe to it in our ignorance. We have, in

the past seventy-one years of our Society's progress, accumulated a body of knowledge to which we give the name of Theosophy, emboldened to do so by its essential identity with the thoughts of the loftiest minds recorded through the ages. But as with Modern Science, so in our understanding of Theosophy, we must clearly recognize the truth that the picture that we have before us does not and cannot by any means represent the finality of attainable knowledge, the knowledge which humanity is in slow process of acquiring age by age. Because of this fact, and because we can perceive that perfect freedom is an essential requisite for advance into the unexplored realms of Nature and for the evocation of the spirit of individual originality and self-realization, we leave each member free to accept what ideas he will out of the store that exists, and add to them, if he can, by his own individual discoveries.

* * * *

But the ideas we already possess—it is knowledge in part—are, at our present stage, of vital and profound value. They represent for us, by the consensus of opinion among those members who have deeply considered them and by the acceptance of others, the terms into which we are at present able to resolve the X of our equation. They throw so much light on what would otherwise be obscure in life's phenomena, give so much hope and courage and capacity for open-minded poise, that it becomes our duty, once we have realized these benefits, to share them with the rest of a bewildered and baffled humanity. The Society as a whole has accepted the task of disseminating them far and wide, as the truest form of the Wisdom available at present. In this task each member who has at all gained some conviction, some understanding, must partake to the extent of his capacity.

* * * *

While Theosophy as we possess it is our approximation to such Wisdom as is attainable at our stage and is so held by us without prejudice to any fresh conceptions that may arise, it can be comprehended by our minds only in the relativity of its relation and applicability to the activities and problems of our life. Truth of every kind is tested only in its applications and translation into practice; and each such application, be it in one's daily life, education, political, social and economic activities or any other, is an avenue of approach to the Truth revealing to us a fresh facet of its many-sided character. "He who doeth the will of the Lord shall know of the doctrine," and the doing of the will is the faithful carrying out of the knowledge we already possess. A perfect approach to the objective universe—even the limited universe of our individual lives—will bring into focus and reveal to us the nature of our subjective perfection. Hence, in a broad sense, every application of Theosophy in practical ways, and not only in study, whether through the Theosophical Order of Service, Theosophical education, the Theosophizing of politics or the shedding of the light of the Divine Wisdom on the mysteries of art, is part of the wide Theosophical movement with which the world must be regenerated and rebuilt.

* * * *

While this is so, and we are free to pursue the respective directions of our activities with one-pointed zeal, let us recollect that Theosophy must ever be free and boundless as life itself, and every application of it, whether by an individual or group, must necessarily be in a limited and particular form. The limitations of that form, while constituting embankments for the flow of the Divine Wisdom, must not however be regarded as an integral part of that Wisdom and allowed to prevent its expression in a nobler form or by a fresh

method. No application, however urgent and beneficial, must become a set, officialized and unchangeable expression of the Theosophy for which we stand. Each group of members, interpreting Theosophy in whatever manner, whether in religion as an aspect of life, the formulae and methods of any of the established religions, in social reform, ceremonial activity, education or politics, must be responsible for their own interpretation in the policies and action which they undertake.

* * * *

The Theosophical Society has, in the course of its development, inspired a number of movements, each of which has had or still has its distinctive value. But to none of them has the Society as a whole committed itself, although from time to time the cry has been raised that it has so committed and compromised itself; nor has any of the Society's members been committed in any way by virtue of his membership to any form in which the Theosophy of particular individuals and groups might have been expressed. All these movements were applications of Theosophy in one field or another, in one or other manner, according to the understanding of the particular groups undertaking them, and limited by their limitations, their outlook, predilections and temperament. Any such application must necessarily be restricted and partial in its character, inevitably in some ways faulty, because of the imperfections of those who work it out, and may even seem to other Theosophists misconceived and wrongly oriented. But whatever the defects of any particular application, they must not detract from our conception of the rightness, purity and truth of the Divine Wisdom which by hypothesis possesses these virtues in their fullness, or even from the value of those ideas which for us symbolize and picture that Wisdom, and in which a not inconsiderable number of members of the Society ever since its inception and many others outside

Society not committed by any application

its fold have found inspiration of the highest quality and value.

* * * *

It is of importance, therefore, that the work of the Society, which is the pursuit of the Wisdom, both in its absoluteness and purity and in relation to the different aspects of life, should be kept distinct and separate from, though in greater or less measure it may be inwardly and spiritually allied to, its various practical applications. The methods of such applications must vary from time to time according to the temperament of those who undertake them and the requirements of the times. Some of these must be necessarily tentative and groping as in the application of our Theosophical knowledge to education, others apt to be controversial as when we touch the problems of politics, and yet others of a nature which affects different temperaments in different ways as when Theosophy is given a ceremonial character and frame; but Theosophy itself remains and will remain the central and unifying wisdom. Both the unity in Theosophy and differences in interpretation are needed for the full circle of manifestation of the Truth.

* * * *

Mr. James Perkins writes to us calling our attention to an error in the explanatory note prefacing his article, in the April THEOSOPHIST, which reports the recent Conference of Non-Governmental Organizations. In that explanatory note, it was stated that the Conference was called by "the Department of Social Affairs of the United Nations Organization". It was in reality called by "the Department of Public Information". He also calls our attention to the fact that the correct form is simply "United Nations"—no longer "United Nations Organization". We are glad to print these amendments.

N. SRI RAM

VINNANA (EGO OR SOUL)

BY F. L. WOODWARD

Through birth and rebirth's endless round
Seeking in vain, I hastened on,
To find who framed this edifice.
What misery!—birth incessantly!
O builder! I've discovered thee!
This fabric thou shalt ne'er rebuild.

THE statement "There is no Ego," taken as it is, need not stand in the way of the Ego continuing after death, inasmuch as all existences beyond death till Nirvana is reached are also phenomenal and transitory.

As regards the teaching about the soul or the persisting Ego, we find abundant evidences in the direct teaching which absolutely contradict the theory that the Buddha denied any persisting Ego. That this is so will be evident if I give here a few quotations from the Pitakas.

First the Buddha says that the self-consciousness (or consciousness) descends into the mother's womb, organizes the material and keeps it together during life. We read in *Mahanidana-Sutta*, (Digh. Nik., II, 79-80, King of Siam's Ed.):

"If, O Ānanda, the consciousness (*i.e.*, reincarnating individual) were not to descend into the womb of the mother, would then materials for formation (Name and Form) *be left there remaining?*"

"Not indeed so, Venerable One."

"If, O Ānanda, the consciousness, after descending into the mother's womb, were to go out again, would then the material be made into a form (lit. accomplished) fit for this world?"

"Not indeed so, Venerable One."

"If, O Ānanda, the consciousness were to be severed away from a boy or girl while yet young, would then the material attain to growth, unfoldment and greatness?"

"Not indeed so, Venerable One."

Again we are told that there are four ways in which individuals descend into the mother's womb (*Chatasso gab-bhavakkantiyo*). This time the reverend Sariputta, one of the two chief disciples of the Lord, is the speaker. He says, on the authority of the Lord Buddha:

"Here, O Brethren, one descends into the womb of the mother without knowing, remains in the mother's womb without knowing, comes out from the mother's womb without knowing. This is the first (mode of) descending into the womb.

"Here again, O Brethren, one descends into the mother's womb knowingly, (but) remains in the mother's womb without knowing, (and) comes out from the mother's womb without knowing. This is the second (mode of) descending into the womb.

"Here again, O Brethren, one descends into the mother's womb knowingly, remains in the mother's womb knowingly, (but) without knowing comes out from the mother's womb. This is the third (mode of) descending into the womb.

"Here again, O Brethren, one descends into the mother's womb knowingly, remains in the mother's womb knowingly, (and also) comes out from the mother's womb knowingly. This is the fourth (mode of) descending into the womb." (*Sangiti-Sutta*, Digh. Nik., III, 235, King of Siam's Ed.)

Now, who is it, if not a persisting individual, that enters the womb sometimes knowingly and sometimes unknowingly i

Call it a soul, an Ego, an individual, Jīva or *Vignāna*, that does not matter in the least. Names are of little importance. The thing is there. It is this which with the material that gives it its characteristics, shape and form, "rolls the rolling" of births and deaths, to use the beautiful and expressive words of the Master Himself (*Mahanidana-Sutta*). It is this which "disappears" (*chavetha*) from one place and "appears" (*up-pajjetha*) somewhere else. The whole of the Pitaka is full of this idea of the something appearing and disappearing and reappearing.

Because there is this persistence and identity in the reincarnating principle, and because the Holy One preached it in its entirety, we often hear Him teaching the method, which could not otherwise have been taught, of recovering the latent memory of the previous existences (*Pubbenivasanus-satinana*, i.e., *Purva-nivasanu-smriti-jñāna*). When the Bhikshu has followed that method, he will remember his past in every detail. When the aspirant has purified his mind, trained it thoroughly, and has brought it under his control, then with that perfectly steady and unwavering mind he will know, says the Master, all the details of his past incarnations, simply by an effort of the will directed upon the subject. He knows his "one birth, two, three, four, five, ten, twenty, forty, fifty, a hundred births, a thousand births, numerous births during a cycle of involution (*Samvarta-kalpa*), numerous during a cycle of evolution (*Vivarta-kalpa*), many a birth during the cycles of both involution and evolution."

In that place I lived with such a name, in such a family, in such a caste, with such things for my appropriation (by way of food and otherwise), with such experiences of pleasure and pain, and up to such an age. From there removed (lit. dropped), the very same (so) I was born in that (other) place; there again lived I with such a name, in such a family,

in such a caste, with such things for my appropriation, with such experiences of pleasure and pain, and up to such an age. From there removed, the same I am born here.

Thus he calls back to memory the previous existences of diverse nature, with all their characteristics and details.

"Just as, O Bhikshus, if a man should go out to another village from his own, from that village again he should go to another, (and) from that village he should come back to his very own, it would occur to him thus: 'I, forsooth, went to that village from my own; there I stood thus, thus I sat down, thus did I speak, (and) thus I remained silent. From that village again I went to that other one; there also I stood thus, thus I sat down, thus did I speak, (and) thus I remained silent. The same I am (*so'mhi*) returned from that village to my very own (*sakamyeva*). In this self-same way (*evam eva kho*), O Bhikshus, does the Bhikshu call back to memory (his) previous existences of diverse nature with all their distinguishing features and details" (*Maha-assapura-Sutta*, Maj. Nik., I, 4, 9).

The Lord further illustrates it by saying: "If a man goes out from his own village to another, and thence to another, and from there again comes back to his own village, he might think thus: 'I indeed went from my own village to that other. There I stood thus and sat in this manner. Thus I spoke and thus I remained silent. From that village again I went to another and I did the same there. *The same* 'I am' (*so'mhi*) returned from that village to my own village.' In the very same way, O king! the ascetic, when his mind is pure, knows his former births, one, two, three, and many. He thinks: 'In such a place I had such a name; I was born in such a family; such was my caste; such was my food; and in such and such a way I experienced pleasure and pain, and my life extended over such a period. The same I thence removed (*so tato cuto*), was born in some other place

and there also I had such and such conditions. Thence removed, the same I, am (now) born here'" (*Samannaphala-Sutta*, 93-94).

The above quotations show clearly the teaching of Lord Buddha, with regard to the reincarnating Ego. He illustrates also very beautifully in the same Sutta how a Bhikshu can know the past births of others, and how he can see men dead in one place, and after the sorrows and joys of hell and heaven, the same born somewhere else.

"Just as, O Bhikshus, if there should be two houses with (open) gates (comparing to gates the two places of disappearance and appearance), there a man with vision, seated in the middle, would see men, in all cases (*pi . . . pi*), whether entering the house or coming out, whether moving in or moving out;

"So, Bhikshus, does the Bhikshu see with the eye divine, clear and superhuman, beings dropping away and reappearing, he knows them reaping according to their several Karma, degraded or unabled, beautiful and ugly, well-placed and ill-placed."

Before, however, we proceed to find out what the Lord Buddha says about the persistence of the individual, let us make it clear that the Pitakas speak of two distinct classes of consciousness, one class being within the domain of reincarnation and the other transcendental and beyond its sweep. Buddhagosha in his *Vishuddhi-marga* (*Visuddhi-magga*) carefully excludes the latter class of consciousness in discussing the one which reincarnates. (See *Visuddhi-magga*, XVII, 2.)

This distinction is also evident from what is called the Wheel of Causal Origination (*Patichcha Samuppada-Chakka*) as opposed to what may be called the Chain of Causal Origination (*Patichcha-Samuppada*). The order of the former in the relation of cause and effect is:

Rupa (body);

Vedana (sensation);
Sanna (perception);
Samkhara (impressions);
Vinnana (consciousness).

Abhidhammatha-Sangaho (VII, 9) speaks of *Samkhara* as *Seshachetasika*, that is, "residuum of mentality," the last refined remainings of an existence, or what the Theosophist calls the permanent atoms, with their latent vibratory powers. The order of the twelve *Nidanas*—the great origination as taught by Lord Buddha—in their relation of cause and effect is:

Avidya (ignorance);
Samkhara (ideation);
Vinnana (I am I consciousness);
Namarupa (name and form);
Shadyatanani (five external senses and mind);
Sparsa (contact);
Vedana (sensation);
Trishna (desire);
Upadanam (grasping the material);
Bhava (formation of worlds—Kama, Rupa and Arupa);
Jatih (species);
Jaramaranadayah (old age, death, etc.).

By comparing these two tables we at once discover that the *Vinnana* or consciousness in the former is evolved out of impressions (*Samkhara*), which through desire are preceded by sensation and contact; *i.e.*, they are the *Samkhara* of a single life. This *Vinnana* is objective consciousness arising out of contact with *Rupa* (form), while the *Vinnana* in the latter, which is subjective consciousness, is the result of *Samkhara* arising through *Avidya* (*Avizza*), the primal limiting cause of all existence. In other words these two *Vinnanas* or consciousnesses are different, one arising out of contact with *Rupa* (form), limited to a single life; the other, the reincarnating

Ego or "I am I" consciousness. It is of this latter that Lord Buddha teaches the persistence through incarnations. Most certainly it *changes*, for it evolves and grows, as it incarnates again and again, but it retains its identity and continuity. This consciousness is due to *Avidya*, and as *Avidya* is the last *Samyojana* (fetter) to be thrown off before the final culmination of perfect manhood and therefore remains through several incarnations till one reaches the *Phala* (fruition) stage of the Arhat, it naturally follows that this *Vinnana* continues from one life to another.

Lord Buddha refused to say to the monk Vachchagotta even whether there was or was not an Ego in man. When pressed to answer, "the Exalted One maintained silence". The Buddha gives His initiated disciple Ānanda, who enquires the reason of this silence, a plain and unequivocal answer in the dialogue translated by Oldenburg from the *Samyutta Nikaya*:

"If I, Ānanda, when the wandering monk Vachchagotta asked me, 'Is there the Ego?' had answered, 'The Ego is,' then that, Ānanda, would have confirmed the doctrine of the Samanas and the Brahmans, who believed in permanence.

"If I, Ānanda, when the wandering monk Vachchagotta asked me, 'Is there not the Ego?' had answered, 'The Ego is not,' then that, Ānanda, would have confirmed the doctrine of those who believed in annihilation.

"If I, Ānanda, when the wandering monk Vachchagotta asked me, 'Is there the Ego?' had answered, 'The Ego is,' would that have served my end, Ānanda, by producing in him the knowledge, all existences (*Dhamma*) are non-Ego? But if I, Ānanda, had answered, 'The Ego is not,' then that, Ānanda, would only have caused the wandering monk Vachchagotta to be thrown from one bewilderment to another, 'My Ego did exist before, but now it exists no longer!'"

This shows better than anything else can, that Gautama Buddha withheld such difficult metaphysical doctrines from the masses in order not to perplex more. What He meant was the relative permanence of the Ego through several lives till Nirvana is reached when it ceases to exist as an Ego. This is the difference between the Buddhist view and the popular one of the Christian who believes in the *immortality of the soul*. If the Christian believed in the *immortality of the Spirit* (not soul), as part of the universal life, that belief would be in accordance with that of the Buddhist and the Theosophist. In *Brahmajala-Sutta* the Buddha mentions all the various aspects of the soul, and says that they do not *absolutely* exist, because their existence depends upon "contact," that is to say, upon relation. But in thus denying the *absolute* reality of the soul He agrees with the other great Indian Teachers; for the existence not only of the soul but even of the Logos Himself is true only *relatively*. The Hinayana Buddhism has chosen to cling rather to the denial of the permanence of the personality than to the assertion of the continuity of the individuality. Truly all that we call the man disappears in the final culmination of Nirvana, but that is not because the individuality is annihilated but because it is lost in Divinity. "The truth is that what is commonly understood as individuality (Ego or soul) is a delusion and has never existed, but all that is best and noblest in that conception is maintained up to Adeptship," says C. W. Leadbeater in *The Inner Life*.

F. L. WOODWARD

THE LAW OF BEAUTY

By N. SRI RAM

A GREAT deal has been written on the subject of what is Beauty; yet no one has been able to define Beauty because it is an expression of Life. Beauty, Goodness and Truth constituted the Greek triangle of perfection. These are the values which the entire process of life or evolution is seeking to create. They are inseparable from one another, although beauty may seem to co-exist in the same being or organization with cruelty and deception. If it seems to do so, either there is no inherent connection between them or the beauty is illusory and meretricious. Every pure and beneficent thought is beautiful to clairvoyant sight.

Art and beauty are generally regarded as identical. Yet art can deviate from rightness. It can degenerate into artifice, exaggeration or unhealthy phantasy; prostitute a highly efficient technique to create a psychological effect which is far from beautiful.

Art lies essentially in the pointed expression of Life, which everywhere subordinates detail to purpose, creates a condition of wholeness or unity out of diversity. That art is most beautiful which portrays for us the finest ideas and emotions. The essence of such portrayal lies in giving the maximum of effect with the minimum of material. For in producing such expression the life dominates the form.

From the Theosophical point of view Life is everywhere creative in its nature and shapes the instrument for its purposes. The Self willed to see, hence the eye, according to the

ancient teaching; the Self willed to hear, hence the ear. Self-expression and creation of the instruments needed for the conquest of the realm into which it enters are both parts of the willing. Hence beauty and practical efficiency or utility are equally evident in so many of the living shapes of Nature. It is a law that, in the course of evolution, is becoming increasingly manifest. Beauty is organic, not mechanical.

All manifestation of Life and of the ideas inherent in Life is a matter of definition, and every definition is a limitation. Our life in the material world, in all its detail, involves the experiencing of limitations, hence of frustration and denial, except to the extent that the moulds into which it flows are forms of perfect beauty which then become the means of its self-fulfilment. Thus beauty is liberative in its nature, because it enables the indwelling Life to manifest itself, or some fragment of its inherent perfection, and the form is but the means of that manifestation.

Beauty is a quality that depends on the subjective perception of a relation in time and space, be it a melodious sequence, a harmony of colour or sound, or a curvature of shape. The sense of beauty is an abstraction of that relation from the things in which it is illustrated. Though the things, the physical objects, are capable of possession, that relation itself is not. Hence the pure artistic sense must necessarily show the quality of detachment as much as any other form of objective study. The separation of the subject from the object in one's consciousness along any line—the one being normally very much involved in the other—is the process of awareness and liberation, resulting in Self-realization.

Plato propounded the idea that every object of beauty that we encounter is a reminder of the Absolute Beauty which we knew before we came into this world and which therefore exists as a memory at the back of our consciousness. If Life is one, eternally simple yet infinitely capable, whatever is its

nature as an ultimate and primary source must be present in the innumerable derivations from that source, the manifestations of the One Life, and the essence of all beauty that we perceive must be one and the same. There must be, from this point of view, a soul-affinity between all beautiful things.

The consciousness of each one of us is a unity in itself, apart from being similar to the consciousnesses of others belonging to the human stage, of more or less equal development. The laws which determine the nature of our appreciation and our aesthetic response belong to that consciousness and are the same, whatever the particular art-form or type of art presented to it. From this point of view, all arts, however apparently different from one another, are basically united, for they embody the same laws and principles, or laws and principles which are interrelated.

The essential nature of Life is unity. But it flows into a multiplicity. The connection between the unity and the multiplicity is the principle of Law, expressed in Nature as the laws that operate and explain the phenomena of our perception. Every law illustrates a relationship or a system of relations, and in time a method of progression. It is an ideally perfect expression of divine thought. Every work of art is such an expression in its own medium. Its beauty is based on its illustration of a divine law, whether that law is perceived or not. The intuition, which is a reproduction in man of the divine principle of awareness, seizes the nature of the law, perceives it in a flash and acclaims the work as beautiful. This is best seen in music where the musical intuition or sense responds not by an examination of the sequence of sounds and discovering the underlying law, but by taking them as a whole and becoming affected thereby. There is an internal adjustment of the consciousness in that response which gives it a feeling of happiness, of expansion or better organization.

All law in the universe is an expression of the nature of the all-pervading Divine Life. Whatever is wholly in accordance with that law strikes our consciousness as beautiful, in so far as that consciousness, which has emanated from the same divine source, has retained its native instinct or intuition. But because of its exceedingly subtle, plastic and mobile nature, it becomes conditioned by contacts and circumstances, so that it reacts not according to its pure and original nature but according to the nature of the conditioning, which is artificial and productive of strains and stresses, distortions and warps. Hence what is sometimes attractive and imagined as beauty is not true beauty.

It is possible to condition or tutor the consciousness so as to make it react in a particular manner. We are all creatures of wrong education in school or home, by institutions and prevalent opinion, to a greater or less extent. But the basic and eventually lasting laws and principles are those that belong to the free, unconditioned and evolved consciousness, in which alone is our unity. There is a constant clash between the reactions of this consciousness, which we may call our pure original self, and the habits implanted by external forces. Herein lies the essential difference between true art and false art, however little the truth may be susceptible of proof. But truth has survival value, for in due time it shines out for all to behold and dispels the darkness.

The appeal of art cannot be to authority; for it may prove to be the authority of a well-established error, and external authority has no dominion over spontaneous inner likes and dislikes. The response must come from the inner sense or the intuition of the individual, and if that intuition is still asleep, or is incapable of being touched for any reason, then the truth must bide its time. Art in all its stages represents the maturing of experience. The savage has a notion

of beauty which the more cultured man has no hesitation in repudiating as crude and inexperienced. There is no authority, which can guide, except right taste, and who is to judge the rightness?

Art, devoid of Beauty, that can win the final crown of durability or immortality, is necessarily a pretence or shadow, however clever it may seem. There may be an art in ugliness and wickedness or in stimulation and indulgence of the passions. But apart from the cunning, as the revelation of a life process, it belongs to that stage of evolution which is downward, embodying discords that would need later to be analysed and resolved. Art is not solely a matter of means as is often imagined. The means is always cognate to the end.

There can be no beauty without the expression of an idea which appeals to the deeper human consciousness. This appeal has to be intuitive and synthetic, although an analysis may precede and explain the synthesis. The appeal is due to the relationship which exists between that idea and the natural formation of the consciousness. The fact that the idea enters into the consciousness and produces a happy adjustment therein, shows that the potentiality of the idea is in the consciousness itself. The potentiality of all beautiful ideas is thus in the human consciousness, which when it is perfected will become all-beautiful.

For us Theosophists Beauty is as the bread of life. Where there is happiness and beauty there the Devas love to visit. Every beautiful object has its unseen links connecting it with the heaven of God's own ideas and radiates a refining influence which is rained from above, subtle but potent.

Beauty, not as an abstract principle but in its endless rendering, is the language of God; it translates the infinite subjective Truth into objective expression. The whole process of Nature is a process of this utterance, for which she is evolving appropriate organs and forms.

It is part of our dharma as builders of a beautiful world to-be to seek the beautiful in everything and bring the beautiful touch to everything we do and order. That which is wholly beautiful has an absoluteness which is the sign and seal of the hidden Divinity. It transcends personality and possession. Art devoid of every element of egoism becomes a concentrated expression of a universal Nature. Neither Art and Nature, nor Man and Nature, represent in the sight of the Theosophist a fundamental antinomy. In the perception of the unity that dynamizes a multiplicity lies the conversion of the apparent antinomy to a perfect concord. As Theosophists we must lead the way to that concord, which is the way of Beauty, Goodness and Happiness.

N. SRI RAM

Our Aristos, well meditating, will perhaps discover that the genuine "Art" in all times is a higher synonym for God Almighty's Facts—which come to us direct from Heaven, but in so abstruse a condition, and cannot be read at all till the better intellect interpret them. That is the real function of our Aristos and of his divine gift. Let him think well of this! He will find that all real "Art" is definable as Fact, or, say, as the disimprisoned "Soul of Fact"; that any other kind of Art, Poetry or High Art is quite idle in comparison.

CARLYLE: *Shooting Niagara and After*

PLATO'S "REPUBLIC"

AN OLDEN LIGHT ON A MODERN PROBLEM

BY L. FURZE MORRISH

IN a recent book on Plato's *Republic* published in the U.S.A., the writer, Scott Buchanan, begins by quoting the Greek epigram: "Wherever I go in my mind, I meet Plato coming back."

Plato was probably the greatest mind of his time, and stands out as one of the greatest of the whole Aryan Race. It is highly significant (a) that his writings have an eternal quality which reveals permanent values applicable in varied terms to any era, (b) that in any age when spiritual factors are considered of major importance, Plato is among the basic authorities, (c) that the strong and almost instinctive avoidance or at least watering down of Plato by materialists, despite his irresistible logic, shows that all philosophic and psychological ways of life in which the obstructive characteristics of Matter predominate cannot face the remorseless truth behind Plato's revelations of eternal principles. Any philosophy which orthodox Christianity boasts is really due to Plato's influence on Greek thought. It has been said by some Theosophists that Plato has reincarnated in the form of one of the Adepts of the Ancient Wisdom who have reached liberation from material limitations. Without wishing to assert blindly something which cannot be immediately proved, one might well believe it, as Plato showed all the marks of a Sage and Seer.

Before considering Plato's *Republic* one needs to ponder on conditions in the known world of his time and prior to it. *The Republic* was written about 380 B.C. after the defeat of Athens in the Peloponnesian War, during which the morals and mentality generally of the Athenians had deteriorated to a very marked extent, as they usually do after long wars, a fact which we note today.

This deterioration was part of a significant change in human outlook and psychology dating from about 500 B.C., when members of the Aryan Fifth Root Race in the Mediterranean area started thinking intellectually instead of in terms of mere emotion. The fourth sub-race would naturally be due to recapitulate the psychological development of the Fourth Root Race and establish objective thought in terms of Fifth Race mentality, or Social Mind-level. Men began asking "what" made the universe instead of "who" made it. The mythological religions began to be discredited, as the frontal lobes of the human brain began to develop and to submerge the pineal and pituitary glands, which had provided the negative psychism of earlier races. As the negative impressionism of mythological religion faded, the objective, materialistic thinking of conscious intellectualism began to take its place. Religious authority, based on the original First Cause, previously sensed psychically, began to lose its weight, and the moral foundation of religion began to be discredited. A new statement of Truth in new intellectual, logical terms was needed.

Plato supplied that new expression, and his *Republic* stands out as one of the landmarks in human evolution.

There are distinct parallels between conditions after the Athens-Sparta War in Plato's time and conditions after the two European wars in our time. The same discrediting of accepted moral-religious foundations is noted, and the same upsurge of materialism and denial of any religious or spiritual basis

of life, which Professor Joad expressively calls "Low-browism". There are the same crooked politicians, demagogues, mob stampeding, greed and fear, the same attempts by formal religionists to get the people back to orthodoxy, the same attempts to discredit Democracy and substitute rule of force or the Police-State. On a higher psychological level twentieth century man is repeating the same mistakes as the man of Plato's day, providing the mournful reflection that unregenerate man follows the same sickening technique at every level, and appears at first sight to learn nothing by previous mistakes.

Plato's *Republic* is not a treatise on how a State should be governed. It omits most of what the materialist loves to call the "practical" things of life, such as providing transport, sanitation, economical methods of paying and receiving, etc. It also introduces some subtle jests in the mouth of the chief character, Socrates, whose irony is subtle enough to be lost on many people of today who would no doubt like to consider themselves highly civilized. *The Republic* does not lay down rules, but illustrates truisms which cannot be made untrue, even though it may pay people to ignore them for the time being. Plato was not an Administrator, nor a member of the Kshattriya caste, but a Sage or "Brahmin". He represents the "eyes," not the "brain," of the body politic. He is content to reveal the "way ahead" to safety, not issue instructions how to move along it.

The main characters of *The Republic* are Socrates, one of the greatest "debunkers" the world has ever seen, but with a spiritual vision; Cephalus, a representative of the "older generation" who soon gets tired of unpalatable arguments and retires to "attend to the current religious sacrifices"; Thrasymachus, a violent Nazi type of pro-dictator; Polemarchus, the cultured intellectual with an orthodox academic education; Glaucon, the clear thinker, who is not too sure of the way the

world is going, but is ready to argue with anyone ; and one or two other characters who do not play much part. The scene takes place in the house of Cephalus at the Piraeus, and the dialogue is supposed to be narrated by Socrates afterwards. Plato puts his wisdom into the mouth of Socrates.

The theme is, what is real justice, morality, honesty, etc.? Is there a permanent something which we may term Pure Justice, or is it all merely what suits any generation to adopt? The real question underlying all this argument is: "Do spiritual values exist in their own right, or are they only abstractions from current objective habits?" The suggestion behind the book is that Man is a miniature State, and as the community is an organism of individuals, so the individual is an organism on a smaller scale, and the same laws apply to both in principle. Theosophists will also see in this a revelation of the clever way in which a great sage is introducing the very foundation and stimulus for abstract thinking characteristic of the Aryan Race, whose function it is to develop Manas out of Kama-manas, in other words, to think in terms of group principles, or "laws," instead of objects. The ordinary modern academic thinker will not of course notice this latter characteristic of *The Republic*, because he is usually unaware that anything in the nature of a progressive psychological development, level by level, exists.

L. FURZE MORRISH

(To be concluded)

BRINGING LITERATURE TO HELP

By MADELEINE POWELL

FACED as we are with the double task of bringing our astral and mental bodies to recover from the disturbing effects of the war and of preparing them for the flashing down of the creative, super-mind faculty of the next Root Race, the intuition, we would be glad for help at this stage ; and the help of literature is most valuable. Much could be had from the reading of the great authors if we knew how to make the best of their works. For masterpieces of literature are works of art, that is to say, channels through which Life flows down. And such artist, or author, who, through inspiration, "the breath of the Divine," can contact Life at its source and in his works pass it on to the mass, is as truly "ordained" as is the officiant of a religious ceremony.

Now, a profitable visit to an Art Gallery is more than a walk from end to end of the rooms. It means a pause before the exhibits for a contemplation of some kind in order to reach the artist's idea or understand his talent. Similarly, to profit by the reading of a masterpiece of literature it is not enough merely to read it from cover to cover. For it is not without reason that the author has decided upon the choice of a certain method and the use of certain words. "Genius," as said Carlyle, "is the infinite capacity for taking pains." While it may be that, as the result of lives of training in the art of writing, words flow freely from the pen of certain authors, yet there are others, just as great where inspiration is concerned, who take as much time and care to decide upon

the use of a word as an artist upon the curve in the line of a statue. It follows that, to benefit to the utmost from the reading of a good literary work, one must endeavour to discover the reasons for the author's choice in both the method of presentation of his subject and in the use of certain essential words and expressions in preference to some others.

Finding out the method used by a writer in the presentation of his argument is finding the plan upon which he has built up that argument, the structure upon which he worked up his theme. The plan is as important to the presentation of that argument, or theme, as is to the human body the backbone from which extend, or upon which rest, all the other parts of that body's framework; it puts *in relief* the main idea of a literary work; and when the main idea is found one easily sees how the secondary ideas come to range themselves around it in order to underline it, to explain and develop it. The result is such that while the mind of the reader begins to enter that of the author, or vice versa, it increases its own natural aptitude to co-ordinate its own thoughts and develops or acquires the indispensable virtues of consistency and of clarity. Consequently, as a tool, it is perfected to an extent measured by the qualities of the author and the efforts of the reader. If possible, one should also look for links between the particular work one is studying and some other work, or works, one may have read on the same subject, and compare them with each other.

As far as those certain essential words and expressions are concerned, one can find them easily enough. Then, they should be given up to the imagination to deal with, to be forced to expose all that they can yield, to disclose all that they hide, to have their meaning stretched as far as can be. The student should also note how they support and strengthen the particular idea expressed in the extract, or sentence, he is considering.

By such method one can be led from the outer form of a literary writing to the abstract idea which calls forth the flash of intuition. If the writing is one of a very lofty kind, such as beautiful poetry, there may be at-one-ment of the mind and heart of the reader with the mind and heart of the author, and for one brief but priceless moment the former may experience what it feels like to drink inspiration at its source. The Theosophist often has the experience of finding himself face to face with his Theosophy dressed in fine raiment.

To convince ourselves let us consider but one verse from a very well-known poem of ten lines by Victor Hugo: "Unity" (in Book I of *Les Contemplations*). In this short poem a tiny daisy "born upon the edge of a field" amidst some ruins, stands up to the sun described as

.... this flower of infinite splendours,
... leaning over the earth at the time of setting,¹

and boldly proclaims to its face: "I, too, have rays!"

Taking up the word *leaning* (se penchait) we ponder: why has Victor Hugo chosen *leaning* instead of *bending*,² for instance? Such scenery as one visualizes would scarcely be different from what it is. Granted. But, would that scenery remain true to its inner meaning? *Bending* (or its corresponding French word) would bring in the idea of compulsion as by the effect of a weight or sorrow, whereas *leaning* holds the one of free choice inspired or motivated by love and by attraction, and may indicate the answer to an appeal, a disinclination to leave someone. Again, while we associate the thought of gracefulness with an attitude described by the word *leaning*, and agree that it is fitting to a flower, we hardly do so when

¹ Original French:

"..... cette fleur des splendeurs infinies,
Se penchait sur la terre à l'heure du couchant."

² The corresponding French word would be *se courbait*.

that attitude is described as *bending*. Next we wonder why the poet placed the scene at the hour of sunset instead of sunrise: for it could have been equally beautiful if he had done so. True. But the poem must express that essential idea that, in departing from our world to rise over another, the sun draws from our hearts, together with other things we may be ready to give it, the longing to follow where it goes. And the reader follows; because such lofty thoughts as are now his call for association with thoughts of loftier character still, and impossible to put into words, but by way of which the mind reaches up to such worlds wherefrom it enjoys a greatly extended vision and is open to more light. Perceiving now that *Unity* in the duality, indicated by both the title of the poem and the author's method of presenting his subject (antithesis), it contacts the Idea of the Great Designer of the Universe and finally abides in that sort of contemplation which is accompanied with the uplifting of the heart.

Another desirable benefit to be obtained from the study of literature with the imagination as microscope is in this: the literature of a nation being the expression of that nation's soul, a study of the great literary works of the world necessarily promotes the sort of understanding which is one of the unshakable bases of Brotherhood between peoples.

MADELEINE POWELL

It seems to me that that which characterizes Literature is that it is a manifestation of God as Beauty. This is true, of course, supremely of Art. But after all, you may as much have artists in words, as artists in stone or colour. All great Literature has that characteristic of Art. It is well for every one who desires to be a creator—and every writer is a creator to some extent—to remember that it is his duty to be a channel for the manifestation of God as Beauty.

ANNIE BESANT

SELF-RECONSTRUCTION

By KATE SMITH

"YOU know I ought to be doing such and such a thing every day. Only, somehow, I never seem to do it. I don't know why."

How many of us face that problem! How would a Theosophist deal with it? To begin, he would make an extremely free-minded investigation into that word "ought". If it turned out to be a mere "ought" of convention, an answering to other people's expectation, he would dismiss it as nonsense and think no more of it.

If it turns out to be not a theoretical "ought" but a practical one, a genuine duty, whether to one's own health or progress, or to one's neighbours', he will know exactly how to tackle it.

It is the simple, ancient problem: "How can I bring myself to want to do what I ought to do?" The answer is contained in one of the everlasting Theosophical principles. It is this: if you change the idea behind a thing, the thing itself will change.

There is all the difference between the forlorn feeling of being a new boy, far from everything one knew at home, and the triumphant feeling of belonging to one's own gang, knowing and doing immensely more than anyone at home ever knew. And all that difference is a difference in the idea behind the circumstances.

So what one has to do in order to make a new habit is to clarify the idea that will be expressed in it. We set

ourselves to think out in full detail precisely what it is that is more true in the thing we want to do than in the thing we have been doing. Especially we search out every possible aspect of its beauty, its loveliness, its attractiveness. We seize every shade and tinge of emotional delight there is in it, to enlist the help of involuntary feelings. Constantly working over the idea, we give five minutes every morning to thinking of this new habit in its most beautiful manifestations, picturing ourselves invariably carrying it out, with the joy of achievement. We even go so far as to picture all sorts of ingenious and comic obstacles that try to frustrate the new habit, and ourselves in triumphant persistence overcoming them. The ideal, thus impressed on our minds, is kept lightly in mind through the day, and every occasion is used for exercising the new habit thoroughly—with happiness if it be any way possible, or, if not that, with persistence, with obstinacy, with resolution, will-power, whatever there is of essential guts that will meet the occasion. The great thing is to think always of success, whether or not it always happens from the very beginning—never to think for a single instant of anything but success in carrying out the new ideal. Success is absolutely certain, sooner or later, by this method. There is nothing that one cannot make by means of clear, undeviating thought concentrated with creative intent.

Dr. Annie Besant has described the process in at least four of her books,¹ telling how she worked to gain patience in this way and did gain it. Patience has much to do in this kind of work. "He that believeth shall not make haste. Choose the smallest insignificant little habit for the first attempt. Some things, of course, can be done instantaneously. No more is needed than a single mental pledge to oneself that one will never do such a thing again and the job is done—on

¹ *Man's Life in This and Other Worlds; The Law of Action and Reaction; Australian Lectures 1908; A Sketch of Theosophy.*

never does it again. That is where the values of two lines of behaviour are very clear and one preponderates. First-Ray people can manage many changes in this way. People on other Rays need to be more circumspect and patient with themselves. The secret of the method lies in doing one thing, giving it time, and doing it thoroughly. However small a personal trait we decide to alter, we must give the new habit ample time to settle in and become first easy and comfortable, then automatic, instinctive, finally unconsciously perfect. Wherever there has been initial reluctance, it is well to allow several months for the full establishment of the habit, say, three months after the new habit has been maintained unbroken, before going on to the next thing. Do not be the slightest discouraged if you encounter nothing but failure during the first three weeks of your attempt to do a new thing (that is mere evidence that it *is* new to you); because it takes three weeks to grow a new process in the physical brain to carry the current of the new impulse. It is after the first month of clear and steady picturing of what one intends to do that one may expect the first signs of success, and by keeping up the mental reinforcements day after day one can be positively certain of pursuing those first small signs into complete victory.

Two years should be allowed for the more serious changes of habit. But one should not try to make any of the more serious changes, until one has altered and improved all the little ones, and grown thoroughly accustomed to the process of self-initiated change, knowing exactly what one will have to do and how to do it. Only constant practice and experience beget confidence enough to succeed easily in any of the more fundamental changes. Practice and experience are gained in the little things first, and in one at a time.

That is another point to bear in mind. All these reforms must be done *easily*. Do not force yourself against the grain.

Go slow. Take time to look at everything all round. Make sure that you can see in your mind's eye exactly what you are going to do and how you are going to do it, before you begin. Never do anything you cannot see. "Yoga is skill in action." Take it easy. Be exact. Advance only so far as the way is open to you. Do not push. A further way will open in due course as one keeps on mentally picturing it. In every new beginning we have to encounter the karma of not having begun earlier. That will wear itself out in time. It is only necessary to be quietly persistent in one's mind.

Anyone who has tried out this system, even only once, and gained success in it, will have deepened his respect for Theosophy beyond all reckoning. We know that the members of the Theosophical Society are far from perfect, or they would not be here; but there is no sort of doubt that they do know how to keep moving on the road toward perfection. And, by another paradox, it is only after one has begun to achieve a little, or even a considerable, success in changing one's own outlook, that one begins to appreciate how much there is to change. And yet, so truly does the nature of the universe delight in change, that when the first, littlest thing is changed, everything is changed.

"Stars sweep and question not" . . . How far, how still, how silently they go! The moving constellations accompany us on our way. To have changed one habit is to have become a different person. One has gained a freedom of action. After the first obstacle has been conquered it is not so much like "dropping water wears away a stone," as it is like drops of water loosening an avalanche. One is learning to co-operate with the changing universe.

It may be that this principle, that as one changes the idea behind a thing the thing itself changes, is one of the great reasons for the existence of all the seven sacraments. I remember watching an officer in a country town taking a

duty dinner with a rich man whom he regarded as a bounder—hearing the tone of his voice saying "toast, please" as he waved aside a piece of bread. I remember the whole aura of the room: flowers, lights, colours, savour and fragrance of the dishes and drinks; politeness, social deference, criticism, distaste, the jarring note ignored, repressed but rising temper. That same officer hustled out of bed in the chilly, dewy morning, striding and trotting nearly three miles to get to the earliest service before going back to his regiment. How utterly different the aura of what happened there! Again a piece of bread; but the idea behind had been changed. What happened there purified and strengthened that officer, enlightened his patience and understanding, and even tenderness, for his men all through the day, and reinforced his upright sense of duty. It is the same with all the seven sacraments. Think of baptism, marriage, extreme unction—the idea behind the thing that happens has been changed, and that has changed the happening. It is thus that Theosophists may live the sacramental, the eucharistic life.

KATE SMITH

The real goal which the different religionists of the world are trying to reach is best illustrated by supposing the Almighty to be on the top of a conical hill. Since they are all equidistant from the top, they will all, going through different courses, reach the top. But those people who take a zigzag course, for the sake of comfort and convenience, will no doubt take a longer period, while those who intend to take a shorter period will have to take a straight steep path, beset with hardships and difficulties.

This illustration explains the paradoxical truth why the pious and good, who wish to make speedy progress, always suffer and live in trouble. The conical hill can be compared to this world, where, in the process of evolution, different persons are on different levels, but the goal of every soul is the hill top.

ANTAR KISHAN GURTU

THE DIVINE ANDROGYNE

BY BERTHA WILLIAMS

"It is He that hath made us, and not we ourselves." We are made "in His image and likeness". And He (Father-Mother) is Spirit.

IN an address to the Nineteenth Congress of the Theosophical Society in Europe, June 1943, Mr. C. Jinarājadāsa included the following paragraph:

"The third pioneering work before us is one to which we were called sixty years ago by one of the two Adepts closely associated with the Theosophical Society. In 1883 the Master K. H. wrote a Memorandum which passed unnoticed. . . . This call of the Master to the Theosophical Society is to understand the true nature of woman and 'really appreciate the truths that underlie this vast problem of sex'. The trumpet call of the Master on this matter rings out in His words: 'On the elevation of woman the world's redemption and salvation hinge.' . . . The Adept said that this knowledge, which He stated will be like 'the light that never shone on sea or land,' was to be discovered by us Theosophists. . . 'has to come to men through the Theosophical Society'."

In the course of my correspondence, I have been made to recall this paragraph, since one of our American members, studying *Theosophy at Work*, asked this question:

"In Lesson III, 'The Bodies We Wear,' it is demanded: 'Why are bodies necessary for the soul? And what should be

1947

THE DIVINE ANDROGYNE

253

our attitude toward the bodies?' Now I want to ask a question: How does Theosophy explain a feminine psyche in a masculine body—or vice versa? One of my pupils has to meet that problem. What can I say that will be helpful, now, to this adolescent? Please explain."

Faced with a challenge such as this, I began to muse upon the subject, for a suitable response. The following paragraphs comprise my answer. May that answer serve as nucleus for some richer and larger revelation, derived from many sources throughout our Theosophical Society.

* * * * *

"Man," writes Dr. Arundale, "is the self-chosen career of a God." And when that God projects a fragment of Himself downward into matter, He garbs that fragment in various bodies, through which it may be made manifest, through which it may grow and prosper. Among such bodies are the physical, the emotional, the mental.

But another subtle "form" pervades these three—the qualifying radiance of womanhood or manhood. For life gains certain powers while in physical incarnation. Through experience in the body of manhood, the Soul learns initiative and truth—all qualities associated with the nature of humanity as *man*. Through experience in the body of womanhood, the Soul learns responsiveness and beauty—all qualities associated with the nature of humanity as *woman*.

So the Soul travels, through repeated incarnations; now in one guise, now in the other. Thus, in its gradual unfolding, the Soul takes on capacities toward that serene and perfect consciousness which shall be the ultimate glory—once the Ego shall have attained true fullness of being, no longer stressing either masculine or feminine, but now become all-merciful, all-lawful, rounded and complete.

When Spirit first comes down into its manifesting bodies, it tends to forget its true home, its true nature. It tends to

imagine a personal "separateness"; it identifies itself not as life with all other life but rather as an individual consciousness somewhat indistinct from its vehicles.

Then, little by little, life returns to an awareness of its source. It begins to assert: "I am not the physical body. I am not the emotions. I am not the mind. *I am Spirit!*" Little by little, and with pain, the Soul begins to free itself from its controlling media. Unless and until it does this, Spirit has renounced its royalty. For when form rules, instead of serving, it becomes a barrier, not a bridge.

Thus too with the form of womanhood or manhood. Here again life must assert: "I am not man (or, I am not woman); *I am Spirit!*"

Clad in humanness, we move toward Godhood; toward completeness. And as each individual human frame contains at once the masculine and the feminine elements—one far outweighing the other, in most cases—so must each human body, in some era, perfected and whole, contain these forces balanced, in their fullness of beauty.

At our present stage the average person is very unevenly grown. However wondrous in some particular talent or attribute, he is not poised and harmonious. He has much of one skill and tendency, little of another. Yet in the long slow process of evolution, bit by bit he must fill in the picture till not one colour or line is absent.

Thus the usual Ego, at the present time, has a physical body either "masculine" or "feminine," though our steady and unswerving evolution toward Godhood creates innumerable situations which do not wholly conform to pattern. The long one-sidedness begins to alter. The long "battle between the sexes" (humanity's involving) begins to take the upward curve toward eventual understanding and fulfilment. The once "clinging vine" female—woman as weakness—has since given way to the womanly woman, gracious, gentle, beautiful—woman

as power. In such a "womanly woman," sustaining, compassionate, responsive, the poet has ever found a dream of loveliness—womanhood at its zenith.

Then some of these same women may begin to show forth those finer ranges of the qualities known as "masculine". They show daring and initiative and swift decision, as when our modern Joan-of-Arcs nursed the wounded of the battlefield. They champion great causes, with their masculine brothers, that man may "survive his adventures" and move in nearer to the stars.

While woman has a growing awareness of law and of society, so man discovers that his will and decision are subject to the gentler virtues. Thus man and woman begin to *share* all attributes of greatness—one as man-woman in archetype, the other as woman-man.

However, suppose that a certain Ego needs those qualities known as "masculine". Suppose that this Ego, about to reincarnate, has in previous lifetimes identified itself with the feminine element only—with almost no sympathy or respect for the complementary attributes of manhood. Surely such an Ego must take an incarnation in the very sex-form not understood.

Then if the Soul can say, in obedience to the Divine: "I am not the physical body, nor the emotional body, nor the mental body. I am neither man nor woman; *I am Spirit!*"—in that case the Soul conforms to the accent laid upon it; accepts new form as a channel for new attributes, toward divine balance. But when the Soul rejects its new vehicle (the returning Spirit clinging to its past), then the wilful growing "child" looks back instead of forward. It refuses to conform to a masculine body, says: "I am *woman* in psyche, I should have had a *feminine* body."

In that event may not the Lords of Karma reason somewhat thus: "My child, you are not woman nor man. You

are immortal Spirit. You are ancient and exquisite, moving toward Godhood. God designed you free of encaging form—clear and free as the wind or the bright sun. You can and must learn to manifest through either force of the great polarity. The static, the unchanging, does not endure. But *you* are a part of that living Light, from everlasting to everlasting.

"We sent you, through many an incarnation, this time into a feminine body. First you were to learn the powers and graces of womanhood. But half the picture is not enough. You must now add the powers and graces of manhood. This masculine body is not *you*, as you say. Nor was the feminine body *you*. You *identified* yourself with the feminine body. You will not make that error with the masculine body. Thus shall we teach you, in time, the great and necessary lesson that you are neither man nor woman, but *Spirit*.

"You will and must learn that Spirit permeates, controls, transcends and discards all limited forms. Until you accept that lesson—go free—you will suffer lack of alignment among your vehicles. Once you obey the law, once you set yourself to gain and honour the beauty that is manhood—adding this new splendour to the knowledge of that psyche which is womanhood—then and then only shall you rise victorious, towards your habitation with the Gods."

Herein, perhaps, the present heart-ache—and the future glory—of those who move, rebellious, toward the Divine Androgyne.

BERTHA WILLIAMS

EXPANSION OF THEOSOPHICAL CONCEPTIONS¹

By JAN KRUISHEER

THE task is not an easy one. The world needs a simple Theosophy for its guidance in the tempestuous storms of transition from one period of human history and civilization to another. Yet we should be up to date with Modern Science, and whenever justified use its discoveries to confirm the teachings of the Ancient Wisdom. We should always use that Wisdom to the benefit and service of mankind, that is, we should *live* our Theosophy, for without a practical application of our Theosophy our influence and usefulness will be superficial.

However, here turns up the question: "What kind of Theosophy do we mean—do we have a definite ready-made system of Theosophy and, if so, what is it?" Most assuredly we should live (or try to live as best we can) Universal Brotherhood—a tremendous task. But even this seems not sufficient for the living of Theosophy. What *we* call Theosophy is a very limited thing, a certain definite, more or less rigid system or set of teachings, generally an intellectually conceived belief, but undoubtedly still far away from the supreme Brahma-Vidya or Theo-Sophia. We have allowed the Ancient Wisdom to crystallize into a hard and fast, rigidly fixed, unchangeable system of intellectualized dogmas

¹ A lecture delivered at Huizen, Netherlands.

and teachings, forgetting that these teachings were originally meant for beginners only.

What is now often offered as Theosophy is sometimes more of a hindrance than a help for the passing-on of the Life-power of Evolution, for it is an inadequate and incomplete version or reflection of Truth. It is a Kāma-mānasic system instead of Buddhi-mānasic Wisdom. So let us try to break up some of the old ruts, in order to prepare for a new and possibly a somewhat wider view of Theosophy.

Our present-day conceptions of Theosophy seem to have moved far away from those originally taught by H.P.B. The average member lacks depth of thought, and visualizes his Theosophical thought-pictures on a flat mental screen, as it were; they need depth and perspective. It is like the pictures drawn by primitive artists, who had no idea of perspective. We picture spiritual things in flat images. Moreover, we also personify them into anthropomorphic mind-pictures.

The westerner speaks of Three Persons and One God. But generally the One is forgotten and Its place is taken by one of the Three Persons manifested—most unphilosophically. Then the Three are placed one *above* the others, even though in our liturgy we say that the Three are equal and co-eternal. Wherever in philosophy or religion there are Three Aspects (or Persons) of the One and only One recognized, these Three come forth from the One. Together they are the Sacred Four, the Sacred Tetraktys of the Pythagoreans, the Tetragrammaton of the Kabbalists, symbolized by the Tetrahedron the first of the playthings of Bacchus. In Hinduism there are four Vedas, even as there are four Gospels in the Christian Bible. And Hinduism knows of four Varnas or castes, four Yugas, four modes of sound, four states of consciousness, four Kumāras, and the Pranava or Sacred Word is Three in One.

In manifestation these Aspects are Three within the One Unmanifested. "There is, O Bhikshus, an Unborn

Unoriginated, Uncreated, Unformed. Were there not this Unborn, Unoriginated, Uncreated, Unformed, there would be no escape from the world of the born, the originated, the created, the formed. But since there is an Unborn, Unoriginated, Uncreated, Unformed, there is escape from the born, the originated, the created, the formed" (*Udana-vagga*). The Unmanifested is the Hidden Life itself, the Omnipresent Supreme Deity. Life is Godhead Itself. If we say "Life comes from God," we make a mental picture to separate Life from its Origin; by giving and using two names we separate in thought what really and truly is the One Supreme Unit.

We do the same also in our conception concerning the holy Masters of the Wisdom. We make a mental picture of Their personalities, anthropomorphize Their figures, and forget that, though occupying a physical body, a Master indeed is a Nirvāṇi who lives and has His being on that exalted Ātmic Ākāshic universal plane. If we are told that we have to come from our world into Theirs, it is meant that we should rise from our mental world of intellectually separating thoughts into Their world, which is that of Ātmic Universal Super-consciousness. When in our literature—for instance, in *The Voice of the Silence*—we read about the World Mother, we immediately in our thoughts anthropomorphize this into a human picture, though we find it definitely stated that quite another thing is meant. "The power and the world-mother are names given to Kundalini—one of the mystic Yogi powers. It is Buddhi, considered as an active instead of a passive principle which generally it is, when regarded only as the vehicle, or casket of the supreme spirit, Ātmā" (*The Voice of the Silence*).

But even our most simple and fundamental teachings, such as Karma, Reincarnation, the Principles of Man, are crystallized and stepped down. Let us take Karma. In our

minds we always separate effect from cause as if they were two separate things unconnected with each other. They are separated in time and space, but in reality, in the Eternal Now of the Supreme, they are unseparated. Having separated the cause from the effect, then in our thoughts we go on to emphasize the effect-aspect and speak of that as being "my karma," though H.P.B. spoke of Karma being "the effect-producing cause," laying stress on the aspect of cause.

H. P. Blavatsky says in *The Secret Doctrine*: "Exoterically this (Karma) is simply and literally 'action' or rather 'an effect-producing cause'. Esoterically it is something quite different in its far-reaching moral effects." What are these moral effects? They are caused by our thoughts. Thoughts, "and also desire-emotions," are deeds. Being the causes that produce our actual deeds, they are even more important than physical deeds. Moreover, we are what we think, and thought is the maker of our character. Therefore "Character is Karma" and "Karma is Character". Another definition is: "Karma is the actual deed of self-creation." "Man at work."

But behind every deed—mental, emotional, physical—there always lies volition. Volition is the original act. Therefore, the Lord Buddha said: "Volition, my Bhikshus, I call Kamma, for when the will is there, one acts either in thoughts words or deeds" (*Angutta Nikaya*). Ultimately all Karma all working, is registered in the Ākāshic Records, in the memory of the One Unmanifested, the timeless, spaceless dimensionless Spirit, in the Eternal Now, symbolized in the top point of the Tetraktys—the Superconscious Monadic Self, Itself actionless.

At reincarnation, Life, Consciousness and Karma (Trinity) are reawakened out of the One Unconscious or Superconscious of the Eternal. There is no beginning and no end never and nowhere. The cycle and cycles of reincarnation

also are for ever and ever. Says H.P.B.: "Every one of our Egos has the Karma of past Manvantaras behind" (*The Secret Doctrine*, III, 579). This is a very far-reaching pronouncement, very well fitted therefore to prepare for wider views on reincarnation as it is generally understood. What will happen after complete Perfection has been achieved in one cycle or another?

At the manifestation of each new reincarnation, the One becomes the Three and then becomes the many. We can give many names to these Three, such as Shiva, Vishnu, Brahma, or Ānanda, Chit, Sat, or Ātma, Buddhi, Manas, but they can also be translated as Strength, Wisdom, Beauty, or as Will, Wisdom, Work. In the lower worlds they are represented by and manifested as the triple Ego. Then the outgoing Power, pouring downward from Jīva or Jīvātmā as Prāna (cosmically also named Fohat) creates a Buddhic thread which in time and space becomes the Buddhic Web. This Buddhic Web carries 1. Will-Life; 2. Wisdom-Consciousness; 3. Work-Activity or Karma. This is so very beautifully described in the treatise on "Karma" at the end of the well-known booklet, *Light on the Path*. "Consider with me that the individual existence is a rope which stretches from the infinite to the infinite, and has no end and no commencement, neither is it capable of being broken. This rope is formed of innumerable fine threads, which, lying closely together, form its thickness. These threads are colourless, are perfect in their qualities of straightness, strength and levelness [a trinity once more—J. K.]. This rope, passing as it does through all places, suffers strange accidents. Very often a thread is caught and becomes attached, or perhaps is only violently pulled away from its even way. . . . But eventually the long strands, the living threads, *which in their unbroken continuity form the individual*, pass out of the shadow into the shine. Then the threads are no longer colourless but golden; once

more they lie together, level. Once more harmony is established between them; and from that harmony within, the greater harmony is perceived."

Another problem is about the "Principles" of the human constitution. Should we count three, five, seven, ten, twelve or even twenty-five, as is the case with the Sankhya system of Hinduism? Or should we follow the Yoga system, which holds that for all practical purposes of Rāja Yoga it is enough simply to take two principles only into account—Self and Not-Self, Prāna and Pradhāna, Spirit and Matter? But in the latter case we should understand that in practical Yoga or Yoga-practice both these principles are not fixed but changeable values. There is a gradual transition from the gross physical-plane kind of matter to the higher, more subtle planes, until we reach the immaterial Spirit-Self. In this transition, the change from gross matter into ever subtler kinds or levels is very, very gradual, and there cannot be such hard and rigid divisions as we are used to make in our mental images. To rise into a wider sphere of thought is to rise from the Rūpa to the Arūpa.

Consequently, for matters of self-study we may divide the middle principle (Chit), uniting Spirit (Ānanda) with Matter (Sat), into as many parts as may seem to be of use; any division may do. "The human principles, as given in *Esoteric Buddhism*, were tabulated for beginners, so as not to confuse their minds. It was half a blind," says H.P.B. in *The Secret Doctrine*, III, 476. But now by taking it too rigidly or in too limited a meaning, the minds of many students of Theosophy have become confused indeed. They have come to regard these relative divisions as absolute and fixed final Truth. "These classifications are not hard and fast divisions. A term may change places according as the classification is exoteric, esoteric or practical" (*idem* p. 567), and the "practical" is the most important. After this, H.P.B. proceeds

to indicate that the physical, strictly speaking, cannot be a human principle, neither is the Ātma which in very truth is universal.

In our exoteric Theosophical teachings, given for beginners, Prāna is taken to be just one of the seven human Principles, and is placed next to or above the Physical or the Etheric Double. But are the so-called higher vehicles without life, are they dead bodies? The Jivātmā or Monad is Life itself, and Prāna is the outgoing into manifestation of that Life (Prānātma). This Life, of course, interpenetrates all vehicles by means of the Sūtrātma, the Buddhic thread of Life, Consciousness and Karma. However, we in our own thoughts and beliefs identify ourselves with these vehicles and consequently for all practical intents and purposes *we are* these vehicles.

Practical Yoga, or Yoga-practice, therefore needs only two aspects of the one man—Self and Not-Self, Prāna and Pradhāna. But these are very relative conceptions, constantly changing during the processes of life and evolution. In Yoga-practice, Prāna always is the totality of the whole Consciousness, including all those vehicles from which it cannot separate itself in thought. The Spirit-Man or Monad is connected with his bodies by means of thought—Chittam. The Sūtrātma is the expression of that thought. Because man imagines himself to be unfree, impure, limited, he is not free, nor pure, but limited. In practical Yoga, therefore, Prāna or Self is always taken to be the individual consciousness *as a whole, a unit*. Says Dr. Annie Besant in her *Introduction to Yoga*, p. 14: "From the standpoint of Yogic practice, that is called Prāna, or Self, with which the man identifies himself for the time, including every sheath of matter from which the man is unable to separate himself in consciousness. . . . For all practical purposes of Yoga, the man, the working, conscious man [Prāna], is so much of him as he cannot

separate [in thought] from the matter [vehicles] enclosing him, or with which he is connected. Only that is body [Pradhāna] which the man is able to put aside and say: 'This is not I, but mine.'"

In other words, in Yoga, Prāna is always the Self or Jivātma, enclosed within these bodies from which he is not able to separate himself consciously. Obviously, therefore, the necessary qualifications needing to be developed are: Discrimination or Viveka (discrimination between Self and Not-Self) and also Non-attachment (to these vehicles) or Vairāgya. "Therefore, without attachment do Karma which is necessary, for by doing Karma without attachment, a man reaches the highest bliss." (*Bhagavad Gita*, III, 19).

J. KRUISHEER

GOODWILL MESSAGE FROM WALES, 1947

This is Wales! The Boys and Girls of Wales calling once again the Boys and Girls of all Nations.

We know that we live in a world full of fear and of danger. We have heard of the terrible atom bombs that can blot out our civilization. But we believe that there are mightier things in the world than any weapons of mass destruction, the things of the mind and of the spirit, faith and hope and love.

We rejoice that there is so much in the world today that calls for adventure, so much that is fresh and fearless, vigorous and creative. We welcome all the new forces that seek to bring all the nations closer together as members of one big family.

Especially do we, in Wales, welcome U.N.E.S.C.O. We want to know more about it. We want to know how we can help it in its great work of creating world friendship amongst youth and spreading co-operation amongst all peoples.

Boys and Girls of all nations, let us, millions of us, grow up to be the friends of all and enemies of none.

INTER-ASIAN CULTURAL RELATIONSHIP

By K. G. SAIYIDAIN

EVER since the progress of modern experimental science and the advent of the Industrial Revolution, the leadership of the world has been in the hands of the West which has given many valuable gifts to the world—unlimited horizons for the development of science, unparalleled increase in our productive resources, a higher standard of living, better organization of social services, and many other material benefits too well known to need recapitulation. But the good that it has given us has been mixed with a great deal of evil—evil which at times appears to be overwhelmingly powerful. Its amazingly rapid means of communication, its marvels of electricity, its "iron lungs" and anaesthetics—which increase comfort or diminish pain—are offset by large-scale and more efficient economic exploitation of whole classes and peoples by powerful groups, and by incredibly horrible means of human destruction, culminating in the atom bomb. This shows that, while the western mind has succeeded in tapping and utilizing unprecedented sources of power, it has not succeeded in harnessing that power mainly to the service of worthy and beneficent purposes. It looks as if, at the birth of a new age for mankind, a malevolent fairy had managed to poison, and invest with a curse, all the birthday gifts offered by the other fairies! The great and pressing problem of

mankind is to release itself of this curse and make proper use of all its promising powers. Iqbal, the most significant thinker of the East in the present century, epitomized the dilemma of the modern man—equipped with power, but lacking in Love and a proper sense of values—in these striking lines:

Love exists not and Intellect bites him like a snake,
For he has failed to subordinate Intellect to Intuition¹;
He has traced the stars in their courses
But has failed to pick his way in the domain of his own
thoughts;
He has got so entangled in the mazes of his knowledge
That he is yet unable to distinguish profit from loss!
He has ensnared the rays of the sun,
But failed to illuminate the dark night of his life!

What about Asia? During this period of about two hundred years, Asia has been, till lately, in a state of decadence and apathy, forced—if not content—to play the second fiddle to Europe and America. It was dazzled by the cruder manifestations of western civilization and overwhelmed by the power which they gave to the West. The result was not only loss of political and economic liberty but something even more tragic—most Asiatic nations began to forget, and some even to despise, their own cultural idiom and heritage and to copy uncritically the external forms of western civilization. Such an attitude of inferiority, of "cultural mendicancy," can, and did, do incalculable harm to the soul of the people. They failed to preserve their cultural and artistic integrity, or to assert their social and ethical values, and thus their life was greatly impoverished. They were also unable to establish any direct stimulating contacts with their Asiatic neighbours—in fact, all the contact that remained depended on the intermediacy of western powers. So great was the

¹ Iqbal uses the word "Intuition" in a special sense which includes Love and the direct apprehension of Reality by the "heart".

estrangement amongst neighbouring Asiatic nations that they saw one another not as they really were but as they appeared to them through borrowed western glasses. The Indians, the Chinese, the Arabs, the Russians and others struck one another as "queer" or "outlandish". Superficial and petty differences were allowed to obscure that inner unity of outlook and *wellanschauung* (world vision) which has existed for centuries. And this unnatural state of estrangement between entire nations and their own soul continued to exist for many weary decades.

Power with Vision

The first great World War set afoot a twin process of disillusion and awakening which enabled the bemused and sleeping giant, Asia, to see the many chinks in the armour of its adversary. Western civilization had generated, within its own bosom, certain irresistible forces of self-destruction which were slowly undermining its glittering façade, and the finer spirits of the West were themselves quick to perceive and proclaim this danger. Asia was not, now, dazzled but critical, and weary and patient of its chains. This process has been completed by the recently concluded World War II which has demonstrated, with frightful emphasis, the ethical bankruptcy of that civilization, and Asia is today concerned not only with the problem of her own freedom and material welfare but also with the much bigger problem of the salvation of the world. This depends on our ability to bring about a fusion between Power, the giant released by modern science, with Vision, which is born of the true religious outlook and the spirit of genuine humanity. It is Vision alone that can give us a true appreciation of the nature and destiny of man and his right relationships with other men. It is the special role and privilege of Asia to make her contribution in this direction.

Asia has been the birthplace of all the great religions of the world—Hinduism, Buddhism, Christianity, Islam and others—which have, on the whole, always tended to stress the importance of *bringing people together* on the basis of certain spiritual truths and values. In the fields of arts and crafts, literature and philosophy, Asiatic cultures have stressed the significance of *Creativity*, and in life, both individual and social, the significance of *Peace*. They have been concerned less with the pursuit of wealth and power and what Bertrand Russell has called the “possessive happiness” than with the peaceful pursuit of truth and goodness and “creative happiness”. I am not vain or unjust enough to suggest that all the peoples of the East, or even a considerable section, are actually devoted to the pursuit of these values, or that the West is exclusively and predominantly preoccupied with the lust for power and exploitation to the total neglect of the higher values. If that were so, the East would have no pressing problems of ethical and social injustices, and the West would not be able to show the fine system of social services that it has built up in this country. But, as a general appraisal of dominant tendencies, I think it is fair to say that the chief contribution of western civilization is Science and its technique which has increased man's control over Nature and added immensely to his power, while the eastern cultures have stood for the values of the spirit and the riches of the mind which can only be cultivated in an atmosphere of peace and creative living.

Need of a Synthetic Civilization

The future of the world cannot be ensured unless we have the courage, the imagination, and the good sense to combine the best values of both into an integrated pattern of life, and particularly endeavour to inspire Power with Vision—

vision which would enable us to perceive the essential oneness of mankind and respect the dignity of all human personality, as the repository of the divine flame. European civilization has mastered the technique of better and fuller *production* of goods and services, and Asiatic nations must master the scientific technique in order to be able to eradicate the poverty, disease and ignorance which invest the life of their masses and deny them the possibility of a rich and full life. Soviet Russia has tried with success the gigantic experiment of a better and more equitable *distribution* of goods and services and thereby installed social justice as the guiding principle of community life. Europe and Asia have both to adjust their economy to this ideal of social justice which would ensure to all, and not merely to the favoured few, an access to the material and cultural heritage of the race. Asia, in its turn, has to offer to a war-torn and greed-harassed world the eternal values of the spirit—respect for man, belief in ideals, love of peace, tolerance, and attachment to religion as a power that links man's ephemeral life to God—for which it has stood at its best. On their basis alone can man build the truly “good life”; without them the dynamism, which modern civilization undoubtedly possesses, will be wasted in internecine conflicts because it will have no sense of direction. If, through its example and precept, Asia can take the lead in this direction it will be able to blaze a new and glorious trail in the history of man.

Can Asia do it? Undoubtedly. Will Asia do it? I do not know. It depends on the quality of the leadership which emerges in its various countries which are just stepping into the dawn of freedom. But there can be no doubt that the chances of Asia fulfilling her destiny will be greatly improved if there is increased cultural association and contact amongst the nations of this great continent. Thus alone can they realize afresh their old community of outlook, based on

sharing in common certain basic values and attitudes to life. They are, as it were, in quest of their own soul and, even when they have discovered it, they will have to interpret it with reference to modern needs and problems. In this pilgrimage of the intellect and the spirit, the companionship of kindred minds is a great help and inspiration, and the significance of the recent movement towards better inter-Asiatic understanding lies precisely in the hope, that it holds out, of facilitating this quest and enabling these nations to play their part worthily in the counsels of the world. . . .

Our aim and our ambition is to be able to contribute to the fullness and richness of life for all—*not* for the East only—because that is the only approach consistent with our genius, and also because today “no one dare live unto himself alone”. It is a truth which applies as much to nations and continents as to individuals, and the cultural and spiritual contribution of Asia must, therefore, be placed at the disposal of the whole world.

(By the courtesy of Foreign Review)

The Past is behind us,
 Growing ever more dim,
 The Present is real
 and may sometimes seem grim,
 The Future looks dark,
 But the sunlight is there
 If we have the Faith
 and the Courage to dare.

ANONYMOUS

LEADERS AND FOLLOWERS

By GRETA EEDLE

AS the world muddles through its innumerable difficulties, for the most part groping blindly for a way in which to avoid them for the time being rather than trying to overcome them permanently, many voices are heard as to what is required for the greater happiness of mankind. Among them is the oft-repeated statement that without right leadership humanity will not emerge from its present cyclic depression. The statement implies two things—first, that right leaders are available, and second, that if they emerge then the masses will follow them. History does not seem to prove that there is much truth in this.

From Theosophical literature we learn that it is from the First-Ray type that we may expect leadership. The Ego belonging to this Ray reflects the qualities of the First Aspect of the Logos—union with the Divine through will, humanly expressed as power and endurance. In the Hindu religion He is known as Shiva the Destroyer and Regenerator, and this should help us to understand the often violent behaviour of the personalities evolving on this Ray.

The broad generalizations about Ray types of which we read become more easily comprehensible when we study the characteristics of outstanding leaders and observe the qualities they have in common, for, although every leader is unique, there are certain general characteristics which all share. The degree of effective leadership depends principally on the extent

to which the spiritual will controls the individual. A will like "tempered steel" attracts immediate attention and compels admiration, and one thinks immediately of Madame Blavatsky and President Roosevelt who did the major part of their lives' work in constant pain and under such physical disabilities as would have caused lesser souls to give up the struggle and use their weaknesses as an excuse for doing no further work.

As important as this disregard for physical inconvenience is the capacity for sustained hard work. There does not seem to be any true leader at any time who has not had both the capacity for hard work and the gift for inspiring others to work with almost equal endurance, though the followers cannot always stand the pace he sets.

With the control and constant direction of the body comes the concentration of the whole personality, heart, mind and skill, on one objective. Sometimes this objective is a mission perceived through the intuition, which makes it possible for the man or woman to wait for almost a lifetime to fulfil his purpose. Disraeli's work of empire-building was crowded into ten years at the end of a long life. Churchill's war leadership began at 65; before that his activities seem to have been mainly confined to gathering experience. Abraham Lincoln also crowded his life's purpose into the last five years. Florence Nightingale frittered away the first part of her adult life in utter boredom, waiting patiently for the big opportunity she knew would come.

Often there are striking similarities between the characters of leaders, although the circumstances of their upbringing and surroundings are quite different. H. P. Blavatsky and Annie Besant were very similar in their approach to life, although their backgrounds were quite different. They broke their marriages because their extremely conventional husbands stood between them and their mission in life. Both were

moved by the fiery compassion for suffering humanity that never rests until it has set those wheels in motion which will eventually crush out of existence the causes that lead to suffering. Both were towers of strength in adversity, and models of tenderness and understanding towards the young and helpless. There is no need to speak of their virtues, for to the advanced soul there is no temptation in fame, money or sex, and virtue and vice are swept up into a ceaseless outpouring of the individual in service. Taking advantage of their feminine incarnations, they transmuted their ordinary maternal instincts into a passionate love for the Theosophical Society, nourishing it with the perpetual stream of their life-force and guarding it with the intensity of their mother-love. Both possessed considerable musical ability (a talent common to many outstanding people), but in these incarnations personal accomplishments were subordinated to the pioneering battle to which they dedicated themselves. They stood for principles which the vast majority could but dimly perceive in their time. They attacked the evils of the world with a courage not surpassed by any man. They brought light and spiritual comfort to thousands, if not millions, and held firm to a vision of the future which few at that time could share with them. Always there was utter obedience to the voice of their Higher Selves and of their Master.

This obedience to an inner voice is a characteristic of the true leader and makes his path thorny, for the time always comes when he cannot draw with him the masses who have followed him so far, and when he has to stand alone and take the consequences of the decisions prompted by his Higher Self. For instance, when Annie Besant was cheered to the echo during her "Wake Up, India!" campaign, not many would have thought that in a few years' time she would be repudiated because her demands were not sensational and extreme enough.

That brings us to the second part of our considerations: If the leader arises, do the masses follow? The answer depends on so many circumstances that in no case can a definite answer be given. When in 1940 Churchill promised the British a long-drawn-out struggle full of "blood and sweat, toil and tears," he estimated correctly the capacity of the people for hard work, their endurance and their pride. They followed because his vision was not beyond their comprehension. When Annie Besant roused India to a sense of her nationality, she drew such a magnificent picture of what India could be that few could partake in her lofty vision, and the masses were unable to rise out of their narrowness to follow her but chose lesser leaders whom they could understand.

From these and many other such examples we learn that one of the constant pre-occupations of the public leader is to estimate in advance how far and for how long the people will respond to his ideas. He knows that the fickleness of the crowd will one day drown his voice, and before that happens he must do his important work.

The conclusions we may draw from the records of successes and failures of which we read in history and observe as we go through life are simple. Leaders to help humanity along the pathway of evolution are born in every generation, but the extent to which they are able to fulfil their mission depends on the response they receive. To the people who want to go forward, the leader comes.

GRETA EEDLE

Harmony and friendship are not found where it is convenient to believe the same things, but rather where, on the ground of common insight, men unite in the same activity.

BRUNO

BESANT CENTENARY CELEBRATION PROGRAMME IN SWITZERLAND

For the celebration of the 100th Anniversary of the birth of Dr. Annie Besant the Swiss Committee at Geneva has planned the following programme from 20th September to 1st October 1947.

On Saturday and Sunday, 20th and 21st September, there will be simultaneous opening sessions at Geneva, Basle and Zurich.

Basle. Meeting for members and friends, on the 20th. Talks:

1. Annie Besant and the Science of Government, by M. A. Sassi;
2. Incidents in the Life of Annie Besant, by M. A. Reisch.

Zurich. Meeting for members and friends, on the 21st. Talk: The Messenger of the New Age, by Mme. F. Scheffmacher.

Geneva, September 21. Meeting for members and friends. Talks: The Messenger of the New Age, by Mme. A. Kamensky; 2. Annie Besant and her Educational Ideal—for the Child, for the Citizen of his Country, for the Citizen of the World.

Geneva, September 23. Public Lecture: Annie Besant—Thinker, by M. A. Sassi.

Geneva, September 25. Meeting for members and friends. Talk: Annie Besant and the Rebirth of India as a Great Nation, by M. A. Sassi. (A message from an Indian member is hoped for.)

Geneva, September 28. Meeting for members only. Talks: 1. Annie Besant the Perfect Knight, by M. A. Sassi; 2. Annie Besant the Perfect Yogi, by M. A. Reisch; 3. Annie Besant the Spiritual Mother, by Mme. A. Kamensky; Sacred Concert, by Mme. Pettard.

Geneva, September 30. Public Lecture: Annie Besant—Servant of Humanity, by Mme. A. Kamensky.

Geneva, October 1st. Meeting for members only. Solemn Celebration of the Centenary: Musical Overture; Prayers of the Great Religions; talks: 1. Annie Besant—Theosophist, P.T.S., by Mme. F. Scheffmacher; 2. Annie Besant—Builder of Bridges, by Mme. A. Kamensky; Annie Besant's Birthday Messages, to be read by members; Sacred Music.

REVIEWS

One World or None, edited by Dexter Masters and Katharine Way. Latimer House Limited, London. Price 7/6.

For many ages the problem which occupied the minds of sages was the "Ceasing of Sorrow". Now it would seem that the problem before us all, saints and sinners alike, is the Ceasing of Life itself.

The writers of this "Report to the public on the full meaning of the atomic bomb," put the issue squarely before us—*co-operate or die*.

Much has been written about the scientific facts and theories underlying the production of atomic energy; here we have put before us its reactions upon the world for good or ill. As D. R. Davies emphasizes in his introduction, it is the *scientists* themselves who are now stressing the moral and social issues involved.

An epitome of the book and at the same time a means of driving home the conclusions reached by those most deeply concerned may be obtained by quoting from the final paragraphs of some of the fifteen essays by the distinguished authorities who have contributed chapters to this book.

"If the bomb gets out of hand, if we do not learn to live together so that science will be our help and not our hurt, there is only one sure future. The cities of men on earth will perish." (Philip Morrison, p. 22.)

"Present sources are able to fulfil all reasonable—and some unreasonable—needs for energy." (Eugene P. Wigner, p. 40.)

"Doubtless there is now quietly under way a world-wide buried-treasure hunt such as has never been seen before." (Gale Young, p. 52.)

"There is no defence." (Louis N. Ridenour, p. 85.)

"An atomic-arms race must be prevented by international control of atomic energy." (E. U. Condon, p. 91.)

"We may some day come to regard the atomic bomb as the discovery that made it possible for mankind to bring an end to all war." (Irving Langmuir, p. 112.)

"It all adds up to the most dangerous situation that humanity has ever faced in all history." (Harold C. Urey, p. 122.)

"The task confronting us requires of all concerned the utmost sagacity and tolerance, which can be achieved only through awareness of the harsh

necessity we have to face." (Albert Einstein, p. 155.)

"Time is short. And survival is at stake." (The Federation of American (atomic) Scientists, p. 159.)

All the authors are united in desiring "one world". (The Editors, p. 123.)

In the story of man, as surveyed in Theosophy, we find that this is not the first time that man has been faced with this choice, between good and evil. The "flood" overwhelmed the then known world, because of the wickedness of men; the Earth "shook the evil men off her back," say the Stanzas of Dzyan; Lemuria was destroyed by volcanic action; Atlantis was overwhelmed by water. Will man, over the whole earth, be burnt up in atomic fire?

Theosophy has always taught that world evolution is the personal problem of each one of us. The individual problem is the world problem, the world problem is to be solved by the individual. Theosophy stands for *world* consciousness, for *one world*, for *planetary* consciousness, for only so will not only brotherhood but identity, union, yoga, be attained. Each man, knowing the spiritual life within himself, knows of the universality of that life and that it *survives for ever*. The decision is in our hands, in the hands of humanity, and that decision can be made in an instant of time. For men of goodwill and vision, there is *time enough and we need no defence*. E. W. P.

Origin and Spread of the Tamils, by V. R. Ramachandra Dikshitar, (the Adyar Library Series No. 58). Price Rs. 3-8-0.

The Theosophist will especially appreciate this work as corroborating to some extent from geological and historical studies the clairvoyant research into the past of South India undertaken many years ago by Dr. Besant and Bishop Leadbeater, and detailed in Chapter 21 of *Man: Whence, How and Whither*, and the 21st, 22nd, and 30th Lives in *The Lives of Alcyone*, together with certain other facts given in *The Pedigree of Man* linking the old Lemurian and Atlantean races with India, and especially South India. They portray an ancient, highly evolved Lemurio-Atlantean civilization with a "noble philosophy" in South India as early as 21,467 B.C., a civilization which was in touch with the rest of India. It is further stated that in 18,800 B.C. went forth a great Aryan colonizing expedition from Central Asia to the extreme South of India and mingled with the highly cultured Atlanteans already living there; and that this South Indian or Dravid-Aryan Kingdom became a "subsidiary centre of radiation" to Java, Australia, the Islands of Polynesia, and sent a mission to Egypt, founding in 13,500 B.C. a dynasty therein.

The author has done a very careful work of enumerating and correlating

the results of geological and historical research with the many conflicting theories concerning the origin of the Tamils. He refers to the Lemurian bridge between India and Africa, to the striking similarity between Babylonian and Indian legends, to the view of experts that the "palaeolithic man of South India . . . was not a gross savage, unlike the palaeolithic man of other countries".

He discusses the importance of the archaeological finds in the Indus Valley and the conflict between some who regard this civilization as Dravidian and some who regard it as Aryan. (It is, according to the Theosophist, Dravid-Aryan, as above shown.) From a linguistic study the author sees that a large number of ancient Tamils settled in Malaysia. He writes: "The diffusion of Dravidians in Rajputana and Central India in prehistoric times is seen from the dialects Villi and Santai prevalent today, bearing close affinity to the Dravidian languages. Add to this the Mohenjo Daro script which is very probably Dravidian. Further, the Kharian language (also Hurrian), which was spoken in Mitanni at the bend of the Euphrates, was similar to the Dravidian languages. Resemblances in the fields of phonology, grammar and lexicology are striking . . . Traces of an Indian colony in Memphis have been discovered . . . What is the bearing

of all this on the origin of the Dravidians? It all clearly shows migration of the language with the people speaking that language. Can we conclude from this that Dravidians came from Western Asia? Surely it must be the other way about."

The author concludes the first lecture thus: "The so-called Mediterranean race had its origins in Peninsular India, which was a part of the original Dravidian home in the submerged continent that connected South India with Africa, when the Indo-Gangetic basin had not probably been formed. So the Dravidian element is not to be found in Indian culture alone but is largely traceable in Cretan, Aegean, Sumerian, Babylonian, Egyptian, Polynesian and other cultures of the ancient world." He pleads for more and more archaeological excavations in South India. The second lecture gives detailed evidence of the influence exerted by South India in Indonesia and Indo-China and other points of the civilized world long before the dawn of the Christian era. He sees South Indian culture with an unbroken record of fundamental unity. "While it has assimilated all the best in alien cultures . . . it is still a live force. May this ancient culture . . . grow from strength to strength!"

A. H. P.

Bridge over Dark Gods. An Occult Novel, by L. Furze Morrish.

Published by Rider & Co., London, Price 9/6 net.

This "occult novel" is a very remarkable book. In a series of arresting tableaux the author has depicted the events of the life of Jesus of Nazareth between the years of twelve and thirty. His acceptance and initiation into the Secret Order of the Essenes and his journeys under the guidance of an elder Brother of the Order are illuminating, and so powerfully described as to convince the reader not only of their truth but also of their necessity in the training of the young Initiate in preparation for his great work. As we accompany the two travellers in their visits to the Oracle of Delphi, the city of Rome, Roman Britain, to Persia, Tibet and finally to Egypt, we are not only fascinated and astonished but also learn much of the Ancient Wisdom taught in the Mystery Schools of old.

The minor characters, who take part in the drama of the active mission for three years, are reincarnations of the characters introduced in the first chapter, but they are no mere puppets used merely to illustrate the theory of Reincarnation and the Law of Cause and Effect, but living men and women who claim our human interest and sympathy in their joys and sorrows.

As a novel *Bridge over Dark Gods* is an absorbing and exciting story; as an occult book it will

repay the attention of students of the Ancient Mysteries and Occult Schools and their connection with the life and mission of "the last Great Initiate".

Bridge over Dark Gods reveals the author as a profound student of religions and the Mysteries, a clever psychologist and a brilliant writer.

I. M. P.

Zoroastrianism, by John W. Waterhouse, B.A., B.D. The Etworth Press, London. Price 3s. 6d.

This is the fourth book of the series published under the general title *Great Religions of the East*, edited by Eric S. Waterhouse, M.A., D.D., the three preceding being (1) *Outline of Hinduism*, (2) *Confucianism and Taoism*, and (3) *Shintoism*, to be followed by (4) *Islam*, (5) *Buddhism*, (6) *The Religion of Israel*, (7) *The Dawn of Religion* by the Editor himself, and (8) *Judaism*. The series is a contribution to the work of the Comparative Study of Religion prepared mainly for the use of students who wish to study different faiths. This is a laudable object and the books will be found useful by the lay readers as well, if one can judge from the book under review.

The author's Preface to *Zoroastrianism* is dated June 1934, and so this seems to be a reprint. The book is dedicated to the great Zoroastrian scholar James Hope Moulton, as a

tribute to the outstanding contribution made by him on the life, work and teachings of Zoroaster. The book gives a learned and instructive account in simple language of the life of the Prophet, his mission and ministry, and his teachings concerning God and Man. There is also an interesting account of the scriptures of Zoroastrianism in connection with which the author makes a valuable suggestion, namely, that "there is a great need for modern Parsi scholars to produce a critical edition of their own scriptures; too long have they relied on the researches of Europeans and Americans". The last chapter "Developments and Contacts," which tries to trace some of the contacts between the religion of Persia and that of Israel, and through Israel, with Christianity itself, will be found useful by students in general and by Christians in particular, for whose use the book has been mainly prepared. The book very well brings out the purpose for which it is written. There is a bibliography given in Appendix I; it is useful but it could be made more complete in the next edition.

D. D. K.

The Good Life. An anthology of the life and work of the countryside, in prose and poetry, by C. Henry

Warren. Eyre & Spottiswoode, London. Price, 10/6.

This anthology breathes the country air and conjures up visions of the brown earth and the yellow wheat. It brings a nostalgia for wild flowers, elm and hawthorn trees, reed grasses hiding the moor hen, wide fields with spinneys dotted among them, golden corn and over-ripened hay, spring water, honey-laden clover, uncut hedgerows, oaks, firs and larches, fairs and market-places. But behind these beautiful aspects comes the reality of human labour, of sweat and toil, as man with his industry worketh miracles and turns stones into bread. There is the other side of the picture as the farmer with aching body walks behind the plough and is haunted by the dread of drought and storm, frozen pastures and driving gales, or searing wind and burning sun. The compiler of the anthology himself describes it as "a rural picture painted in realist colours".

Filled with prose and verse well chosen, and admirably illustrated with drawings by Alexander Walker, this book is pleasantreading. Through it also runs a serious vein which makes one realize the stark reality of human life and labour, and at the same time draws one into the company of the sun, the stars, the earth, and the never-ending wonders of Nature.

H. Z.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JULY 1947

OFFICIAL NOTICE

In accordance with Rule 46 of the International Constitution, the Executive Committee of the Theosophical Society has decided that the 72nd Annual Convention shall be held at the Headquarters of the Indian Section at Benares. All the arrangements in connection with the Convention will be under the direction of the General Secretary of the Indian Section.

SIDNEY A. COOK,
Vice-President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Switzerland

Preparations for the Round Table Conference, and for the Workers' Week that is to follow at Geneva, are nearing completion. Probably all European countries will send representatives except a few, who are not yet working as recognized Sections. The Conference will be held from July 4th to 11th at a small hotel, Lutzelau-Weggis, in a charming location across the lake from the town of Lucerne. The most important

meetings will be those of the European General Council, composed of the General Secretaries, the delegates sent by the Sections, and the Federation officials, at which the President, Mr. C. Jinarājadāsa, is expected to preside. Besides these meetings discussions, lectures and excursions will take place. Mr. Jinarājadāsa will lecture on "The Role of the Theosophist in the Coming Years," and will take a question-and-answer meeting. Professor Marcault will give an address on "A

Vision of Theosophy for the New Age". The mornings, intervening between Council meetings, will be devoted to informal discussions about how to equip our members best for Theosophical work. There will be a daily meditation in the morning and enough free time left for personal contacts. At the end of the week the members will go to Geneva, where a Workers' Week will be held from July 12th to 21st.

Saturday, July 12, will be the day of arrival and settling at Geneva. Sunday morning at 10.30 there will be the "Prayers of the Religions," followed by an opening address by the President. An out-of-doors tea is to be followed by a reception of the Press, and Mr. Kruisheer, who has been General Secretary of Sections in three continents, gives a lecture in English in the evening on "Three Kinds of Theosophy," which will be translated into French.

Monday morning will begin a further series of Discussion Groups. These will meet four times, groups speaking English, French and German holding discussions on the same subjects concurrently. The principles and methods of this type of work will be outlined by Mrs. Adelaide Gardner, and then the groups will meet separately discussing (1) Theosophical Principles and Methods; (2) Relationships in Work; (3) Place of the Society in the World Today. Then there will

be meetings, gathering all together, when the leader of each group will summarize conclusions, the President in the Chair. This will constitute the work of the first three days, interspersed with some excursions. Wednesday evening the President will answer questions. Thursday is a full-day excursion. On Friday Professor van der Stok lectures on "Theosophy, the Gateway to the Mysteries". There will be further talks on Meditation, a discussion led by Mr. van Dissel on "Future Work in Europe," and on Sunday, July 20, the Swiss Section will hold its Convention, which includes a public lecture in French by the President. Sunday evening the week closes with an address by Mr. Jinarājadāsa.

These particulars are of interest to those who wish to follow the Conferences in detail, but they will not be repeated in the next issue, for all space will then be devoted to plans put forward by the Council and to reports of lectures and addresses by the President and others.

The Federation officials have arranged these meetings on somewhat new lines, now frequently employed by other organizations. It is thought that both wider and deeper experience is gained from discussions amongst workers of varied experience and differing opinions, than by members listening to a series of set lectures. The way to make

discussion profitable has to be studied and acquired, and this study of the discussion method itself will be carried on during the fortnight.

Ireland

Mr. Jinarājadāsa visited Ireland during May and addressed both members and the public in Dublin and Belfast. Belfast Lodge, under the leadership of its President, is very active holding energetic meetings, which are well-balanced as to artistic, scientific and psychological aspects of Theosophy. The Annual Convention was held on June 22nd in Dublin, and Mrs. Doris Groves, General Secretary of the English Section, paid her first visit to Ireland to preside over the Convention.

Trieste

At Easter the Lodge had an election for a committee of seven members to replace those who had been carrying on the work since 1945; 73 members were present. Meetings are held daily and about twenty lecturers are available to talk on Theosophy, religions, science, ethics, astrology, etc. During the last two years the attendance totalled about 20,000. The Lodge has saved its former library and has enlarged it with new books. In all they have about 3,000 volumes, of which about 1,000 are in Italian, 1,000 are in foreign languages, and there are more than 1,000 magazines. The lending library

is very active, about 100 books going out every month.

Greece

The Theosophical Society in Greece has rented a spacious hall for accommodating the offices and for holding the meetings of the Lodges. There is room for an audience of 45 seated and as many standing persons. In this hall five Lodges of Athens District meet twice per month, *i.e.*, (1) Lodge Plato dealing with Theosophical teachings in relation to Physical Science; (2) Lodge Orpheus betaking itself to studies on ancient Greek Wisdom; (3) Lodge Light concerning itself with the aspects of Krishnamurti's teachings; (4) Lodge Nirvana dealing with general questions on Theosophy; (5) Lodge Socrates with a special task, the Knowledge of the Self.

Japan

More news has been received from Japan. Major J. R. Brinkley, one of our very active members, who has taken over from Lt.-Col. Pieter K. Roest the work of organization, writes that meetings have been regularly held in one of the Buddhist temples and the attendance has been satisfactory. Miroku Lodge, which was dormant during the war years, has been revived, and a duplicate Charter has been issued in place of the old one lost during the war. Every possible attempt is made to

make the Lodge a living spiritual centre. Another member states that a Theosophical study group of students formed on 7 May 1947 is very active and doing excellent work for the promotion of Theosophy in Japan, and the Lodge membership is increasing steadily.

Philippines

The Annual Convention was held in Quezon City on 5th and 6th April with which the Young Theosophists also combined. At a special meeting of the Young Theosophists, which was held at the residence of Mr. Benito E. Reyes, first President of the Lotus Youth Circle, it was decided to open a new field of activity in art by organizing a mixed glee club of Young Theosophists. The first performance was held on the occasion of the opening of the Convention, which at the same time saw the inauguration of the National Headquarters Building of the Philippines.

India

The All-India Federation of Young Theosophists held a camp at Karachi from 16th to 19th May, organized by Shrimati Shridevi Mehta, their General Secretary. Members came from various parts of India and there were interesting discussions on Practical Theosophy. The camp was held in a beautiful building near the sea and the surroundings were

ideal for camp fires and out-door lectures. The success of the camp was due to the close co-operation between youth and adult Lodges.

Also at Karachi were held the annual sessions of the Sind-Multan-Baluchistan Federation during the first half of May under the chairmanship of Mr. Rohit Mehta, General Secretary of the Indian Section. The sessions were dedicated in loving homage to Dr. Besant and there were many lectures on her work and personality. The big hall of Karachi Lodge was fully packed on all occasions.

The General Secretary has published in *The Indian Theosophist* a scheme for the Besant Centenary Celebrations covering a programme of three months which culminates on the 1st October, Dr. Besant's birthday. During this period articles dealing with the life and work of Dr. Besant will be publicized, and each Lodge is being urged to select appropriate speakers for the various meetings.

At the Workers' Conference in Benares held over the Easter weekend, a joint effort to plan Theosophical work in the United Provinces and Bihar was considered. It was decided that a Hindi journal for Theosophical propaganda in these Provinces was necessary, and to carry out this purpose an editorial board was appointed. A committee was also appointed for Youth work in

these Provinces. Stress was laid on the need for more Theosophical work among the women and masses of India.

Australia

Brisbane has suggested a scheme for "modernizing" the Annual Conventions. It was urged that there was a definite lack of modern pamphlets, and the message of Theosophy needs "stories of airmen, soldiers, sailors, atomic bombs, girls in rayon factories—Australian stories with the Australian touch, etc." Groups are being formed to supply material, particularly stories for the preparation of pamphlets. The General Secretary reported the gift by Captain Russel Lloyd Jones of 100 copies of Dr. Bhagavan Das's book, *The Essential Unity of All Religions*, for distribution among suitable people able to spread the principles of the book. After the distribution Capt. Jones donated an additional 350 copies which will be placed in the lending libraries. It was decided that the 1948 Convention be held in Adelaide.

A Penny a Day Fund is being organized to help raise money for Adyar. Committees are being formed in each Lodge for this purpose.

Canada

A round table discussion, "Youth Looks at Theosophy," was held in Toronto, and all the students of the University of Toronto took part.

The basic concepts of Theosophy were skilfully introduced and the arguments, pro and con, were presented with sincerity, reasonableness and brotherliness. These young people have evidently been able to present the ideal of World Brotherhood through this outstanding event.

Canadian Federation: Hermes Lodge, Vancouver, has had an interesting series of public lectures which included such varied subjects as "Sacrifice as a Law of Growth," "Human Destiny and the Atomic Bomb," "The Ancient Wisdom and the Modern World," etc. Krishna Lodge, Calgary, is also most active and does a great deal of work with the young people. The Theosophical Order of Service works principally in the Vegetarian Society. There is also a study class once a month on the question of vegetarianism. The Federation has decided to double its annual donation to Adyar Day because of the President's appeal for financial aid.

Argentina

The principal activity during the past year has been that of publicity. A considerable quantity of leaflets has been printed and distributed, including "The Hour has struck for World Peace" and Mr. Jinarāja-dāsa's Inaugural Presidential Address, of which 5,000 copies were printed for all the Latin-American Sections.

There has been a marked increase in membership and although one Lodge was dissolved, three new Lodges have been formed. Some fine property has been acquired for the Section.

The election of the General Secretary for the new year was held on February 1st. Our good brother José Olivares was re-elected for the forthcoming year. The Section goes from strength to strength and has now more than 1,000 members on its rolls, 24 new members have joined the Section during the last two months. A new Lodge has been chartered, which takes the name "Siddhi," a Sanskrit word meaning "fulfilment" or "perfection," which may be interpreted as "the triumph of spirit over matter".

Señor Olivares, General Secretary of the Section, devotes a special article to the "reincorporaciones" in the Section, members who had dropped out and who are now re-entering it. Not only are they coming back, but many have become conspicuously active and enthusiastic members.

Cuba

In Cuba, there is a radio programme of a Theosophical nature once a week. This has the title, "Fifteen Minutes for Human Betterment".

A quarterly Convention of the Section was held on February 23rd at Victoria de las Tunas in the

Eastern Federation with a bill of fare which provided most attractive and nourishing food for spirit, mind and—it must be added—the physical body.

Our warmest congratulations to the Lodge at Holguin which has now a fine building of its own.

Peru

The Peruvian Section has adopted an idea of publishing in the Sectional magazine the name, age and address of any member abroad who would like to get into correspondence with some member of that Section.

Porto Rico

The Young Theosophists of Porto Rico produce a weekly radio programme with the title, "Streaks of light". Magnifico! nuestros jovenes hermanos.

South Africa

The Annual Convention was held at Cape Town during the Easter week-end, the main theme being "The Spirit of the Future". The Service Work is as usual active. A visiting lecturer spoke on the Cripples' Care Association, illustrated with a beautiful technicolour film. Clothing and blankets are collected for the poor and needy, for prisoners, children's welfare, etc. A most interesting talk by Dr. Osborn of the Medical School, Johannesburg, was entitled "What diseases do you earn?" and was illustrated with three Walt Disney cartoons.



THE THEOSOPHIST ON THE WATCH-TOWER

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

THE existence of the Masters, "Just Men made Perfect," is one of the basic teachings of Theosophy that springs from its recognition of the fact and the laws of the functional evolution of Darwin and the spiritual evolution proclaimed by all the great religions of the world even when little realized by orthodox interpreters.

**The T.S. Member
and the Master**

Like every other of the teachings that Theosophy promulgates, except the fundamental one of mankind's essential brotherhood, its acceptance or the reverse is entirely at the discretion of each member. His own sense of reason and rightness must determine whether or not for him the Masters do really exist. The pure reason of it and the esotericism of scriptural text are sufficient for many. There are some who have direct personal experience, which, like all experience, is not of a nature to be imparted but belongs only to those who participate, although it may sometimes be related. Some are unconvinced.

Now the Theosophical Society, we are told by Colonel H. S. Olcott and Madame H. P. Blavatsky, its founders, wa

brought into existence on the instruction of two of these Masters, who in its early years sometimes gave advice in its guidance and made Themselves directly responsible for it to the Great Hierarchy of "Just Men," of which They are members and from which comes forth every movement to forward man's knowledge of his spiritual nature and brotherhood.

Accepting the statements of these founders regarding the source of their incentive, supported as it is by the evidence of the many letters from these Elders of humanity giving ample and convincing testimony of Their interest in the infant Society, it requires no great elasticity of the imaginative faculty to comprehend the statement that every member upon admission to the Society's rolls receives a glance from the Master.

Go into a skyscraper building of any of the world's great cities. The walls and floors are full of cables and wires carrying power, light, telephone and other circuits, and one moves in a magnetic field that sensitive instruments can easily detect. Men are entirely unconscious of many of the influences playing upon their lives. Nor is it difficult, in these days of radio and radar, to conceive of the projection of consciousness on the part of one so highly evolved, without the aid of such instruments, and His consequent awareness of those who, through membership, give their allegiance to the principles of human brotherhood for which the Society stands and for the dissemination of which the Elders encouraged and sponsored its founding.

The glance of the Master has rested upon each member—a link has been made. There is a relationship however tenuous and fragile, perhaps soon to be broken as waning interest in the central idea of Brotherhood causes membership to lapse; perhaps sometime to be forged by service and sacrifice, the only binding elements, into eternal living bonds.

A momentary glance, appraising, hopeful; a link, a beginning of relationship to be consummated in time, near or far, whenever the member, in recognition of the brotherhood of man to which he subscribes on admission, gives himself before all personal claims to the unceasing cause of suffering humanity.

* * * *

Somewhere there must be a realm where Truth reigns supreme above every one of its interpretations, where Truth
The Unity of unchanging is independent of its transient
Quest forms. There must be, somewhere in the world, men whose allegiance to Truth is superior to their allegiance to any of the forms in which it finds temporary expression.

Theosophy teaches the existence of such a place and of such "Truth-full" men.

A reflection of such a place Adyar is meant to be. Such a body of men and women the Theosophical Society aspires to become. Every National Centre and every Lodge is intended to be such a reflection in miniature, but with the light of Truth no less supreme above any expression or interpretation. Every National Society, and every Lodge, in its allegiance to Truth above allegiance to any form or vehicle of its expression, seeks in that respect to be an undiminished part of the whole Society. The spark can contain the fullness of that allegiance no less than the flame.

As the ether pervades material space, so this spirit of untrammelled Truth must at all times pervade the Society. It cannot yet be that Truth itself can do so, but its spirit, the undaunted search for Truth, must be everywhere affirmed.

It is in this unity of search, of relationship to Truth, that the Society has maintained its integrity and its unique quality. What it teaches is the Truth from nature, her laws physical, superphysical and spiritual as revealed by study

of man and the universe. It teaches nothing and endorses nothing regarding the way in which the laws and related principles should be formulated by men into collective action, but only how they are inherent in each man's nature and may be reflected in his life. It recognizes that just as some men who understand the laws of electricity should apply their knowledge to the lighting of our streets and homes, so those who know the laws revealed by Theosophical study should make their knowledge useful. But as no school of electricity expects all of its faculty and students to become interested mainly in any one of the practical branches of the science, but concerns itself with the science alone, so also the Theosophical Society looks to its members each to find ways of practical service for himself, while as a Society comprised of all its members it concerns itself with new approaches and new ways of study and promulgation of Nature's laws. If the schools of electrical science had concerned themselves only with the wiring and lighting of streets and houses, expending their energies and substance on applications, little would have come of the great science itself. There would now be none of the great irrigation projects creating fertility and food abundance, none of the many electrical conveniences in factory and home, no radio communication, no X-rays to reveal and heal disease. These and other increasing benefits arise from continued study of the science itself in the great scientific academies, not from the mind of the electrical contractor who applies some portion of the science to his particular service to his fellows.

Graduates of any school of electrical science will have many ideas and diverse plans for the application of their knowledge to their lives and work, but they will be a unity in their adherence to the principles of the science. So it is with regard to the Theosophical Society, and to its teaching of universal laws and principles. There is the utmost freedom

of its members to give them practical expression; the Society concerns itself only with the wisdom teaching.

This does not imply that the Society is not cognisant of or sympathetic with all efforts to give practical effect to the knowledge of great laws and principles which its teachings set forth. It does so acknowledge and sympathize, but it recognizes that there are many phases in these applications, all transient as compared with the eternal nature of the principles themselves and to be many times displaced by newer forms and modes.

The cohesive influence in the Society is the common search for that Truth that is higher than any religion or any other form through which it may be partially and momentarily expressed. As the ether pervades all space so does that influence pervade the whole Society. There is no place where it is non-existent, and there will be unbroken unity in the midst of which many members in their diverse ways will live and work and apply the principles of Theosophy in their equally diverse forms of human service.

* * * *

It is easy to be caught in the toils of things immediate and pressing and to lose the perspective that comes of remembrance that these serve but to prepare for a future, and will themselves quickly pass.

Perspective

Even Theosophists sometimes succumb to this temptation and today we find that India's crucial transition is viewed by some with sadness and grave doubts, if not actual scepticism; that Europe's struggle to emerge from the bitterness and ugliness of war is regarded as almost if not quite hopeless; that the whole world questions whether the United States will again, as in 1918, turn her back upon her world responsibility and selfishly retire to the enjoyment of her own advantages, however uncertain these may prove to be; and finally that another world war is inevitable and may as well be accepted.

as all mankind plunges to disaster. These are points of view which may be justified by much evidence on every side, and an accumulation of arguments not easy to refute; they are further reinforced by the weight of hatred, lust for revenge, fear and all the ugly horde of evil emotions which are the fruit of war and which have been augmented by distorted and prejudiced thinking. A dreary picture it is if so drawn. History tends to support the gloomy view but "to accept history as the infallible judge, the divine seer, is to deny the possibility of man to achieve moral, political, economic, or in fact, any kind of accomplishment independent of the past. . . . It leads to the most drear fatalism which paralyzes constructive action."¹

But what an amazingly different picture we may contemplate if these same facts are regarded in the light of such glimpses as we may gather of the Great Plan in process of unfoldment under the direction of the Inner Government of the world. Tragedy suddenly becomes not overwhelming but the essential alchemy whereby we, as a humanity, shall grow in compassion and the deep realization of our essential brotherhood, thus cleansing mankind of the diseases of hatred and selfishness. Swiftly the perplexities in our thought and feeling are lessened, we can be patient and wait even decades or centuries or lives for the glory of such a future, knowing with utter sureness that the evolutionary law is immutable. This clear vision shows not a vast play of which we are merely spectators and in which we have no part, but rather a tremendous drama to which we shall contribute, if we will our best in thought and feeling and action, for out of our lives must come the building of this future. No task is too little to do perfectly for such a goal, no relationship unimportant since it contributes either to or against this unity

¹ Roger Babson, May 1947.

which is to be, no quality of character which must not be purified and strengthened to serve well and truly, no power of mind or heart or hand not to be gladly offered. Such is the magic of seeing today with its problems in the light of what shall be.

True it is that time is of the essence in so stupendous a Plan. "Try not to be hasty. The world was not made in a day; nor the tail of a yak developed in a year."¹ We must realize that nations also are not made in a day, that national and racial and religious antipathies cannot be resolved until time brings its miracle of healing and peoples discover the beauty and fascination of co-operation. These are great problems challenging the capacities of the greatest and stirring us all to rise to heroic action.

In addition to the far view of centuries or millennia there is the promise of that nearer dawn of the Parliament of Man which is to have its beginnings even within our own century. Many of us who dream of this great period, will not be in incarnation when humanity will have earned the return to earth of its greatest organizers to lead into the new era, but those among the younger will no doubt be participants as the twentieth century nears its end and ushers in a time of peace and progress which will be truly a golden age. The federation of Europe is even now the concern of statesmen and may well be the initiation of such an age. But to whatever generation we belong we can today play our parts and be helpers as we think truly, feel with kindness, and act nobly in order that the Elder Rulers may find us even now servers of Their Plan.

* * * *

The programme has come to hand of the Theosophical Round Table Conference held at a lakeside hotel near

¹ *The Mahatma Letters*, p. 272.

Lucerne, Switzerland, in early July. The General Secretaries and representatives of a number of National Societies were present at the opening roll-call. The President of the Society gave the inaugural address and the Conference settled down to a week of study and an interchange of ideas on the subject of aiding the rehabilitation of the Society's work in Europe, now showing encouraging recovery strength. The National Heads reported on their respective Societies, the General Secretary of the European Federation gave an address, and discussion took place on what the European Sections ask of the Federation. Technical problems, publicity, member training, etc., furnished subjects for a number of discussion and symposium periods. There was but one lecture.

A Workers' Week in Geneva followed this official Conference and again the President gave the opening address. Discussion groups in three languages dealt with Principles and Methods, the Place of the Society in the World Today, and What Europe Needs, the latter based upon the studies of the Conference of the preceding week. Three lectures were given, the final one by the President in French.

Those present on both of these important occasions in European Theosophical enterprise wisely found opportunity as those planning the programme thoughtfully arranged time, for several short excursions amid Switzerland's scenic beauty, to provide recreation and the friendly contacts of social informality.

Good work has been done in Europe in these two weeks

SIDNEY A. COOL

THEOSOPHY AND THE THEOSOPHICAL SOCIETY¹

By C. JINARĀJADĀSA

President of the Theosophical Society

WHEN in 1875 Theosophy was offered to the modern world and the Society was formed, it was the only organization that was exploring Occultism and the relation between the mysticisms of the various religions. During the last seventy-five years the situation has changed. Today there are teachers of Yoga in many lands, especially in England and the United States. Books on Yoga are widely disseminated in South American countries. The idea of Reincarnation was first discussed in our Theosophical Lodges. Today there are many organizations who have made it a part of their fundamental teaching.

From the parent Theosophical Society organized by H. P. Blavatsky, H. S. Olcott, W. Q. Judge and others in New York in 1875, other Theosophical Societies or organizations with similar aims have branched off. There is the Theosophical Society of Point Loma, now at Covina, California; there is the organization of the United Lodge of Theosophists with a few groups in a few countries of the

¹ Address delivered, May-August 1947, to the National Societies of England, Northern Ireland, Eire, Denmark, Norway, Sweden, Finland, Belgium, France, Switzerland and Italy.

world; Dr. Rudolf Steiner was once the General Secretary of the German Section of our Society, but later he started an independent movement of his own; Mr. Max Heindel, once a Theosophical lecturer of the American Section, made an independent small movement called Cosmo-Rosicrucianism; a division of the Theosophical Lodge of Syracuse in New York State branched off and is now at Oceana in California as a community, publishing a magazine called *The Temple Artisan*; Mrs. Alice Bailey was once a worker at the American Headquarters, but has since become independent.

Several of these organizations claim to get teachings direct from Adepts. The group in Oceana claim the Master Hilarion as their instructor, and regularly publish messages from him. Mrs. Bailey's director is said to be an Adept called The Tibetan. An organization in the United States, called the "I AM" movement, has issued communications from several so-called Adepts, received by automatic writing. This organization proclaims that its director is the Adept known as the Count de St. Germain. Two groups at Helsinki, the capital of Finland, claim this Adept as their teacher, and one of them in addition declares that its channel with the Adept, a lady who hears the voices of several Adepts, receives instructions from the Lord Maitreya. A Dutch gentleman in London has gathered pupils round him, and these claim that he is the special, one and only mouthpiece of the same Adept. Since the death of H. P. Blavatsky several groups claim that she is their occult director. There are at least five Dr. Besants who are said to have appeared in spiritualistic groups, giving messages. More remarkable than all this is the fact that I myself am said to have appeared to a spiritualistic circle at Lake View in the State of New York and given messages as Jinarajadāsa. And I am not yet "dead".

We have therefore today on all sides movements dealing with Occultism, psychology and allied topics. On the whole

they are doing excellent work in breaking down the opposition of orthodoxy and bringing those who are dissatisfied with orthodox religion or materialistic science towards a broader standpoint. But all the time from the beginning our Theosophical Society has stood and still stands distinct from these movements. First, it is the most widely spread organization in the world, having more than forty National Societies all attached to the central Headquarters at Adyar.

From the beginning a clear objective was given to us by the Adept teachers who sent H. P. Blavatsky as their messenger. In 1881 when letters from the Adepts beyond the Himalayas were frequent, two Englishmen, Sinnett and Hume, were deeply interested in the phenomenal aspects of the teachings, but were very sceptical concerning the ideal of Universal Brotherhood for which the Society was organized. They said in brief to the Adepts that since Christianity during 1800 years had failed to bring the era of Brotherhood, it was a waste of energy on the part of the Adepts to try to do a similar work, and that it would be far more sensible for them to give definite proofs to the scientists that the Adepts had occult powers, that such a proof would induce the materialistic scientists to enquire into the Theosophical teachings. It was then that one of the greatest of the Adepts, called the Mahā Chohan, sent a communication describing the object which the Adepts had in view in initiating through H. P. Blavatsky and H. S. Olcott the Theosophical movement. The Mahā Chohan said:

"The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations,

to call the poor despised 'nigger' brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle. . . . Rather perish the T. S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism."

Since that day the aim of the Society is to bring mankind nearer and nearer to each other in a spirit of Brotherhood. We study many subjects, but it is like a wheel with many spokes all meeting at a hub in the centre. The final aim of all our studies is, or should be, to strengthen the ideal of Universal Brotherhood. We as Theosophists do not offer a new religion, though our ideas have close affinity with certain teachings in all the religions; we do not offer any particular philosophy, though our teachings are full of a philosophical outlook. Similarly we do not offer any new science, though as Theosophists we are keenly interested in all the discoveries of modern science, since scientific truth is a part of Theosophy. Of course I refer to the real facts discovered by science and not to the theories of the scientists about them.

Our special distinction is that we offer to the enquirer a synthesis. I mean by this a conception of life which is neither religious, philosophical, mystical, scientific nor artistic, but *all*. The student who has grasped Theosophy rightly may be described as standing "in the centre"; he is interested in all aspects of life. Needless to say, he should never forget that his intellectual and emotional interests must all be directed to bringing humanity nearer to Universal Brotherhood.

As we proclaim Universal Brotherhood, it is not as an ideal but as a fact inseparable from nature, as is gravity. All mankind are brothers because they have all, as the root of their being, a divine essence. We do not spend time in defining the nature of Divinity, since the moment we begin to define, differences arise. I myself prefer the conception

of Plato, who postulates Absolute Being as Truth, Goodness and Beauty.

But what is essential in the Theosophical conception is that whatever postulates we make about Absolute Being or God, all that we say concerning It or Him is resident in man. Man has within him in principle the totality of being and manifestation. If there is a Divine Wisdom which has been discovered by the greatest minds of the past, that Wisdom is somewhere in the root of man's being, and if he proceeds rightly he can discover it himself without the need of any mediator or saviour. Of course, this conception that man has within him the Totality is not new. It is the teaching of India as also of Greece. Our ideas concerning the purpose of man's life, his death and his return to earth again are not new, nor is the idea of Karma, or the law of readjustment. But what is new is the particular presentation which we make of these truths, for we say that the purpose of life is for man to realize his own Divine Nature.

Let me take a simile. We have seen diamonds in all their beauty. But when a diamond is dug up from a mine it is a brownish crystal without any brilliant light. All the beauty of the diamond is there, but it has to be released through a very technical process and according to a special science concerning the building of the diamond, which the diamond-cutter knows. At the end of a long process the hidden beauty of the diamond is released from the "rough diamond". Similarly, while in man is the nature of Divinity, the Divinity is like a God in chains; the chains have to be broken one by one. This is done through the process of Reincarnation, with Karma adjusting what a man sows of thoughts, feelings and deeds. But this process, so full of frustration for many of us today, is intended by the Agents of the Divine Plan to make us realize little by little the Divine Archetype of ourselves, which is in the mind of God.

Our work as Theosophical Lodges is manifold. First, it is to show the relation between all the religions as brothers in one great family. The study of comparative religion is necessary to minimize the present divisions between the religions and between sects within one religion. We have to make clear that there is no clash between religion and science, since both are two aspects of the one and only Truth.

Similarly, too, we have a new conception of all the arts. It is not enough for a man merely to live over and over again and sow and reap his Karma; man must restate life and all its mysteries in new terms which are all characterized by beauty. The role of the artist is to understand the significance of life, and to take, as it were, the hot, flowing streams of life which go through his heart and brain and pour them into new moulds of beauty which reveal the quality of beauty which has been planned for all by God. Therefore, all the artists are revealers of the Divine Wisdom, especially if they hold clearly before them the idea of the service of God and man, and are not absorbed in their ideas of "self-expression".

As the Theosophical Society, we encourage all idealistic efforts, without necessarily affiliating ourselves to them as the Society. We give our benediction to the movements for vegetarianism, anti-vivisection, race and cultural relations, etc.

I want now to say a few words concerning the International Headquarters of our Society at Adyar. It is a beautiful park of 105 hectares, with sixty-six buildings, large and small, dotted over it so as not to take away from the impression of a park. We have six religious shrines, those of Hinduism, Buddhism, Zoroastrianism, Christianity and Islam; we have as yet only the foundation platform of a Hebrew synagogue.

When you come to the Great Hall of the Society, and stand by the platform in the centre, you see behind you the

statues of H. P. Blavatsky and H. S. Olcott. The Hall is in the shape of a capital "T" with the long arm stretching in front of you and the shorter arms on the right and left. As you look at the Hall, you see on the wall images of Jesus Christ and Buddha to the left, Shri Krishna and Zoroaster to the right. As it is forbidden to have any image of the Prophet Muhammad, there is a great inscription in Arabic, praising the Koran. Since there is not enough room for the images of all the Founders of the existent religions, you will find at the top of the Hall their symbols only, those of Jainism, Judaism, Bahai'ism, Sikhism, Taoism, Confucianism and Shintoism. There are also the square and compasses of Freemasonry. On the side of the Hall behind your back are the symbols of extinct religions—Mithraism, of Egypt and Greece, Atlantis, Chaldea-Babylon and Assyria. But confronting you in large letters near the ceiling is our motto: "THERE IS NO RELIGION HIGHER THAN TRUTH."

Whenever we gather at our principal meetings, like those of Convention, White Lotus Day, or November 17th, our first act is what is called "Prayers of the Religions". Group after group of members belonging to the various faiths repeat brief prayers in the order of the founding of the religions—Hinduism, Jainism, Zoroastrianism, Judaism, Buddhism, Christianity, Islam and Sikhism. The prayers are said in the sacred languages, and during this period all in the Hall, sometimes nearly 1,000, stand in reverent attention. At the end, whoever is the leader of the meeting repeats the well-known, unsectarian and universal invocation written by Dr. Besant, and all repeat after him line by line:

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in oneness;
May each who feels himself as one with Thee,
Know he is also one with every other.

Adyar is a community with arrangements made for students and workers from all parts of the world. Each who comes pays for all his expenses of rent, food, etc. Arrangements are made to suit the conveniences of members from western or eastern countries. There is a restaurant attached to each department.

In addition there is the Engineering Department, supervising the distribution of the electric current, which we get from a company at A.C. 50 cycles, 5,000 volts, and which is stepped down by us to 230 volts, and 400 volts for pumps and power. This department has a certain staff of electricians, mechanical fitters, carpenter and masonry builders to look after our many buildings. We have also a laundry of our own, and have one important department—the Garden Department—which keeps our beautiful park in proper order and in addition conducts a small fruit and vegetable farm to supply the needs of the residents.

The four principal officers of the Society—President, Vice-President, Treasurer, Recording Secretary—receive no salaries. Though they could have living accommodation free, as a matter of fact they pay rent in order to help the Society.

But apart from them there is a minimum clerical staff and general employees, whose number is 289. We have our own printing press, employing at the moment 64 men, and our own Publishing House to distribute THE THEOSOPHIST and our books.

All the money of the Society is strictly accounted for. Not one cent can be spent by any department without previous sanction of the Treasurer and myself, and afterwards the expenditure has to be endorsed by the Executive Committee.

The Society has as its supreme body the General Council composed of the General Secretaries of the National Societies and a few additional members. It is this body that appoints

the Executive Committee. The President of the Society acts under a written Constitution and as the Executive Officer of the General Council.

I must mention one important fact. While we are working under a written Constitution created by the genius of Colonel Olcott, and are a registered body according to Indian law since 1905, in this Constitution—the *only* document which binds all the National Societies together—the Society is mentioned by name and its three Objects given, but nowhere in the Constitution does the word “Theosophy” appear. There is therefore no definition of what constitutes Theosophy. Any member of the Society has the right to proclaim his own individual ideas as Theosophy, and no one can challenge his right to do so.

Lastly, I should like to mention that in our proclamation of Theosophical truths, no one must claim any authority for his ideas, not even the authority of H. P. Blavatsky, nor of the Adepts who have given us much truth through their letters. While we are grateful to the Great Ones and to H. P. Blavatsky, Dr. Besant, Bishop Leadbeater and others for the illumination which they have given us, they are not final authorities about any matter of Theosophical study. Each individual member has the right to accept or reject whatever he finds in our Theosophical literature. Nor can there be any kind of a personal allegiance to any Theosophical leader which must be construed as authoritative. Each of us naturally has his own personal allegiance to one or more teachers; but that is a matter of his own private life and not to be imposed upon another.

Since all the ideas of Theosophy are God's ideas, our allegiance is to those ideas, in so far as we understand them. Our object in gathering together in Theosophical Lodges is to help to build bridges between the religions, between religion and science and art, and particularly between

the races divided now by their prejudices of race, religion and caste.

Nor must we ever forget the idea for which the Society was formed. I quote the words of the Master K.H. :

"The term 'Universal Brotherhood' is no idle phrase. Humanity in the mass has a paramount claim upon us . . . It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind ; and it is the aspiration of a *true adept*."

So long as we are true to that wonderful ideal the Society will persist for centuries, and as said the Mahā Chohan in his proclamation, it will be "the corner-stone, the foundation," of many "future religions of humanity".

C. JINARĀJADĀSA

President

In the coming civilization we shall expect to find spirituality the prevailing mark, dominating religion, dominating science, art and society, and we may rationally look, as spirituality grows, and shapes and moulds the coming civilization, that in the sphere of religion we shall see ever-increasing unity ; in the sphere of science we shall find new methods of investigation, new powers to use in thought ; that in the sphere of mind we shall find nobler ideals, more inspiring power ; and in society we shall find spirituality showing itself, laying the foundation of society in self-sacrifice, building it up by self-control, and marking Brotherhood as its ultimate goal and achievement.

ANNIE BESANT

"NO PATH SAVE THIS"

By ETHA SNODGRASS COOK

NOT infrequently there arises the question as to why certain members of the Theosophical Society withdrew, or became inactive, or resigned completely. Those who study the history of the Society are struck by the fact that through the years many have come into our ranks but many have vanished from the rolls. This is the story of many organizations. Why is it so? The question comes more closely to each of us as individuals, for if those in the past, many of them possessed of brilliant intellectual capacity and inspired by ardent devotion, later severed their connection, what is to be our own destiny? In the days gone by there were Madame Blavatsky and Dr. Besant and all those others to whom we of this generation look with such genuine reverence, and wonder how it could be possible for any member to cease to cherish his association. In all probability at the moment we regard our membership as an inestimable privilege, but shall we feel so a year from now, five years, or ten? It is a challenging question which we may well ask ourselves, searching our hearts for the true answer. In the beginning those others were as eager as we, as determined to remain loyal to the purpose of the Society and to the Ancient Wisdom and in service to the Great Plan ; but with the passing of time, whether months or years, their interest waned, they became disillusioned either with persons or ideas, and gradually the light went out and the Lodge in which they had worked so

happily knew them no more. Shall we be like them? We look to those others and think of them as "failures". Were they indeed failures? And do we wish to follow their path of withdrawal? Today we believe with all our hearts that our privilege is to be treasured eternally. But what of tomorrow?

True aspiration compels us to face this questioning; still more to face ourselves if we are to find the answer. We have joined the Theosophical Society in dedication to the law of brotherhood and in service to a movement committed to the proclamation of that law. Having set our shoulders to the wheel of so great a task, shall we continue true to it or grow weary of it? How deep and enduring is our allegiance, how clear our vision of the ultimate goal for ourselves as individuals and for all mankind?

There may be many answers to these queries, as many as there are of those who put the questions, for each of us must answer for himself and no one can answer for another. But there is one theme worth pondering, however familiar it is, however simple and obvious, namely, the daily practice of the law of brotherhood in order that it may glow more deeply in our hearts and prove itself as reality forever enduring. We know so well, at least in theory and as mental concept, that an ability we fail to use is lost, a talent neglected ceases to exist. Similarly the ideal of brotherhood cannot remain merely a dream, cannot continue only as an emotional experience; rather it must grow in virility by use, by a process of effort as arduous as that required by any mode of activity if its goal is to be gained.

Words come glibly enough and it is easy to say that *practice* of brotherly action is the path we must tread day by day in all the multitude of small things and in all the complexities of relationships to people and events, but is this not the key which will determine how long we shall continue to be members of the Theosophical Society? That which is merely

theory dies in its effect upon our living, and the principle of brotherhood must either become increasingly potent in daily, moment-by-moment experience or fade into insignificance, with the inevitable result of disinterest in the movement and withdrawal as members. If a member of a historical Society one must study history, if of a hobby Society, such as photography or philately, one must engage in the hobby, if of a philosophic Society one must live the philosophy, or membership has no permanent appeal. This is law and as applicable in the realm of spirituality or ethics as in the realm of physiology in which a disused muscle becomes impotent. We have dedicated ourselves to the law of brotherhood by giving allegiance to the Society which proclaims it; but if we fail to strive to be brothers we shall one day drop out and rationalize to ourselves the reasons, however far removed they may be from the primary cause.

As we face ourselves honestly and courageously on this fundamental issue, so shall we give at least one answer to the question with which we started.

But perhaps we hesitate before the magnitude of the undertaking and feel ourselves inadequate. It is true that we must be heroic to achieve so high a standard in thinking, feeling and action, and we shall do well to recognize with genuine humility how far we have yet to travel. But there are two sources of inspiration on which we may draw if we will. The first is the need of this tragic humanity, "poor orphan" indeed, neglected, blundering, utterly pathetic. The longing to help, the deep urge to find solutions to the many immediate problems both for ourselves and others, compels us to try. That we shall make many mistakes, that we shall find ourselves lacking in wisdom and strength is inevitable; but equally also we shall grow in power to serve and to love wisely and truly; at first striving in small ways, gradually through years and perhaps lives we shall attain to

the rank of the great servers. "There is no failure except in ceasing to try," as we know well. Therefore we may take courage and confidently set forth on our journey of knightly action.

Finally there is still greater inspiration in these words of an Elder whose faith in us must give us power to achieve:

"... For there is no path save this which is worth the treading, no goal save this which is worth the striving for, no prize save this which is worthy of the Spirit in man who is divine. There is no need for discouragement, for God is living in you and omnipotence is already yours; only you must realize yourself and know that you are divine and that you are not these garments of flesh, garments of the astral and mental bodies which you have only been wearing during a single life. Rise to the sense of your own Divinity, know the greatness which is shrouded in you, and the might which can overcome everything around you. You are not weak, you are not foolish, you are not helpless; you are God in human tabernacle, unconscious of your Divinity. Make up your minds, now, that the lower shall be the servant of the higher; realize the greatness of your possibilities and rise to the height of this splendid opportunity."

ETHA SNODGRASS COOK

Loving action is Divine Wisdom at work and whoso acts lovingly must inevitably come to the Wisdom.

C. JINARIJADISA

ADYAR: A UNIQUE CENTRE

By E. W. PRESTON

IN the life-time of each one of us there come times of vivid experience and times of apparent quiescence, when the growth and development seems beneath the surface. Life brings us all kinds of events and feelings and thoughts. Sometimes we work under one kind of pressure, that of rush of work and intensity of feelings, at other times we pass through a stage of dullness, depression and boredom during which life hardly seems worth living and we long for "something to happen".

Those who are still moving with the tide, who are content to be borne along by the river of life towards some unknown goal, just accept circumstances as they come, and, if they are wise, they make the best of what comes and gain much happiness and content.

Those who have attempted to take their life and mould it according to some idea or ideal, who wish to force their evolution towards some recognized goal, usually bring upon themselves suffering, if only by "kicking blindly against the pricks," as St. Paul said. Such people seek for teachers or a teaching, they seek without and within. In the old days, and still for some temperaments, retirement from the world is found to be a temporary solution. The monk and nun, the devotee who goes into a retreat in Christian countries, the Sannyasi who retires to the forest or sits in a temple in the East, all these are seeking by this method to find their goal and to force their evolution.

But there is another way which is being tried out today. As mankind ascends into the second half of the Fifth Root Race, and preparations are being made for the Sixth Root Race, evolution has to be hurried. The Fifth Root Race has as its aim, its project or plan, the building of the temple of the mind; the formation of a mental body on the pattern of that set by the Great Architect for this Fifth Race. The people who are taking part in this work also have their Yoga. They do not retire into monasteries but go to universities and to factories. They learn to concentrate amid the rush of physical noise and the clamour of other people's thoughts. They learn a coolness of mind which is not coldness but true detachment and impersonality, the tolerance and brotherhood which rises above race, creed, caste or sex, and seeks only truth. Gradually, too, such people sense their social responsibility and accept this as part of their Yoga. The Fifth Root Race has to bring the mind to its highest point possible in this Round, it has to force the awakening of the new spirillae in the atom in preparation for the future.

There is, however, a work to be done by a few people whose chosen path is to be pioneers and co-workers in the plan for the next stage, that which has been called the Sixth Race but which is likely to be not only a physical Race but a stage in consciousness which will be found manifesting in people in many parts of the world. It will not be so necessary as it was in the past, at the beginning of a new Race, to have much physical segregation, because the main change will concern the consciousness and the inner vehicles used by it.

There will, however, have to be experiments made and preliminary work done. For this a certain amount of selection and of physical isolation from the world will be necessary. Such selection is being done today by those whose work it is to prepare and select their people.

In many parts of the world there are individuals and small communities being tried out on different methods to suit conditions. Sometimes only a few people are concerned and sometimes the experiment lasts only a few years. We all know of such experiments which are going on among many different types of people and in many nations. Such work is not wasted, even if for a time it seems to disappear. Those who take part are observed and tested, and their capacities estimated, so that in their next life, perhaps, they may be led to the place where they may continue their work.

The Theosophical Society, in all its branches and offshoots, is one such experiment. Within it sub-groups appear, and in some places and at some periods communities or centres appear and endure for a longer or shorter time.

Adyar, the foremost of these, is unique in many ways. For one thing it has existed since 1882 and is steadily becoming larger and more active. As the Headquarters of the Theosophical Society the main life of the Society should and does flow through it, and therefore as many members as possible should visit it or link with it in thought.

We may think of Adyar as being one of the experimental Centres for the Inner Government of the world, as they seek those who are able and willing to work in the preparation for Sixth and Seventh Races.

E. W. PRESTON

Even already the preparatory work is beginning; the harvest truly is plentiful, but as yet the labourers are all too few. The Lord of the Harvest calls for willing helpers; who is there among us who is ready to respond?

C. W. L.

PLATO'S "REPUBLIC"

AN OLDEN LIGHT ON A MODERN PROBLEM

By L. FURZE MORRISH

(Concluded from p. 242)

The argument starts with Cephalus maintaining that wealth tends to compensate for old-age fears of coming death, an initial sign of the materialistic trend of the time, when man was losing his negative awareness of the astral world and becoming fixated in the physical world. Greek music played its part in this change. Socrates turns the argument to the subject of justice. Cephalus soon retires.

Polemarchus takes up the argument and claims that justice or "right" means helping friends and hurting enemies, the old belief in the karmic "eye for an eye"; but Socrates asks him: "If some one left a weapon in your care, and then became a homicidal maniac and asked you for it back, would you be justified in returning him his weapon?" Polemarchus is then compelled to define his terms more accurately, and in this way Plato takes the opportunity of showing that we must think clearly and not just argue from habit. Socrates goes on to point out that every technique has its own special features which have nothing to do with friends or enemies. He asks: "Can a musician *by his art* make people unmusical?" "Can the honest man *by honesty* make men dishonest?" This and further arguments show that justice or honesty is not a special technique in

itself, but a general application to all techniques. We cannot define a major or universal principle simply by quoting one example of it. Socrates attacks the whole notion of it being right to harm anyone at all, even enemies, on the principle that every one, even an animal, when harmed becomes worse than he was before. Only tyrants define justice that way.

This gives Thrasymachus his chance. He breaks in rudely and starts arguing truculently, revealing his type and nature, which lives by trampling on every one else. "It is all nonsense talking about abstract justice," he shouts. "Every one knows that Right is what suits the strongest." In other words, Might is Right. This is the typical Nazi argument, and the recent Nazis in Germany used Thrasymachus' arguments without carrying them to their logical absurdity, as Socrates proceeds to do. Thrasymachus says that every government must compel obedience; even a democracy must have laws, and these represent the will of the people, who are the stronger. What suits them is Right, and becomes law. It is the same with an oligarchy or a tyranny. Whatever system rules, that represents Right. This is a cynical assertion with plenty of historical evidence to back it up, as we know to our cost today in our own politics. Right, says Thrasymachus, is simply expediency. A lot of people believe this today, for example, the Fascists and the Communists. It is a plausible argument but it does not define justice, honesty or right. It simply illustrates the meanness and unworthiness of the average politician, which is something quite different. Socrates politely and humbly asks the shouting Thrasymachus if his argument would apply in the case where a ruling system made a mistake and ordered people to do something which injured the ruling system. Would that be doing something to the interest of the ruler? Thrasymachus stops shouting and looks a little disconcerted for a moment. One Cleitophon takes up the argument for

Thrasymachus, and says that what the latter means is that Right consists in doing what the Ruler *thinks* is to his advantage. This again compels someone to state clearly what is meant, but Socrates does not stop there, as Thrasymachus refuses to accept this way of escape. He is out to smash Socrates and begins blustering, indicating his unconscious fear of being worsted by a better mind. Socrates, however, points out, or rather by questioning forces Thrasymachus to admit, that every technique possesses its own distinct features. For example, medicine is not to be confused with navigation. The real interests of every technician are those of the object and not the subject, *i.e.*, in navigation the real interest is the ship and its handling, not the pilot; in medicine the proper interest is the patient and not the doctor; even though there is a reward, payment is common to all techniques, but that is the special function of the paymaster. Rulership is a technique, and the real interest of the law is the people and not the ruler. If there were no ship there would be no pilot, no technique of navigation. If there were no people to be governed there would be no ruler and no need for a law. Thrasymachus begins to get hot, and sneers at Socrates, asking him if he ever had a nurse to show him the simplest things of life, and if he does not know that shepherds do not look after sheep for the benefit of the sheep but for themselves or those who own the sheep. Tyranny, injustice and selfishness pay better rewards than honesty, and that is the main practical issue.

Socrates points out that Thrasymachus is getting muddled and failing to distinguish one thing from another. (In other words, although Socrates was too polite to say so, Thrasymachus is a throw-back to an even earlier race-type, which could not think at all, but merely felt desire.) Socrates says that, because a navigator gains health from a sea-voyage, that does not make him a doctor. Because a ruler gains

profit of some kind by dishonesty that does not make him just. Socrates shows that justice in itself has nothing to do with self-interest of any kind. In a State where no one had any motive for seeking power, justice, in the form of self-adjustment to other people, would still be necessary to make living together possible. Thrasymachus had tried to make out that injustice is justified if it is on a big enough scale, so that the dictator puts himself above the law and has no one to answer to for whatever he does. When his argument is knocked out, or rather when Socrates has made Thrasymachus knock out his own argument by being forced to answer Socrates' questions, Thrasymachus breaks out into a perspiration and actually blushes! Socrates begs Thrasymachus to be merciful, because he, Socrates, is only a poor wight seeking enlightenment from one who claims to have information to give out. This makes Thrasymachus blush more.

Socrates' arguments and logic run somewhat as follows: Thrasymachus claims that Right is simply what suits the party in power. Socrates makes him admit that this means that injustice is a virtue, while justice is, if not vice, at least futile. Socrates points out that justice implies standards. Dishonest people have no standards in common, while just men have. The Greek word for "excelling" or "surpassing" also has a meaning of "outwitting," so there is a double intent to the word. Just men neither "outwit" nor "cheat" each other, nor do they "surpass" one another in their standards of behaviour. Socrates uses an analogy of the crafts or arts. Those who are expert work by standards. It is the inexpert who do not work by standards. Lack of standards is the mark of the unqualified or ignorant, and it is obviously not profitable to be unqualified and ignorant. The unjust man, because of his lack of standards, is therefore among the ignorant. The just man is with the experts. Socrates points out that absolute injustice is impossible.

Even a gang of cut-throats have to agree among themselves. They have to observe the principles of justice among themselves to some extent, if they are to get anywhere in their common aim. This leads to the idea of an aim, end or purpose in anything. Everything has its unique end or purpose (for instance you would not try to see with your ear). Such end or purpose is that which the thing in question uniquely satisfies—that which it does better than anything else, *e.g.*, eyes to see with, ears to hear with, sickles to reap with, spades to dig with. A defect therefore hinders this end-purpose. The soul, or mind, has an end in deliberation and controlling the organism, and therefore an evil soul must logically defeat its own purpose. Hence an evil soul is a bad ruler. From which we eventually deduce that honesty produces harmony-happiness, while dishonesty produces misery-destruction, because happiness comes with an unimpeded flow.

In Book III and subsequently Socrates goes on to prove that justice and honesty in the State are the same in principle as in the individual, a miniature State. Plato's Ideal State is one in which Sages rule and reveal heavenly patterns or archetypes, as ideal forms. This is where Plato rises into metaphysics, and it is usually this part of *The Republic* which most professors and materialists "write small". It does not suit the nineteenth-century materialistic style of life to examine any idea of heavenly patterns. Some materialists go so far as to claim that the earlier part of *The Republic* is an admirable study in logic, but it fades off into superstition—a convenient escape, which is in itself an interesting psychological phenomenon in the unconscious mind of the materialist. According to Plato some form of compulsion at law is necessary among imperfect human beings, and this has to be employed, as we would say, among the primitive and unevolved types of humanity, but gradually liberty develops as human beings learn to use it. This apparently is the great difference between

Socialism and Communism. The former is based on voluntary co-operation, the latter on regimentation. Plato has been called a "Communist" by some and a "Fascist" by others, although there is much justification for believing that Communism and Fascism are not inherently different, but are simply variations of the same evil, namely, enforced obedience to a minority rule.

The Theosophical Picture in "The Republic"

Theosophy has much light to throw on this picture of Plato's drawing. In the first place it is said that Plato was an Initiate of the Ancient Wisdom, and that he visited India and Egypt and studied in the mystery-colleges there. Apart from Plato the man, there is plenty in Theosophy to show what Plato's ideal forms were, and what he was aiming at. Theosophy shows that there is a Universal Life, the "Absolute," in which is contained the seed of everything, the "potentialities" of everything. These are the "Archetypes" of Greek philosophy. They are the "Heavenly Patterns" mentioned in the Bible, and they evidently represent what Christianity terms the Church Eternal in the Heavens, just as struggling humanity is the Church Militant on Earth, and the final goal of perfection is the Church Triumphant.

This process of manifesting the Eternal Potentials takes place in cycles under the periodic law, whether of races or individuals, under Karma. At the same time there are in Indian history four castes, or social types, without which no Aryan community can function. They are (a) the sages-seers, who inspire and act as the "eyes"; (b) the legislators-administrators, who execute the plans seen by (a); (c) the organizers-economists, who distribute; (d) the technicians and "routineers," as Heard calls them, who implement and actuate the scheme,

These four types correspond in the human organism to "Eyes," "Brains," "Stomach," and "Hands," respectively. In any individual, if one of these does not function properly, the whole organism suffers. So with the body politic. Each technique has its own special purpose, or end. Each excels in its own way. We do not try and see with our hands, or pick up objects with our eyes. Nor would it be much good trying to digest with our brains. If this simple lesson could only be learned by human beings happiness, prosperity and peace would settle among men and stay there. Instead, each successive caste or type in history has imagined that it has the right to stop performing its own function and act as eyes. The war-lords, merchants and demagogues, each in turn, seem to have believed that they have a divine right to govern. The Barons think in feudal terms and set up a system based on trial by combat, not very intelligent. The merchants think that possession of goods is the end of humanity, and establish a system of competitive greed, hoping that this will solve all problems. The Communist, Proletarian, or whatever he calls himself, imagines that he has a right to rule, simply because he makes things go by pulling the levers invented by someone else, and that the end of humanity is to eat, drink and be merry. Until the race gets back to government by the Sages, there can be no settlement of strife, no solution of problems, and the rule of the "hands" is usually more destructive and mischievous in the long run than that of the "stomach," if there is any marked difference; for the simple reason that, as we go down the scale of consciousness from the Sages to the Routineers vision gets shorter and shorter until virtual blindness is reached. To place a blind driver in charge of a motor-vehicle seems a strange thing indeed. Yet that is what we are doing in our present politics. The message of *The Republic* is therefore up-to-date for this generation to study and learn.

THE LINGUISTIC DEADLOCK

HAS THEOSOPHY A KEY?

By ADELTHA PETERSON

MORE and more is the world in its growing desire for unity coming face to face with the language barriers that keep it divided into innumerable separate compartments. Before the advent of the radio, television, the intercontinental telephone, air transport, etc., linguistic differences were only felt by the traveller and he usually prepared beforehand to minimize his difficulties. Now we are whisked about the world so quickly that we could know our little global home completely were we not faced with the problem of intercommunication. Turn the dial of a good radio and one feels oneself thrust from the familiar language of one's own community to babel on every other hand.

A demand for an international medium of communication is being made both in the West and in the East. Mr. J. F. Bulsara, speaking before the Group to consider cultural problems in the Asian Relations Conference, held at New Delhi in March-April of this year, presented this vital and "crying need" from the eastern point of view. In his opinion, no living national language nor artificial language as yet constructed can satisfy this need. After pointing out "the difficulties and deficiencies of existing natural and constructed languages," he calls for a committee of some thirty or less experts with collaborators and assistants from the fields of philology, linguistics, phonetics, etc., to construct a World Language through the help of the UNO and the UNESCO.

Mr. Bulsara's salient requirements of a constructed world language are: it should be simple, natural, easy to pronounce and learn, with a minimum of grammar, preferably shorter words, more "vowellic and less consonantal," with precise meanings, and with a phonetic script that also makes provision for the transliteration of proper names from other languages with more inherently difficult sounds.

The whole problem of language discord with its special application to the European situation is reviewed in *Language as a Social and Political Factor in Europe* by Stanley Rundle. This very comprehensive treatise is especially written by a philologist and student of dialects for the layman. It treats of the problem of babel and misunderstanding, the present position, country by country and language by language, and in the third section "Towards a Solution" he urges men to be linguists that they may become ambassadors of goodwill, since a major cultural tragedy for Europe would be the result of forcing all her peoples to "speak alike".

The protagonists of basic English, Esperanto, Volapuk, etc., may wonder why there is need for searching further for a universal or international auxiliary language. They would do well to read carefully the objections to their present efforts, as presented both from the standpoint of the East and the West. Mr. Rundle gives instances of the circumlocution of basic English, as, for example, "I have the book in sight," for the direct "I see the book," stating that "basic English is so un-English that the basic student would have a lot to unlearn when studying normal English". But the principal criticism of any form of English, basic or otherwise, is the absolute lack of phonetic accord between the spoken and the written word. Especially does the East resent this discrepancy, for most of the Indian languages, for example, are either wholly or almost wholly phonetic.

Mr. Rundle warns, on the other hand, reformers against endeavouring to substitute a phonetic Roman script in China for the old ideographs which today unite all the Mongolian peoples in a common written language. The simple ideograph meaning *moon* in Pekin is *yüe*, in Canton *üt*, in Shanghai *yô*, and in Foochow *ngwok*. To drop the common ideograph would be to make confusion worse confounded.

Mr. Rundle also feels that all the efforts of the past should be pooled, as Hogben has suggested in his foreword to *Interglossa*. "Zamenhof, the linguist, has shown in Esperanto," he says, "that it is possible to construct artificially a language which is easy to learn, expressive and practical in both the spoken and written forms. Ogden, the philosopher, has shown us how to take account of the semantic or 'meaningful' content of words. Dutton, the business man, has suggested a way in which the project may be made more attractive and of immediate practical value to the masses. Hogben, the scientist, has pointed to a way in which we might harness the ever-growing volume of international scientific vocabulary to our purpose and take an active part in encouraging and shaping an evolution already taking place. What visionary will follow, who, taking the best of the materials and designs these forerunners have provided, will be able to forge the key the world is seeking? And what great statesman will take this key and put it in the lock?"

Can the Theosophist forge a key to this linguistic deadlock? To the Theosophist has been given a vision not only of the past but of the immediate future, and even a glimpse of that which lies in the far distant millennia to come. Can he not, therefore, assist that inevitable future into the present and ease its birth-pangs? Five great waves of civilization have swept over the world, three still bearing their cultural and linguistic evidences. Lemurian civilization is even now

to be found in the African and Oceanic peoples, though to a large extent intermingled with the great Atlantean civilization. Atlantean civilization is to be found in the Mongolian and American Indian peoples, and mingled with Aryan civilization in the Dravid-Aryan civilization of early India, Indonesia and Indo-China. Five sub-waves of Aryan civilization have swept out from Central Asia, leaving as their linguistic heritage the Indo-Aryan languages of India, the Aryan-over-laid Arabic languages, the Iranian languages, the Graeco-Celtic or Romance languages, and the Slavonic and Teutonic languages. What place in all of this has the very young English language? It is both Teuton and Romance as befits a language that has to express Understanding or Heart through Mind, the keynote of the next sub-wave of the Aryan Race.

It is significant to note that in all the areas prophesied to be the home of this next sub-wave of culture (California and Australasia) English is now the language of the people. While English may not be spoken by the majority of the peoples of the world it has a world-wide currency that makes it even today, in spite of all its defects, a world lingua franca. As realists, therefore, whether we approve or disapprove of English, and surely no one who has ever had to teach it to a non-English person could possibly justify its obvious defects, we must realize that in some way it is a medium of expression of a world-civilization to come, and we might therefore try to fashion it into a usable instrument.

Only an Adept can construct an artificial language that would be made use of by a majority of people in any land, for only an Adept can know what that people is destined to become and what, therefore, must be the proportion of vowels and consonants that would best suit that destiny. Language grows out of the inherent need in men to express their past, their present and their future to their fellows. Language moulds them towards that future and they in

their unfoldment mould, in turn, their language. Why does the Tamilian have to end so many words in *m* or *n*? The Telugu man in *u*? Why does the Kannada man change his *p*'s to *h*'s? Why has the Hindustani dropped his final vowels? Why do the Oceanic and the Roman peoples use so many vowels and the Teutonic peoples so many consonants? Are vowels "life-letters" as they are called in Tamil, and consonants "body-letters"? Is emotion expressed more through vowels and mind through consonants? And precisely what emotion is expressed through *u* as contrasted with *a* and *ee*? Without the answer to such questions how can a really usable artificial language be constructed?

But those who note the spread and know the destiny of English can speed the time for its deliverance from the imperfections that make it disliked even by those who are forced to use it as a lingua franca. Eventually time will shape it into a really fine language as it has shaped so many other languages in the past. Pali made the same changes from Sanskrit that modern English is now making from old English. It changed all its *dy*'s to *j*'s and its *ty*'s to *ch*'s. Note the modern pronunciation of the phonetic *edycation* is *ejucation* and *piktyure* is *pikchure*. But what must be hastened is the union between the written and the spoken word. English today might be recognized far and wide as that international auxiliary language, were it possible at any time to be sure of the pronunciation of any single word. More than any other language, English needs to be transliterated to be correctly pronounced. Take the single sentence: "A mother bird flutters over her young." Note the difference between the pronunciation by someone who knows only the standard oriental or Italian value of the above sounds as compared with the English pronunciation that reduces every vowel in the above sentence (save the *o* in "over") together with the *ou* in "young" to one simple sound, expressed in

most Indian languages by their first letter *a* with the value of the *a* in *America*. Or note the double, triple and quadruple duty one vowel or consonant has to do, say the *a* which stands for the sound of *a* in *sofa*, *father*, *fast*, *fat*, *fate*, etc. or the *o* in *of*, *to*, *hot*, *cow*, and *tone*. So when in any language four vowels and a diphthong can be used for one primitive sound, and one character can be read in five different ways, philologists can quite rightly reject that language in its *present* form as a world auxiliary tongue. Who can always be bothering to turn to a dictionary to find out how a word is to be pronounced? Let Englishmen spell *nait* as *knight*, the way it used to be pronounced if they will, but let there be a transliterated English through which all men can learn to pronounce English correctly, as they now do Sanskrit when transliterated into Roman script. Even in grammar, much change is inevitable. Let us not frown too severely when someone says: "It don't go here." Such speech is a forerunner of the time when the last vestige of grammatic irregularity will be erased from English, so that the grammar problem will disappear entirely. Why should the third person singular differ from all other persons? Even the child's "I go'd on the train yesterday" may be a pointing to the way of eliminating our very irregular past tenses and substituting a uniform form easy to learn. The horrified purist will say: "But shall we not teach the correct form?" Yes, surely, if we know it. Yet irregular forms can never be taught as "correct," but only as accepted usage, and the accepted usage of any one time can never be taken as final. Present-day English can only be taught with an apology to the person who must learn it. Let us speed the day when English can become in form what it is in fact—a beautifully flexible instrument for a world-wide and new state of consciousness dawning on the world.

ADELTHA PETERSON

TIME AND ETERNITY

BY M. R. WALKER

OUR idea of time as a fixed schedule, the past irrevocably gone, the present meaning the moment we are living in now, and the future a period to come, with terrifying or wonderful possibilities, has been challenged lately from many sources. The first to challenge it were the poets, influenced by classical philosophy; then novelists began to play with the idea; scientists with a turn for philosophy began to expound it, telling us that the past, present and future are like trees in a wood: the traveller passes first one then another; some in front are not yet reached; some already passed lie behind us; yet to a person looking at the wood from the outside, all the trees are seen to be present at the same time.

Several novelists have dealt with this idea, one of whom, Alison Uttley, makes a young girl step back in time and consort with people living in an old Manor House hundreds of years ago, frequently slipping backward and forward in time during the course of the book. There is also the account given by two ladies who, at Versailles, saw the great park and mansion peopled with beings of the past, in the style of dress worn in the age of Louis Quatorze. They maintain that theirs was a real experience, not fiction. One might look on it as a sort of psychometry. Or had their consciousness slipped loose from its moorings in the twentieth century and become aware of events of the past, the great age of Louis Quatorze having left such deep impressions on the subtle ether of the place that sensitive persons might tune in to it?

Such possibilities one cannot actually rule out of court. Yet, what of the future? With the past we may be open to the conviction that its vibrations still pulsate in some finer ether, and unfurl like a cinema film for those whose minds are subtle enough to contact it. However, it is only natural for us to presume that the future is an empty slate. We do not readily think of it as standing complete waiting for us to reach it.

The poet Tennyson, who reached a state of super-consciousness by repeating his own name, and trying to realize the depths of his own being, had a power of prophecy, a gift of looking into the future. This is shown in "Locksley Hall," where, among other things, he prophesies aerial warfare, with planes (then unknown) "dropping down their deadly dew".

Ronsard, leader of a group of French poets called the "Pléiade," (1524-85), who was popular in his lifetime, but neglected afterwards, gives evidence of the higher consciousness in his poem "Eternity" (Hymne de l'Eternité), translation of which follows:

O great Eternity,
Who maintainest the universe in tranquil unity,
And in linked chains attachest the centuries,
Hiding the whole earth under Thy wings,
Giving it life and force, lacking which
It would have neither members, soul nor being
And without form would die . . .
When Thy laws in counsel ordained the state of the world,
When speaking to Thy Gods who encircled Thy throne,
(A throne which shall never cease its reign),
Thy mouth said never: "It was" or "It will be,"
It is but human minds that state it so.
The present time alone, without companion, reposes at Thy feet.
For all time past, and that whose footsteps have not yet
approached
Are ever present to Thine eye, which in a single glance

Holds past and present, seeing that which yet delays,
Ah, yes, delays for us, but not for Thee,
For all Time's days lie ever spread before Thee.

This picture of Eternity—a word chosen instead of "God," which in that age had a very anthropomorphic significance—sheltering the whole world under its wings, linking the centuries into chains, is a magnificent conception, a vast, timeless eternity, brooding over a time-and-space limited world, holding it within the laws it has ordained. The poet steps down the metaphysical idea when he says: "When speaking to Thy Gods, etc."—although from an occult point of view, as well as a religious one, there is justification for the idea; it is brought out again in the philosophical idea next broached, that to the Spirit of Eternity there is no past ("It was"), no future ("It will be"), that being only the way mortals experience things, but at the feet of Eternity lies an unbroken present, without companion, all times being present to the all-comprehensive gaze.

Ronsard wisely attributes the all-seeing view to Eternity alone. Men may dabble in the shallow pools which lie before the great Ocean of Eternity, but their brains cannot compass the span of past time alone, with its linked centuries, much less the scheme of past-present-future as one whole.

The modern writer Dunne, in his *Experiment with Time* and *Serial Universe*, has tried to reduce our fluidic idea of time to mathematical formulae, and has done so very lucidly. It is strange that the thought arrived at by poetical genius in the Renaissance should now be elbowing its way into philosophy and mathematics. Even in a mechanized age, the mind of man must soar, and it seems arrives at similar conclusions to those of the poetic genius in his day. The idea that the poets of the past touched with reverence and awe, the men of intellect to-day—to say nothing of writers of fiction—are approaching in a simple scientific way, by

argument and induction. In the past by the music of words, by beautiful ideas, by impassioned utterance, by exalted states of inspiration, poets and mystics reached forward in thought to the unutterable. Now, in a totally different age, by reasoning and logic, by philosophy and intellectual speculation, men are reaching out still beyond the commonplace. They do not experience a great emotion, as the poets would, but their mind rises from the concrete level of everyday practical experience, and expands in the finer atmosphere of the higher mental levels, there faintly contacting truths which can only be expressed by symbol at a lower level.

Fray Luis de Leon, the Spanish poet-mystic, in his poem "Noche Serena," uses in one verse the thought of a great unity spreading out of past, present and future; and Sir John Bowstring, in translating it, gives the rendering that the Almighty looks down on the whole of time, past, present and to be.

Such an idea encourages the belief that man may have a little liberty in his life-time, his own particular choice of good and evil, but although he may thus blunder and stray, he will be brought back into harmony with the idea in the Great Mind for him. Not a cast-iron future, one would say, but the weaving of a great design. As a woman might look at a piece of embroidery, partly finished, and foresee the stitches required to complete the design, to the Master of the Plan all steps are known, and each step of each creature, faltering and painful though it may be, is yet a step onwards to the great consummation, a necessary part of the whole, and a true expression of the Love, Wisdom and Power of the Divine, showing forth in life and action in the physical world. In looking at things from this point of view, we may recognize the hidden beauty lurking even in obvious things, and become part of that Beauty ourselves.

M. R. WALKER

THEOSOPHY IN ENGLISH POETRY

WORDSWORTH

By S. SIVARAMAN, M.A., L.T.

ONE of the means by which Theosophy, the Wisdom of God, is gathered, is contemplative communion between the self and the Self in peace and purity. The Theosophy of the Upanishads was gleaned by this process. The great Rishis dwelt in the calm and peaceful atmosphere of forests where all life was free and serene. They were surrounded by harmonious Nature—the purling brook, the rustling trees, the towering hills, the sporting lambs and fawns. Their life was as simple as simple could be, and their hearts were as pure as the fountain of which they drank. So, when their minds were fixed in serene meditation, the truths of the Universe flashed into their minds intuitively. As the mild breeze awakes a tuned instrument, the Nature of God's creation that enveloped the Indian sages wakened their receptive minds and made them sing its song.

If William Wordsworth had lived in India, he would have been called a Rishi. With his sister he lived most of his poetically fruitful life in the exquisitely beautiful Lake District. Always surrounded by streams, valleys, hills and woods, he loved to contemplate the eternal verities of Life and surrender himself to the influences of natural objects. The purity of his own life aided him in attuning himself to Nature which is all purity. The distractions, the din and

the bustle of city life he shunned. Naturally, therefore, he caught glimpses of the same Theosophy that had revealed itself to the seers of the Indian forest hermitages.

The Cosmic Soul

One of the greatest truths found in Wordsworth's poetry is the Unity of Life, pithily expressed in the well-known line: "O Hidden Life, vibrant in every atom!" The inspired utterances of the Hindu sages are replete with this idea of all the Universe being the manifestation, in different degrees, of the One. This great truth has been sensed intuitively by Wordsworth and expressed with simplicity and charm. His "Tintern Abbey," the poem which is the best and most concise expression of his attitude to Nature, describes this One Cosmic Soul pervading all creation:

And I have felt
A presence that disturbs me with the joy
Of elevated thoughts; a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man:
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

The brooding of the One Divine Spirit over all Nature and man is expressed in "The Prelude" thus:

I felt the sentiment of Being spread
O'er all that moves and all that seemeth still.

Again, in "The Excursion," the poet speaks of an "active Principle" subsisting in all things:

Spirit that knows no insulated spot,
No chasm, no solitude; from link to link
It circulates, the Soul of all the worlds.

Wordsworth lays down the conditions necessary for beholding such a vision. Nothing comes without an effort, without appropriate Sādhana. And the Sādhana that Wordsworth has successfully adopted is, firstly, turning away from the distracting noise and selfishness and welter of the world, secondly, resorting to the tranquil environment of God's Nature, and, thirdly, a passive surrendering of the mind to the subtle influences of natural objects of beauty in a spirit of joyful worship and love. Then, the poet assures us, we can discern the inner message of "the meanest flower that blows," and behold the vast, illimitable life that rolls for ever, one and indivisible. The Sādhana is revealed in the following lines from "Tintern Abbey":—

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

Nature's Reaction to Man

One of Wordsworth's peculiar messages is that Nature returns the love of man, that she sympathizes with man's sorrows and joys. In Indian literature we find exuberant instances of this as in the *Ramayana*, where Nature responds to the grief of Rama and Sita. But how far this is a mere poetic idea, a pathetic fallacy, or is based on a true law of

the reaction of Nature towards man, remains to be explored. The idea recurs in many verses of Wordsworth's poetry:

And O, ye fountains, meadows, hills, and groves,
Forebode not any severing of our loves!

In "Laodamia," the trees growing over the grave of Protesilaus are said to mourn his untimely loss:

Upon the side
Of Hellespont (such faith was entertained)
A knot of spiry trees for ages grew
From out the tomb of him for whom she died;
And ever, when such stature they had gained
That Ilium's walls were subject to their view,
The trees' tall summits withered at the sight;
A constant interchange of growth and blight!

Pantheism: Nature-Gods

Theosophy recognizes the existence of agencies entrusted with the care of the vegetable and other kingdoms of Nature, although modern science dismisses such concepts as superstitious, without the mind to investigate and verify. Ancient literatures of all climes are full of such deities. Wordsworth though he intellectually repudiates the deities of classical mythology, yet, at heart, yearns for them and so personifies the great objects of Nature in his own way, not because he indulges in a literary figure of speech as other poets do, but because he verily sees life in the objects of Nature. The following lines from "The World is too much with us" give expression to his pantheistic perceptions:

This Sea that bares her bosom to the moon;
The winds that will be howling at all hours
And are up-gather'd now like sleeping flowers;
For this, for everything, we are out of tune;

It moves us not.—Great God! I'd rather be
A Pagan suckled in a creed outworn,—
So might I, standing on this pleasant lea,
Have glimpses that would make me less forlorn;
Have sight of Proteus rising from the sea,
Or hear old Triton blow his wreathed horn.

Immortality and Reincarnation

As important as the discernment of the Cosmic Soul is the concept of the immortality and reincarnation of the human soul. Wordsworth, in his great "Ode on Intimations of Immortality from Recollections of Early Childhood," glimpses a life of brightness in another world before birth in this terrestrial one. He says that the Soul sets in a previous world before it rises in this, just as a star sets in one hemisphere before it rises in another. The previous world inhabited by the Soul is heaven, and the poet goes on to say that in childhood man still beholds visions of his environment in heaven. Not only that but the child, though physically yet speechless, is silently aware of truths of existence which are still sealed mysteries to the profoundest adult philosophers. Then in the killing grossness of the earth's customs, preoccupations and strifes, the vision fades little by little till it is completely lost. The child beholds a transcendent effulgence suffusing all the earth in his earliest years, and this glory and vision vanish in the course of earthly life. For this philosophy Wordsworth is partly indebted to the great Greek philosopher, Plato, although he differs from Plato in details. A greater factor that led Wordsworth to this philosophy was that, in his own childhood, he had such visions and oft-times felt as if all terrestrial objects fell off from him, so much so that he had to catch hold of some material object to save himself from losing his balance. The poem develops these ideas in a simple yet supremely poetic and seer-like

manner. A few lines may be quoted to give an idea of the poet's train of thought :

- (i) Our birth is but a sleep and a forgetting ;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting,
And cometh from afar ;
- (ii) Heaven lies about us in our infancy !
- (iii) Mighty Prophet ! Seer blest ! [addressing the child]
On whom those truths do rest,
Which we are toiling all our lives to find,
In darkness lost, the darkness of the grave ;
- (iv) Hence, in a season of calm weather
Though inland far we be,
Our Souls have sight of that immortal sea
Which brought us hither.

It can easily be seen that this philosophy of Wordsworth bears a general resemblance to the Theosophic discoveries and truths. Whether all children on this earth remember the visions and experiences of the previous world is an exceedingly doubtful proposition ; but we have at times proofs in our own times that certain children may retain up to a time the sights and experiences of the previous world or the previous life. Such seems to have been the exceptional case with Wordsworth in his childhood.

Ideals in Life

Concerning love and passion, in general, Wordsworth's philosophy, as inspired by the Greek view of life and as developed in his poem, "Laodamia," corresponds in the main with the Theosophical outlook. Love, as set forth in the poem, is a God-given attribute and far from despicable. But on the onward march of life, man and woman have to keep that divine passion within the control of clear reason.

Gradually the lower love or passion has to be transmuted into a higher divine love. In this way, the shackles of the self, which bind man in mind and heart, will be snapped, as the fetters in a dream.

Learn, by a mortal yearning, to ascend,
Seeking a higher object. Love was given,
Encouraged, sanctioned, chiefly for that end ;
For this the passion to excess was driven ;
That self might be annulled : her bondage prove
The fetters of a dream opposed to love,

Concerning life in general, Wordsworth's ideal agreeably blends with that of Theosophy. Theosophy advocates a life of self-control, a life of inward calm even in outward storm. Theosophy emphasizes that all the actions of daily life contribute to form one's character and so to shape one's destiny. Theosophy holds up the ideal of a life in conformity with the unalterable laws of true happiness, a life in fulfilment of the Divine Plan. It is such a life that, broadly speaking, Wordsworth has pictured in his "Happy Warrior". The Happy Warrior is he

- (i) Who, doomed to go in company with pain,
And fear, and bloodshed, miserable train !
Turns his necessity to glorious gain ;
- (ii) And, through the heat of conflict, keeps the law
In calmness made, and sees what he foresaw ;
- (iii) Who, with a toward or untoward lot,
Prosperous or adverse, to his wish or not—
Plays, in the many games of life, that one
Where what he most doth value must be won :
- (iv) And, while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause ;
This is the happy warrior ; this is he
That every man in arms should wish to be.

S. SIVARAMAN

INVITATION

TO MEMBERS OF THE THEOSOPHICAL SOCIETY

DEAR FRIENDS,

The Adyar Library completed sixty years of its life on the 28th of December 1946; and it is proposed to celebrate its Diamond Jubilee in a fitting manner as a part of the celebrations of the Centenary of Dr. Annie Besant which takes place in the first week of October 1947.

The Adyar Library is one of the oldest cultural institutions in India; and of all libraries of less than 75,000 accessions, it is perhaps one of the most diversified in language and subjects, being the central library of the world-wide Theosophical Society. In the words of Colonel Olcott, the founder of the Adyar Library, on the occasion of its opening: "The Adyar Library was founded with a definite purpose behind it, a specific line of utility marked out for it from the beginning . . . a means of helping to effect the object for which the Society was founded . . . Its object is to help to revive Oriental literature; to re-establish the true dignity of the Pandit, Mobed, Bhikkhu, and Moulvi; to win the regard of the educated man, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example; to assist, as far as may be, in bringing about a more intimate relation, a better mutual appreciation, between the literary workers of the two hemispheres . . . Strife comes of mutual misunderstanding and prejudice, as unity results from the discovery of basic truth. Our Society is an agency of peace and enlightenment, and in founding this Library, it is but carrying out its policy of universal good-will." The Library has been equipped for fulfilling this purpose; all its activities have been directed towards the realization of this object.

The Library contains one of the best collections of Oriental Manuscripts, mainly Sanskrit. In the matter of printed books, its collection is very valuable in the fields of religion, philosophy, art, history and early scientific works, and it has many rare works dating as far back as 1488. There are books in all the principal languages

of the world, as well as linguistic works in little-known languages and scripts. Its Tibetan Ta'jur and Ka'jur, the Chinese, Japanese and Siamese editions of the Buddhist Tripitaka, the palm-leaf set of the Pali Tripitaka in Sinhalese script, the collection of printed books in Sanskrit, Avesta, Pali and other Oriental languages, and its collection of periodicals are among the special features of the Library. From a thousand to two thousand visitors come every month from all over India and abroad to see its treasures of art and literature.

In its Adyar Library Series, the Library has already published many important works in Sanskrit and some in Prakrit, Tibetan and Chinese. The Series includes also books in English, either as translations or as interpretations of ancient thought. The Library has further published its catalogue of printed books and of manuscripts. Descriptive catalogues of its manuscripts in Sanskrit and Pali (in Sinhalese script) are being published at present. The Library is also running a research journal which too reaches the various scholars and academic institutions of the world.

The Library has always offered special facilities to students and scholars and also to academic institutions for the free use of its literary treasures, and many students, scholars and academic institutions have availed themselves of the opportunity. It is in exchange relation with nearly all the academic institutions in the various countries of the world in the matter of its publications and reports.

It is our desire to celebrate the Diamond Jubilee of the Library in a manner befitting its status in the world, and we request you to extend your co-operation for making it a success. *We send you this cordial invitation to participate in the function either by personal presence or by deputing a delegate. A message for the occasion will also be very much appreciated by us, and members who have been connected with the Library at any time are invited to write their reminiscences of the Adyar Library.*

Adyar Library,
Theosophical Society, Adyar,
15 July 1947.

Cordially yours,
G. SRINIVASA MURTI,
Hon. Director.
C. KUNHAN RAJA,
Hon. Curator.

ETERNAL PROGRESS

By A. N. INGAMELLS

AS we are to consider progress, it seems we need must consider life in time and form. Of course one could speak for ever upon this theme and yet say only about a millionth part of a needle's point, on this endless subject.

To understand somewhat clearly what eternal progress means, we must try and form some idea of what eternity means. Some philosophers and mystics consider that there are two eternities. One, endless time and change—the eternity of matter, its indestructibility. Those who think thus consider that there never was a time when matter did not exist somewhere, somehow, in some state. Then there is that other eternity, to give a name to the nameless, the eternity that is timeless, beginningless and endless; unthinkable, unknowable, boundless, unfathomable; sometimes called the great deep or void, the Darkness, the unconscious unmanifest.

As to our progress on the pilgrim's endless path, that depends a good deal as to the amount of strain and stress we can stand. The flower seed must undergo strain and put forth effort to reach the upper air preparatory to its blossoming. Man is in the same position. In the soul's future there is *an endless series* of goals ahead. There are human perfections, superhuman perfections, Solar-God perfections without end, for one *star* differs from another star in glory and power. Man being a seed of the Godhead, made in God's image, grows into His likeness as age succeeds age. We shall only

know all that this means as we grow into the likeness of the Gods.

Can it matter *at all* whether we be at the stage of the seed or the young plant or the full-opened blossom? The Divine Gardener values one as much as the other. He has been through all those stages Himself.

The highest Gods were once born in ignorance and weakness and *climbed* to where They now stand. It is inconceivable that even They have no more to learn. To speak humanly and humorously, I think they would get very, very tired if they had to sit down and rest for ever and ever and ever, with no fresh things to see or feel or touch or smell, no more heights to conquer.

Our first human goal is to reach human perfection, Masterhood. What is a Master, how and where does He live, and what is His work?

His work is to lead man to a first-hand experience of his unity with all life and form. With that experience comes a consciousness of boundless joy and love and peace and power and understanding—one is then full of these states, *is* those states in an incorruptible and eternal sense. As to where a Master lives, He lives in a glorious region or state where no atomic bomb can reach Him at all—no pain, no discord trouble him. Should, for a time, He live in one of our cities or pass through one, most of us would not know Him for *what* He is. What nation He be born in and where His body abides is of comparatively small consequence.

On our human journey, we pass from the lowest savage to the perfect man, we pass through myriads of successes and failures, joys and woes—from the dullard to the genius. We have known what hot hissing tears and lurid agonies are, known unbridled passions and sense delights. There will be many births and many deaths, but birth and death are equal. When a body does not respond to the gathered consciousness

and ideals, it is fortunately broken and a new body is given us, and blessed are they that mourn, for they may know what it means to be comforted. At a late stage of our progress we may have to face some ghastly inner things and some joys too deep for naming.

The great genius is next to the spiritual occultist in stage of unfoldment. Richard Wagner, the musician, knew of a great spiritual love. His favourite book, I understand, was *The Light of Asia*, by Sir Edwin Arnold. Paderewski, once Premier of Poland, was interested in Theosophic knowledge. Beethoven always kept on his work table an inscription from an Egyptian temple relating to the Supreme Unknowable God. All were servants of our human race. Many do not know *how* great such men are—in fact some have not even heard of them.

For all truly interested in the spiritual life it is important to see here and now that our thoughts and feelings, our words and deeds, are such as will help our fellow-man on to the next stage of his journey—as will make us servants of and to all life and form.

At our human goal our inner robes become spotless; of those who reach this goal it is written: "These are they which came out of great tribulation and have washed their robes and made them white in the blood of the lamb. They shall hunger *no more*, neither thirst *any more*, for the lamb which is in the midst of the Throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes." Here the terms hunger and thirst mean spiritual hunger and thirst. The lamb is an ancient symbol for spirit, and blood means life just as it does to the physical body. The Throne means the Heart of Universal Being, the essence of God-ness.

It is written of the Lord Buddha that when He had reached His goal, His enlightenment, it was said: "Never

shall yearnings torture him... nor ache of earthly joys and woes invade his safe eternal peace. He goes unto Nirvana. He is one with Life... ceasing to be." So our little selves are lost in the boundless ocean of eternal Love and Light.

Such is the end of our human goal; for all of us, as we have seen, goal after goal, whose glory and splendour and selfless power have no limit, awaits our winning. We will reach these wonders, for God has chosen that all His children shall attain—we have but to live the life, then in due season we shall *know*.

A. N. INGAMÉLLS

DO YOU BELIEVE?

Sometimes we are asked if we believe in Theosophy. The question usually comes from some orthodox religionist who "believes" in the salvation of his soul through his acceptance of some tenet of his faith. Theosophists know that salvation comes only from knowledge translated into good works. The question however is still a legitimate one. Do we believe in Theosophy? Do we believe in it as a way of life for ourselves and as the Truth which all men must come to know? Do we believe that the Theosophical Society is vehicle of that Truth through the knowledge and practice of which alone the *world* can be saved?

Probably all Theosophists will answer: "Yes, we believe." But the real proof of belief is in action. What one really believes in one must support. To withhold support one can give is to admit doubt or at least disinterest in that which one's lips profess to believe. How real is our belief in Theosophy? Can we give effective expression through contribution to the Besant Adyar World Fund?

S. A. C.

THE THEOSOPHIST AND THE MERRY HEART

BY NELLIE K. TOREN

"A MERRY heart goes all the way, your sad tires in a mile aye." So goes a wise old proverb. "Merry" is an old word and I use it in the sense in which it is used in *Robin Hood and His Merry Men*, that gay and gallant company of political outlaws who set out to champion the poor and oppressed.

To some it may not seem quite the thing to mention a merry heart and Theosophists in the same breath as it were, and in these so sad and terrible times, when chaos seems worse confounded, and to many the peace seems worse than the war. For the high excitement and the hope have passed, the bleak reality of the morning after the disaster is with us, and the work of clearing up and starting afresh seems more than the shocked and tired nations can accomplish.

Paradoxical though it may seem, it is now more than at any time that we need men and women of the merry heart. Why?

War is terrible, yes, but exciting too, and most people went through it with a merry heart, that is, a stout heart of hope and confidence responding to the thrill of effort, and feeling a certain holy joyousness in the thought of the fine new world that was to come out of the war. So now in this period of disappointment, suspicion and unrest, those of "the merry heart *which goes all the way*" are the people most

needed, for they will go all the way in faith that the best in Everyman will prevail.

How then encourage the growth of the merry heart which will give a positive, hopeful attitude towards life and living?

There is a truism which is so simple and obvious that we do not always see its tremendous significance, and that is that we cannot give that which we have not got. To give happiness we must *be* happy, to give the merry heart we must feel it glowing within ourselves, for we "give" to the world constantly that which we are within our being; willy nilly we cannot help it; that which we are we radiate; we can, however, by the power of the awakened will decide the quality of our radiation.

The Theosophist of all people should be of a merry heart; for if our knowledge means anything at all to us, we must realize that never at any time is there any real cause for despair. We accept the idea of reincarnation as a sound theory; we hold that man is an immortal spirit, the body but the garment of a day; we believe that justice is inherent in natural law; that every man gives glory or gloom to himself; that never can he justly blame another for his troubles, or feel that joys that come to him have not been earned.

Then let us go one step further and live as though our beliefs are real and strong and true. What are our beliefs—the world-process; reincarnation; evolution; the law under which all things work in the solar system, in our little world and all its teeming life of myriad forms including yours and mine? Days and nights alternate; "work and rest" are the rhythm of the universe. Bad days are succeeded by good days, and in the world-process there are far more of the good days than the bad; every day comes to an end and is followed by the rest and refreshment of quiet night; and every morning is a new beginning. What then of sorrow and fear and suffering—are they not real?

Suffering is real in all its forms whilst we are enduring it; grief is real; the misery of the men, women and children in the war-torn countries is real; also the agony of the displaced persons and the desolation of those who have lost home and family and friends. So also is the terror of a storm at sea, of a violent earthquake; the birth of a world, of an age or of a child has its agony and its terror—and it passes. For look beneath the surface of things as they are at the moment, and there is a reality more real than the passing of time, deeper than the depths of sorrow; that reality is the background which makes all things possible, without which no thing could be. That background is Life itself; back of the storm is the force which made it; back of the birth-agony is the joy of creation.

Now that which is born may not be perfect, may not be strong, but That which caused it to come to birth is indestructible. It can always try again. That indestructible One is at the very heart of the being of you and me, wherever we are or whatever we may be, in this world or on other planes of being. We can think then of ourselves as immortal, and when we can see that Self also in the heart of every being, then this life in the here and the now becomes tremendously worth while, because we realize that there is no waiting for eternal life, we are in the midst of it *now*. With our feet firmly planted in eternity, but living in time, we may achieve poise within, and presently should find balance without.

And so why not the merry heart? For the sense of being merry is a gentle humour, a whole-hearted acceptance of our fellow-man, a lack of carping criticism, a quick willingness to help, a cheerful ability to find a way out of all difficulties; thus we can look at the present world-tragedy with understanding and hope. All the people who have had or are having such a terrible time now, all those who died in war's agony, will come many times again to earth so that the sweet and

simple human things which they have "lost" are not lost in reality; all the talents, longings, dreams, hopes, the stuff of which man's life here on earth is made, cannot be destroyed and must come to being in their own place; the man himself by his own desires will create for them new forms.

In this consideration of the problem of suffering let us not forget how much we are part of one another, how our thoughts and feelings constantly help or hinder, however slightly, every one around us, so that the quality of our thought-feeling helps to elate or depress the psychic atmosphere in our neighbourhood. Just as a breeze may be soft, gentle, refreshing, or may be very obnoxious if it has passed over a garbage dump, so the radiation from the merry heart will be as a breeze strong and fresh, tangy with the sea of life, bringing to those in the prison-house of trouble a sense of the way to freedom.

Days and hours of darkness and discouragement come to all of us; but who would have it otherwise, who would want to shut himself away from human trouble? Not we of the merry heart. With the heart of courage, fortitude, humour and love of life these hours are soon dispersed and we swing back to balance; not for our own sake—to stay off balance awhile might be much easier—but because of the realization of the desperate need of the radiation from the merry and courageous heart on to this disordered world.

In E. L. Gardner's book, *The Web of the Universe*, there is a most provocative diagram giving us some idea of the technique of bringing "down" fresh new matter from the Buddhic plane, a goodly supply of which is needed now for the growth of the many ideas which together will form the basis for the new civilization of world-unity.

This diagram shows the seven planes of Nature, and illustrates how the four "lower" planes are the place of development of mineral, vegetable, animal and human beings,

their consciousness works with the matter of these according to their power; the living matter responds to this play of consciousness until it has an almost infinite number of modes of response, and in that way its evolution proceeds and it can go on to further fields of experience. So obviously there is a constant need for new life-matter to flow in, and the way in at the present time is through man who is capable of abstract thought and radiant love. In previous ages it may have been different, but now man must stand on his own feet and bring in the material for his own salvation, this matter from the Buddhic plane which he can call to himself and his world by the power of the ideal, the "new" ideas which need for their expression fresh new material, fine and strong and free from complexities.

Whether the ideal be related to the arts and sciences, to religion and philanthropy, or to statesmanship and politics, does not matter; so long as its main concept is altruistic it will call on the power of Buddhi-manas for its expression.

It is also possible that many a man (or woman) may not have a very good analytical mind and yet be possessed of a deep and abiding love and charity for all the fellow-beings who share this planet with him. Such a one would be he of the merry heart, and by the power of charity and understanding would call out much of the life-force of Buddhic matter in the course of his daily living, work with it until it becomes sufficiently responsive to go on its outward way bringing into the mental world fresh material, which will make it easier for the minds of men to grasp the import of new ideas and so bring about a better world to live in. And this, then, is how he of the merry and understanding heart goes all the way.

NELLIE K. TOREN

REVIEWS

The World Crisis, by Anilbaran Roy, pp. 157. G. Allen and Unwin, Ltd., London; Agents: Amiya Library, 19 Bhupendra Basu Avenue, Shambazar, Calcutta.

The book under review has for its object to give some help in understanding the ideal and the path of Sri Aurobindo. In its opening chapter the author deals with the crisis at this crucial hour of the evolution of mankind, in which a wrong choice may result in such a complete failure that the whole human race may even be wiped out from the face of the earth. An understanding of the great experiment of Nature has been therefore never more imperative. Nature is tending towards the great ideal of unity in culture and science. Only then will man find immortality in the mortal. For the unity of nations and of economy is not the goal, but only a stepping-stone on the road.

It is the understanding of the integral plan of Nature which will keep man on the straight path. Education alone can give but knowledge; it does not change nature which is evolving towards a higher goal. Present education and co-operation rather tend to making individuals fitting in-

struments, cogwheels in the machine of state, but in such co-operation no freedom can be found.

But understanding one's place in the process of evolution will give, on the other hand, voluntary co-operation and ultimate individual freedom in the attainment of the goal of the universe. "The individual is indeed the key of the evolutionary movement; for it is the individual who finds himself, who becomes conscious of the Reality." The present crisis is unparalleled in human history, and the realization thereof will bring about a proportionately unheard of advance.

"The true basis of work and life is the spiritual, and this new consciousness is to be developed only by Yoga." This new consciousness is higher than the mental and the moral, and is free from the tyranny of the mechanized intellect.

The nations have begun to understand that another war might mean total destruction of civilization, and hence an international organization has been built up to unite the nations. Are we slowly evolving towards a World State? "While it is possible to construct a precarious and quite mechanical unity by political and

administrative means, the unity of the human race, even if achieved, can only be made real if the religion of humanity, which is at present the highest active ideal of mankind, spiritualizes itself and becomes the general inner law of human life."

Thus this well-written and highly up-to-date book draws the attention of the sincere seeker to a solution propounded by Sri Aurobindo in his *Life Divine*. Sri Anilbaran Roy, who has several other works to his credit, has done hereby a great service to all who cannot find the leisure and the mood to work through the three volumes of Sri Aurobindo's magnum opus, *The Life Divine*.

HENRI VAN ZEIJST

History of Western Philosophy, and its Connection with Political and Social Circumstances from the Earliest Times to the Present Day, by Bertrand Russell, George Allen and Unwin Ltd., London. 21s.

This is a large volume covering, as the title suggests, a tremendous field. It commences with the rise of Greek Civilization in 585 B.C. at the time of Thales, and surveys the growth and progress of Western Philosophy to the present time. The author has attempted what few other historians have done, namely, to show that philosophers are both effects and causes: "effects of their social circumstances and of the politics and institutions of their time;

causes (if they are fortunate) of beliefs which mould the politics and institutions of later ages." Each philosopher is therefore shown as a man in whom were "crystallized and concentrated thoughts and feelings which, in a vague and diffused form, were common to the community of which he was a part". A considerable amount of purely social history is given, which serves to link the various periods together, and to show that philosophy is not merely an affair of the schools but an integral part of the life of the people.

Written in simple language, with ancient theories explained by illustrations which are modern in character, the book is easy to follow. However, it is not written in a purely historical style, and throughout the work comments and opinions of the author regarding the theories of the philosophers are mixed in with historical statements. At times the reader cannot but wonder if some of the comments are not unbiassed, and whether they should not be written in a more impersonal vein than they appear to be. To one who is not steeped in the subject, it is impossible to give a critical analysis of the book and to discover whether all the facts given are without too much colouring of the author's own opinions. What one can say, however, is that it covers very much ground in a most interesting manner, and certainly brings before the reader a survey of

the march of philosophic thought in western lands down the ages.

When the final chapter is reached and a description of current philosophical thought, known as "The Philosophy of Logical Analysis" is given, we find that today many leading thinkers (including the author of this volume) assert that there is no "higher" way of knowing, by which truths hidden from science and the intellect can be discovered. Having developed their critical faculties to a high degree, there is as yet no realization of the possibility of the flight of the soul from the realm of reason into the region of emancipating thought. It is clear, therefore, that the philosophy of the West needs to be coloured with that of the East, which realizes such possibility, before there will be a release from the dominance of the mind and man will gain a vision of the Real.

HELEN ZAHARA

Contemporary Indian Painters, by G. Venkatachalam. Nalanda Publications, Bombay. Price Rs. 8-4-0.

The quick tempo of this book is surely very well fitted to the period of Indian art with which it deals. The stretch of roughly fifty years of the renaissance of Indian art is crowded with rapid change,—with noted figures who quickly rise, using often a new medium while adapting it firmly to the old traditions. Mr. Venkatachalam is a painter of pic-

tures in words. Whether it is the factor of colour in Gagan Babu's thumb-sketches of the women drawn by Roychoudhry, the picture of Shiva and Parvati of Nandalal Bose, or the pen-outline of "Where the Vine Grows" of Chughtai—as examples—all are vital and glowing. There is not only the power to bring to others the visual sense of the picture, but to give also the emotional value. Some of the pages and passages are like streaked lightning in their effect. His verbal inversions are emphatic.

The same power of impression comes out in his critical faculty. His opinions on various matters stand out clearly and carry weight. Whether it is the explanation of the Indian use of certain artistic conventions, even to their artistic anatomy, differing from the natural; whether it is the dissection of the difference between East and West in art; or the characterization of the three famous pupils of Abanindranath Tagore, of Nandalal, democrat, Venkatappa, ascetic, and Roychoudhry, aristocrat and realist, as giving representation of this renaissance at its best; or, as a last example, his incisive painting of the philosophy of Ajantean art and its results, as, "the coming of forms from the inner vision, untrammelled by . . . cramping conventions"; each and all bear examination of their summary power.

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N47-68-10-12

The format of the book is good and the reproductions are fine. So good is this part that a word can freely be uttered (without fear of detracting from the value of the book) upon the greater care needed in proof-reading, where obvious spelling errors, punctuation uncorrected, and mistakes that must be a typist's misuse of words have remained unnoticed. It would be good also in a future edition to insert the date of the first.

The book is thoroughly readable and enjoyable. It fulfils its purpose as an introduction to these contemporary painters, and goes farther. For a fellow-critic would enjoy the author's expression of his opinions, and the warm intimacy with which the character of both painters and their paintings is unfolded, so living is it.

E. MARION LAVENDER

Krishna Sangeeta, by Mani Sahu-kar. Thacker and Co., Bombay. Price Rs. 3/.

Here is a delicately fragrant exposition of the Krishna cult, its significance and eternal fascination. The authoress concerns herself with the legends of the *Bhagavata Purana*, rather than the better known *Bhagavad Gita*, and unfolds therefrom a system of aesthetics—or rather religio-aesthetics, for in India art and beauty have never been divorced from religious devotion, and

the sportive Krishna with flute, who danced and loved, is not held to be inconsistent with the Avatara who taught the highest secrets of life to Arjuna.

The difficult question of the distinction between the sensuous and the sensual enjoyments is courageously faced. "We cannot help being struck with the curious mingling of the sensuous and the chaste which run concurrently in the worship of Sri Krishna by his devotees. In him, it might almost be said, spiritual truth breaks through the senses, and freeing itself from its bondage rises higher, in a rebirth that has a transcendental value."

To some readers it may seem a pity that the illustrations have been taken from the stiff and conventional designs of a particular art collection. There are many more pleasing and artistic presentations, for instance, of the Divine Child among the Gopis.

Most interesting is the conclusion that deals with Indian dancing, for which the claim is made that the dancer can convey through it even abstract ideas, such as that of the "timeless Nirvana" (bliss); "the Unity of Man"; "the web of delusions," or Maya. Truly it becomes a language, and, when perfectly rendered, a key to the understanding of wisdom and religion.

HELEN VEAL

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

AUGUST 1947

MR. N. SRI RAM

Mr. Sri Ram's departure from Headquarters for his work abroad will be on 1st August.

There will be work for the Society in North India before he leaves for Europe by air on August 15. While abroad he will be working for the Society in England and in several countries on the Continent besides attending the Co-Masonic Supreme Council and other meetings in Paris. Mr. Sri Ram will return with the President by boat in November or December.

S. A. C.

FINANCIAL STATEMENT

The following receipts for two months, from 1st May 1947 to 30th June 1947, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs.	A.	P.
The T.S. in England	1946-47	£42-2-2	...	556	9	7
The T.S. in Argentina	1946	£22-10-10	...	299	8	0
Annual Dues from 10 members from Japan through Lt.-Col. P. K. Roest		\$54.10	...	176	5	6
Annual Dues from 3 members of Shanghai Lodge, T.S., 1945-47			...	19	13	0
				1,052	4	1

DONATIONS (ADYAR DAY)

	Rs.	A.	P.
U.S. Adyar Day Committee per Mr. Thomas W. Pond	35,703	0	0

			Rs.	A.	P.
The T.S. in Puerto Rico	\$45.00	...	145	15	0
Bombay Theosophical Federation	...	...	61	0	0
The T.S. Lodge, Calgary, per Mr. C. M. Willmott	\$10.00	...	32	7	0
			35,942	6	0

DONATIONS (GENERAL)

			Rs.	A.	P.
The T.S. in Egypt	...	...	319	12	0
The Young Theosophists of Cuba	\$34.00	...	111	0	0
Mr. T. Pollock, U.S.A.	\$5.00	...	16	4	0
Mr. S. B. Vaidya, Bombay	...	...	10	0	0
Mr. C. J. Sutaria, Baroda	...	...	10	0	0
			467	0	0

HEADQUARTERS FUND

			Rs.	A.	P.
From the Estate of Mrs. Amy Louisa Hill	£905-16-3	...	12,035	9	0

FAITHFUL SERVICE FUND

			Rs.	A.	P.
The T.S. in Australia	£20-0-0	...	265	9	10

BESANT ADYAR WORLD (COMMEMORATIVE) FUND

			Rs.	A.	P.
The T.S. in England	£427-11-6	...	5,651	14	8
Mr. H. A. Kern, Hinsdale, Illinois, U.S.A.	\$1,000.00	...	3,260	11	9
The Columbus Lodge, T.S.	\$153.50	...	503	6	0
Mr. Emery H. Anderson, Omaha, Nebraska, U.S.A.	\$100.00	...	326	3	0
Mrs. Maud Otis Kimball, Calif., U.S.A.	\$100.00	...	326	0	6
Mr. Charles Weschcke, Minn., U.S.A.	\$100.00	...	325	13	0
Mr. Carl C. Knoerr, Milwaukee, U.S.A.	\$100.00	...	324	6	0
Dewan Bahadur K. Sundaram Chettiar, Salem	\$50.00	...	200	0	0
Mr. Ivor Hovland, N. J., U.S.A.	\$50.00	...	164	6	0
Mr. Mark I. Ray Gunnison, Colorado, U.S.A.	\$50.00	...	163	6	4
Mr. John H. Simmon, Fla, U.S.A.	\$50.00	...	163	0	6
Mr. and Mrs. L. Mortensen, Spokane, U.S.A.	\$50.00	...	162	14	6

			Rs.	A.	P.
Mr. and Mrs. T. F. Lavender, Adyar	...	...	150	0	0
Miss Esther Bright, London	£10-0-0	...	131	15	4
Mr. Cowasha B. Nanavaty, Surat	...	...	124	4	0
Miss Ilse Von Tresckow	...	...	100	0	0
Mr. Jamshed Nusserwanjee, Karachi (fourth instalment)	...	...	100	0	0
Anonymous	...	...	100	0	0
Mr. B. Kameswara Rao, Vizagapatam	...	...	100	0	0
Mr. R. D. Kanga, Bombay	...	...	99	10	0
Mr. Joe M. Pellan, Chicago, U.S.A.	\$30.00	...	97	4	0
Mrs. Martha B. Neuteboon, Michigan, U.S.A.	\$25.00	...	82	1	0
Mr. John A. Henry, Chicago, U.S.A.	\$25.00	...	81	8	0
Mr. Louis B. Ball, Calif., U.S.A.	\$25.00	...	81	8	0
Miss E. B. Petrie	£5-0-3	...	66	2	3
Mesdames Ann, Ida, Vera, Elizabeth, and Messrs. Asser and Veikko Kantanen, Chicago	\$20.00	...	64	8	0
Mrs. Adelaide Bowen, U.S.A.	\$19.00	...	61	14	4
Mr. Beharilal Malhotra, Khewra, Punjab	...	...	39	10	0
Mrs. Agnes S. Stewart, New York, U.S.A.	\$10.50	...	34	3	9
Mr. and Mrs. F. E. King, Minn, U.S.A.	\$10.00	...	32	9	9
Mr. Edmond E. Brown, Maryland, U.S.A.	\$10.00	...	32	9	9
Mr. and Mrs. E. L. Strandburg, Wash., U.S.A.	\$10.00	...	32	9	5
Mrs. Florence M. de Kiewit, U.S.A.	\$10.00	...	32	8	6
Mr. Arch Kaplan, U.S.A.	\$10.00	...	32	8	6
Mr. and Mrs. H. F. Pritzer, Mass., U.S.A.	\$10.00	...	32	8	0
Mrs. Sadie Stave, Brooklyn, N. Y., U.S.A.	\$10.00	...	32	7	0
Mr. H. Lorimer, Montreal, Canada	£2-9-0	...	32	7	0
Mrs. Lillian Scott Leanhouts, U.S.A.	\$10.00	...	32	6	7
Mrs. Kiva Emmons, Pasadena, Calif., U.S.A.	£2-8-10	...	32	6	0
Miss Julia E. Johnsen, New York, U.S.A.	£2-9-4	...	32	6	0
Mr. L. W. Rogers, Wheaton, U.S.A.	\$10.00	...	32	6	0
Mr. Charles D. Talbott, Los Angeles, U.S.A.	\$10.00	...	32	4	0
Miss Elizabeth Orr, Belfast	£2-0-0	...	26	6	3
Miss E. W. Preston, Adyar	...	...	25	0	0
Mr. Jacob S. Garethein, U.S.A.	...	...	22	11	0
Mr. Manibhai V. Patel, Ahmedabad	...	...	20	0	0
Mr. K. Srinivasa Iyengar, Madras	...	...	20	0	0
Mr. Arnold A. Christian, New York, U.S.A.	...	...	16	1	0
Mrs. Emma Kallies, Indiana, U.S.A.	\$5.00	...	16	3	0
Mr. and Mrs. Walter Krusch, Minn., U.S.A.	\$5.00	...	16	3	0
Miss Mathilda A. Walters, Pittsburg, U.S.A.	\$5.00	...	16	4	0
Mrs. Marianne Seifert, Syracuse, N.Y., U.S.A.	\$5.00	...	16	4	2

			Rs.	A.	P.
Mr. L. A. Willamay Pym, Wash., U.S.A.	\$5.00	...	16	4	9
Mrs. Alice F. Anderson, Joliet, U.S.A.	\$5.00	...	16	3	0
Mr. Forrest and Mrs. Louise Morrow, Elgin, Ill., U.S.A.	\$5.00	...	16	2	0
Miss Alice C. Tainter, Kansas, U.S.A.	...	...	16	2	0
Mrs. Anna B. Masters, U.S.A.	\$5.00	...	15	8	0
Mr. V. M. Subbaraya Gounder	...	...	12	0	0
Mr. V. G. Trilokekar, Bombay	...	...	11	0	0
Mr. N. V. Thatte, Bombay	...	...	11	0	0
Mr. Makhan Lal Roy Choudhury, Barisha	...	...	10	0	0
Mrs. Shakuntala Devi, Adyar	...	...	10	0	0
Mr. M. S. Ganesan, Karur	...	...	10	0	0
Mr. Gaganmal Dataram, Hyderabad (Sind)	...	...	10	0	0
Mr. C. J. Sutaria, Baroda	...	...	10	0	0
Dr. Wm. Lipchitz, Fla., U.S.A.	\$3.00	...	9	11	6
Dr. K. B. Nair, Bombay	...	...	9	10	0
Mrs. Anne L. Young, Chicago, U.S.A.	\$2.00	...	6	8	4
Mr. J. C. Myers, Chicago, U.S.A.	\$2.00	...	5	12	0
Mr. V. K. Palaniswami Gounder	...	...	5	0	0
Mr. V. R. Thirumalaswami Gounder	...	...	5	0	0
Mr. V. A. Palaniswami Gounder	...	...	5	0	0
Mr. V. M. Kandaswami Mudaliar	...	...	5	0	0
Mr. V. K. Amaravathi Gounder	...	...	5	0	0
Mr. V. K. Arumugha Gounder	...	...	5	0	0
Mr. V. K. Nalliappa Gounder	...	...	5	0	0
Mr. B. Mangesh Rao	...	...	5	0	0
Mr. D. N. Nadkarni, Bijapur	...	...	5	0	0
Mr. H. C. Bakshi, Rajpipla	...	...	5	0	0
A sister, c/o Ratilal D. Bhatt	...	...	3	12	0
Mr. Zipora Schreiber, New York, U.S.A.	\$1.00	...	3	4	2
Mrs. Thea Hehr, U.S.A.	\$1.00	...	3	4	0
Mrs. Margaret M. Bandino, Joliet, Ill., U.S.A.	\$1.00	...	3	2	6
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Mrs. Hilda Brethorst, Joliet, U.S.A.	\$1.00	...	3	2	6
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Sri Jethabhai Maghanbhai Jingar	...	...	2	0	0
Sri Motisinh Hathisinh Solanki	...	...	2	0	0
Sri Nandshankar Chunilal Pathak	...	...	2	0	0
Sri Gandhi Shanilal Ranchhodbhai	...	...	2	0	0
Sri Manekbhai Jagjivan Solanki	...	...	2	0	0
Srimati Surajben Chhelia Vasava	...	...	2	0	0

			Rs.	A.	P.
Sri Mathurbhai Jibhai Vasava	...	...	2	0	0
Srimati Champaben Dalpatbhai Parikh	...	...	2	0	0
Sri Kanchanlal Dalpatbhai Parikh	...	...	2	0	0
Mr. Marimuthu Chetty	...	...	1	0	0
Mr. Muthiah Gounder	...	...	1	0	0
Mr. Pandaram	...	...	1	0	0
Mr. Sudhir Chandra Motilal	...	...	1	0	0
			13,995	14	5

C. D. SHORES,

Hony. Treasurer, The Theosophical Society

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

European Federation to fall back upon. Denmark and Norway have not had a Headquarters Library and an attempt has been made to assist them with fundamental Theosophical books in English. The selection of books for the building of libraries from the bottom was done from a list of basic books, about 100 being selected. This book list has been circulated to all the Sections with the suggestion that every book in the list should be in the library of every Section. There has been a large distribution of magazines as well, complete series from 1924 have been built up for Belgium, Germany and Austria, and the French Section was assisted to complete its files. In addition full files of *Theosophy in Action* (1939-1946) have been sent to every country. This

The Book Distribution Department shows that in two years since the ending of the war about 2,500 books have been distributed. By far the larger number of these books were donations, since many of the standard Theosophical works have been out of print. The English Section, including Lodges and members, the United States, and Mr. Jinarajadasa who sent from Adyar were the larger donors. This distribution met a great need because five Libraries had been totally destroyed. France, Belgium and the Netherlands were able fortunately to build up their libraries to some extent from the personal libraries of members. Germany and Austria have nothing

Book Department has also tried to bring the Section shelves up-to-date, and a list of Theosophical books published during the war has been circulated for this purpose.

Germany

A Lodge has been formed among Russian-speaking members in one of the camps for Displaced Persons. Fortunately Dr. Kamensky has still a certain stock of Theosophical literature in Russian which she is distributing in reply to enquiries from all parts of the world.

The German Section is trying hard to rebuild on a firm foundation, notwithstanding the obstacles which it has to face. The membership is increasing slowly but steadily and there are now ten Lodges. During the extremely hard winter many of the Lodges had to stop their meetings due to lack of fuel, light and suitable rooms, but now they are beginning their work again. The General Secretary has contacted members of the occupying forces and other visitors who are members of the Society, and states what pleasure it is to realize once more that "we members of the Society do all belong to one family spread all over the world".

Lodge Parsifal in Berlin has been re-opened. The help given by members from abroad in the form of food, clothes, Theosophical books and magazines is much appreciated and

the members in Germany are all deeply moved by these signs of generosity, understanding and sympathy. The Gestapo took many of the Theosophical books but from London recently have come several parcels which are helping to replace those which were confiscated.

The General Secretary informs us that he has obtained the permission of the Government to work publicly in Bavaria and in the Province of Hesse. The same authorization is hoped for Wurtemberg before long.

Yugoslavia

A three months' programme of lectures from May to July has been arranged under the general title of "The Brotherhood of All Religions," and lectures in September on the Kabbala, Islam and Christianity. The Section's first Summer School will be held during July and August in the open air near Zagreb.

Denmark

The Summer School at Gammel Praestergaard was to take place from July 20th to July 30th with Mr. and Mrs. Ransom conducting the School. This Summer School idea has proved to be a tremendous success and members may attend for a few weeks both before and after the actual dates when short courses could be arranged.



THE THEOSOPHIST ON THE WATCH-TOWER

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

AUGUST 15th was recently celebrated as Independence Day by both the new Dominions, India and Pakistan, as their Governments assumed power and they joined the British Commonwealth. Significantly August 15th is also the anniversary of the date when Dr. Besant received special instructions to claim India's freedom within the Empire or Commonwealth. The following explanatory statement was first made in 1935:

Our late President, Dr. Annie Besant, took an active role in Indian politics, because she was instructed to do so by the Masters. Four of Them directed her, the first being SANAT KUMARA, THE KING Himself. Then she was instructed by the Rishi Agastya, (the Master of her own Guru, the Master M.) who is known among the Masters as "the Regent of India". The LORD VAIVASVATA MANU, and His right hand, the Master M., both advised her occasionally.

As long ago as 1894, in a lecture in great St. James's Hall, London, on April 20th, on the subject of "Theosophy

and India," she pleaded with Britons to try to understand India and her needs. After twenty years' life with Indians, with an intimacy which had never been previously granted to any European, she possessed an intimate knowledge of Indian conditions and of India's needs. So, in October 1913, she was instructed by the Rishi Agastya to enter the political field. She delivered in Madras the *Wake Up, India!* lectures in that year, and He ordered that the book should be widely distributed in India. Next she started the weekly journal, *The Commonweal*, in January 1914, and later her daily newspaper, *New India*, in July of the same year.

Then, on August 15, 1915, she was called to Shamballa. There she was instructed as to the development of the Great

August 15, 1915

Plan for tens of thousands of years ahead, and she was then also shown the final outcome of the War begun in 1914, which was to be a complete victory for the Allied armies. It was at the close of this audience at Shamballa that she received what she termed her "marching orders" concerning her Indian work. I quote from the memorandum in her handwriting written by her immediately on her return to her body from Shamballa:

AUGUST 15, 2 p.m. to 3

Heard call. Went to Shigatse, Master's house. Master K. H. and C. W. L. came. Master M. said we four had to go to Shamballa, as the coming Manus and Bodhisattvas went. The L.¹ came to hall and sat on His rock chair. He said He wished to show us some coming events. . .

The L. said to me: "You will have a time of trouble and danger; I need not say, 'have no fear,' but have no anxiety. Do not let opposition become angry. Be firm, but not provocative. Press steadily the preparation for the coming changes, and claim India's place in the

¹ THE LORD.

Empire. The end will be a great triumph. Do not let it be stained by excess. Remember that you represent in the outer world the Regent, who is My agent. My hand will be over you, and My Peace with you."

I well remember how, as she came out of her room for her tea soon after three o'clock, she called me aside, and told me that she had been called to Shamballa, and that THE KING had shown her the victory of the Allies. She asked me not to mention that fact. This was the reason--because that victory was *sure*--that she refused to give up her Indian agitation for Home Rule, though the Empire was at war. For it was then or never for India to speak, lest in the stress of war her place and her rights in the Empire should be denied for generations.

In the political work to which she set her hand, one policy was absolutely clear to her. It was that India should continue to remain an integral part of the British Empire. What was urgently necessary was to change the status of India from a "dependency" of Britain into a "Dominion" within the British Empire, having a status equal to that of Canada, Australia and the other Dominions. She had many reasons for never wavering in her policy of keeping India *within* the British Empire; but among them all, the most powerful reason was one known to her by direct knowledge, but thus described graphically by Bishop Leadbeater:

AUGUST 7TH, 1920.

Certainly the Regent thoroughly approved your attitude towards the extremists who are doing their best to mar His work. I think He recognizes that some at any rate of them are inspired by a kind of perverted love for their country, but He considers their actions most mischievous. You see, the British Empire is Their special creation, Their great experiment, the principal example They are setting before the world just now, the earnest of the wider

Federation which They hope presently to accomplish ; so naturally the forces of evil are marshalled against it, bitterly and venomously opposing it at every point. In India, in Ireland, in South Africa, they have succeeded to some extent in inflaming the brutal passions of the ignorant, in stirring up the poisonous prejudices of perverted patriotism, and they still hope by such means to defeat the plans of the Brotherhood.

It was in 1916, as her great struggle with the British Government was becoming more bitter day by day, that Bishop Leadbeater wrote to her as follows :

JULY 25TH, 1916.

I saw a paragraph in a newspaper a few days ago which said that under the Act for the Defence of the Realm the Government of Bombay had forbidden you to enter its Presidency. That seems phenomenally unintelligent ; surely the officials must know by this time your loyalty and devotion to the Crown. I wonder whether the message from the Regent which I sent you in my last letter was in any way connected with whatever events may have led to this prohibition. I trust that that message reached you ; I registered the letter, but I doubt whether that is any safeguard in these days of silly suspicion. I rather gathered the impression that He thought you were badly served by some of those round you, and that previous messages had not come through, or had been distorted. I do hope all is going well.

The message from the Regent of India referred to by him was as follows :

I have already told Annie that my people must show that they deserve this Home Rule which they desire

before they can expect to have it. I definitely desire the upholding of the Empire, and, unsatisfactory as is the present position in many ways, I would far rather that it should continue indefinitely than that there should be any cleavage or even any appearance of disloyalty. Every protest against existing conditions should begin and end with the strongest affirmations of absolute and unchangeable loyalty and devotion to the Emperor, and should include generous recognition of the frequent and most noble self-sacrifice of individual officials of the English administration in the execution of their duty towards my people—a self-sacrifice for which I wish personally to thank them. I strongly disapprove all exaggerated and inflammatory statement, even when they have a basis of fact, and I have specially asked Annie to act on my behalf in watching for such statements, and emphatically repudiating and discountenancing them.

On June 16, 1917, she was “interned” by the British Government ; but so great was the resentment of the Indian people that, within three months and one day (she had prophesied “three months” when setting out on her internment) she was released, on September 17th. Bishop Leadbeater then wrote to her :

SEPT. 22ND, 1917.

You will now be free to carry out fully those most statesmanlike instructions of the LORD VAIVASVATA as to hearty and energetic co-operation with the British Government which He has been so skilfully influencing. I got the impression (did not you ?) that He had Himself influenced or arranged the appointment of Mr. Montagu ; but He did not actually say that. You will remember the half-mischievous smile with which He remarked that some of your followers were really more difficult to guide than

even the hide-bound English officials! Did you ever discover who were those of our people in the north about whom He spoke with such regretful sternness as having disappointed Him by a failure in charity, and nullified His efforts there by setting on foot some anti-British movement which tended to stir up hatred, where love and appreciation were necessary to His plans? Now you are free again you can effectually check all that. It must have been distinctly difficult to co-operate heartily and energetically with a Government whose representatives persisted in imprisoning you as a dangerous agitator! But now you can really do something to promote the peace and harmony which He so earnestly desires; and I fancy events will move rapidly.

Her work would indeed have been crowned with a "great triumph," *if only Indians had followed her lead*. There are cycles of solar and cosmic influences which the Masters use when favourable; if a cycle passes, the new work started becomes almost impossible to develop. There was such a cycle when the Master K.H. in 1881-83 did His utmost to found an Indian *national* daily paper, to be called *The Phoenix*, with Mr. A. P. Sinnett as editor. The Indian Theosophists would not respond to his call, though the Master warned them, through His intermediary, Norendro Nath Sen, that once the cycle had passed in 1883, nothing more could be started, in the national work, for twenty-seven years. After thirty years, in 1913, the work was once again begun, under Dr. Besant. Once again another cycle had begun. From 1913 to the middle of 1918 all went well. Then began an opposition to the plans of the Masters, not from the British Government, but from the Indian patriots themselves, of course all unconsciously. Her leadership was rejected.

The cycle has passed, and hence the present situation, which is profoundly unsatisfactory. Had all supported her, then, in this very year, the twenty-fifth anniversary of the reign of His Majesty King George V, India could have achieved her goal of Dominion Status. But Mr. M. K. Gandhi entered on the scene, and all Indians, except a very small minority, rejected her policy in favour of that of Mr. Gandhi. She knew of the probability of violence, resulting from his leadership, for she had been forewarned. It was because violence was inevitable with the policy begun by him, that she stood against him from the year 1918 onwards to the end.

The work is not over. With the acceptance last year by most of Mr. Gandhi's chief followers of the *constitutional method*, once again the Indian National Movement has reverted to the position to which she and the leaders before her had brought it in 1917. Sixteen precious years have been wasted, though one must count on the side of gain a greater awakening of the Indian masses. There is far more power in India today than in 1917, and this we undoubtedly owe to Mr. Gandhi. But whether the awakening of the masses *as he has done it* is altogether a blessing or the reverse time alone will show.

Once again, in December 1934, the work has been taken up by some of us where she left it. The Indian National League, incorporating the Home Rule League and the Commonwealth of India League, has been formed. Dr. G. S. Arundale is the President, and Mr. Hirendra Nath Datta and I appear among several Vice-Presidents. All within the British Empire who desire to aid India to become a Dominion within the Empire, can help in their several ways. They can write for information to the "Secretaries of the Indian National League, Besant Memorial Buildings, Armenian Street, Madras".

It may be asked : If the Great Hierarchy desires a certain part of Their plan to be carried out, why do They allow human wills to thwart it ? The aim of the Hierarchy is to gain the co-operation of the souls of men, since that is the way of calling out the Divine within them. They never desire to crush our wills in order to carry out Their plans. For this reason, Their plans are arranged so that if one effort does not succeed, other efforts one after another shall be made to bring the desired result. To the Great Ones, who plan Their activities to cover tens of thousands of years, a few years' delay is not of calamitous consequence, though They desire always to hasten matters if at all possible. In the letter of the Regent, it will be noted that He states He is willing to wait as long as may be necessary, rather than have the fundamental basis of His work disturbed by a wild onrush of forces which at first sight would seem to be co-operating with Him. Of course, if it should be absolutely necessary that Their plan should be achieved at a particular time, They are never defeated, for, if necessary, one of the Great Ones steps on the scene to take charge. Thus it happened in Atlantis, when the Dark Emperor seemed to be invincible against the attacks of the agents sent by the Manu, that the Manu Himself took the field, and led His hosts, and so put an end to the rule of the evil forces.

Needless to say, those who co-operate with the Will of the Hierarchy gain much in their evolution, as those who thwart that Will create obstacles for themselves. It is for this reason that the training of the intuition is so necessary in order that the lower vision of the mind, or the emotionalism of the astral nature, may not lead one astray to choose the wrong action and not the right, in spite of our motives being of the highest.

February 1935

C. JINARĀJADĀSA

INDIA'S FREEDOM

By N. SRI RAM

AUGUST 15th, 1947, witnessed the birth of India's Independence (though as two sister States and not as one) and presented the world with an event of unique and far-reaching significance, the nature of whose effects it will be possible for us to read only as the still unmanifest future descends and crystallizes into the present. It makes a landmark in the march of history which towers over events of lesser significance, and will be seen in its true perspective only as the kaleidoscopic changes of the present gradually settle down into a comparatively permanent picture. The event stands out in a world seething with change and still pregnant with factors which by their inter-play must bring about other changes also of a revolutionary order. The date when India's star shone again upon her awakened consciousness, presaging the dawn of the new day that has now commenced, is to be traced back to 1917 when for the first time in the history of Britain's rule in India the continuance of her policy was challenged by Indian aspirations to Freedom, and India, under Dr. Besant's leadership, claimed the right of Home Rule or Swarāj, and Britain accepted that right in her declaration of August 20th that year. The turn thus given to the current of events in India, both by the claim that Dr. Besant voiced on behalf of India and its acceptance by the British Parliament and people, needed only time to swell it into an irresistible flood, which must move on by its own momentum until

it merged itself in the sea of National liberation. Every big change in human affairs has its early unnoticed beginnings and its periods of quick critical decision. The vast majority of those who acclaim the change when it spreads itself out belong to that mass of people who in the process of the change swell the flood by their reactions, but do not otherwise determine the course; they are naturally impressed for the most part with what they can see within their horizon and not with its deep, original, or determining causes. Nevertheless, it is but right that every generation, at least in the persons of its thoughtful members, should be called upon to recognize and gratefully acknowledge its indebtedness to those leaders and elders who, in the midst of darkness, believed in the dawn and proclaimed its coming, who by their sacrifice and toils made it possible for others to reap the harvest of their sowing.

Dr. Besant strove for the liberation of India, as she has stated, under the orders of the Inner Government of the world, not only because of the birth-right of every people to their natural freedom, but also because the time had come for India to play her appointed part in a world whose peace and further progress could be accomplished only on the basis of certain widely recognized ideals—the ideals of human freedom and brotherhood—of which the freedom of India, achieved with the glad consent of Britain, would be both a symbol and an instrument. That Britain should have played her part in this transition, and through the personae assigned to the last Act of the drama, namely, Lord Mountbatten and the Labour Government in England, so brilliantly and well, is a matter for profound rejoicing and of splendid augury. It is devoutly to be hoped that India will long remain as a member of the British Commonwealth of Nations—no longer an Empire in the old sense of the term—and play her full part, in association with its other members, in the great task of making world-unity an accomplished spiritual reality, not only in

international politics but also in every field of human intercourse and development. That the whole world is entering a new age, which must be very different from the old, an age more splendid than the brightest epochs of humanity's past, and this in spite of the difficulties and dangers that still beset its progress on every side, can be perceived by those who have the eyes to see. The Theosophy we know has lifted for us only a corner of the veil, but the glimpse it has given us inspires us with a profound faith in humanity's future, the courage to confront every present difficulty, and the strength to make our contributions now with such wisdom that the future may be as fair as we can make it.

N. SRI RAM

A VISION OF THE FUTURE

Before our eyes rises a Vision of dazzling glory. The India and Britain types of Religion and Applied Science walk hand-in-hand, leading the long procession of the Nations of the world, clad in the white robes of Spirit, with the golden and jewelled ornaments of material prosperity. Their heads are crowned with diamond-studded circlets of Knowledge, and in their hands they carry the symbols of Arts, the instruments of Crafts, the emblems of Commerce and of Industry. Earth's happy children play in front and beside them, scattering flowers in their way, and Heaven's children rain on them from the shining skies the blossoms gathered in the flowering meads of their own brighter world.

By mutual love, by mutual trust and confidence, forgetting all the sorrows that lie behind, and reaching forward to the glad destiny offered to the twain together, *but to neither separately*, let us go hand-in-hand and work for the realization of that destiny, fairer than aught the elder world has seen. Let us waste no more time in quarrelling over the past. Let us march onward and create the future.

ANNIE BESANT, 1922

OPENING ADDRESS

*to the Round Table Conference of the National
Theosophical Societies in Europe at Weggis, near
Lucerne, Switzerland, on July 5, 1947*

By C. JINARĀJADĀSA, *President*

SOME of us here present have lived through the period of the two greatest World Wars so far recorded in history. At the end of the second war, the economic upheaval of the whole world is so great that even the wisest statesmen can scarce know what to do. In a week's time twenty-two nations are being called into consultation, so that some plans may be set on foot to bring slowly to an end the economic distress of all the peoples of Europe. The scarcity in Europe affects the peoples of Asia also.

In all these discussions there are solutions propounded with opposing remedies. There is, for instance, Communism, aiming to abolish all private rights to property, and a collectivization of individual and collective efforts to produce and distribute under stringent governmental control. There are various methods called under the general name Socialism, which in the main aims at a nation owning and controlling the primary services like railways and other means of transportation, the mines, and the production of electricity, light and heat. In contrast to these two systems, there is a blend allowing freedom from control for some productions and with it the necessary corollary of competition among the producers.

We have in addition, the creeds of republican democracy, and another democracy with a limited monarchy, and various creeds akin to Fascism where the State is supreme in everything, and the individual's role is to obey without hesitation.

With this economic upheaval of the world, there have appeared other forms of world crises. It is over a century ago that a furious clash began between science and religion; that struggle is not over. Little by little the influence of religion over the individual's life has lessened; scepticism in religious and spiritual matters is the attitude of the average educated man and woman today. The knowledge now to be obtained in the West concerning other religions than Christianity has weakened the hold of Christian priesthoods over their followers.

A third great problem has arisen, which has been graphically described as the "rising tide of colour". The darker races, whether brown, yellow or black, are fiercely challenging today the supremacy once held by the white race.

A fourth element in the present world chaos is the unexpected birth of the spirit of Nationalism among peoples who fifty years ago did not dream of calling themselves a Nation, with flags and national hymns, and the insistent demand, however small a Nation, that that particular group of people shall be given the international rights and privileges of Nationhood. In addition I would draw attention to the break-away in the realms of art from what were once regarded as the unchanging standards of the beautiful; the ancient ideas as to beauty are flouted on all sides in an attempt to find a new world of art. Artists are tired of the old standards; they are not yet certain of the new.

I have thus briefly surveyed the economic, social, religious and artistic chaos around us because we as Theosophists are involved in them all. In what way are we to help?

A great Adept, the Mahā Chohan, surveyed the world with His vast vision in 1881. One factor to which He drew attention then is the increasing pressure on the individual in the struggle for life. Instead of modern civilization with its gospel of advancement making life easier for the individual, it has made life harder. Civilized men—all men are fundamentally eternal souls—cling more fiercely to life in their physical bodies than do the less civilized peoples, with the result of making the struggle for existence on earth keener. If the modern man is surrounded by comforts of which his great-grandfather knew nothing, he has on the other hand lost touch steadily with the soul-aspect of himself.

On one pressing problem of today, the rising tide of colour, the Mahā Chohan spoke thus in 1881 :

"The Theosophical Society was chosen as the cornerstone, the foundation of the future religions of humanity. To achieve the proposed object, a greater, wiser, and especially a more benevolent intermingling of the high and the low, of the Alpha and the Omega of society, was determined upon. The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised 'nigger' brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle."

I must draw attention also to the widespread interest and general misinformation about the unseen powers latent in man. Yoga practices are issued in cheap manuals, magazines on psychism run into hundreds; a part of mankind has awakened to the fact that there are powers latent in man, and desire to use them for their personal growth and especially to better their position, using those powers unscrupulously to dominate those with whom they have contact.

What is our work to be as the Theosophical Society? We have since the beginning had set clearly before us the

ideal of Brotherhood—that all men and women of every race, class, creed and colour form an indivisible unity. Fraternity in the fullest and deepest sense of the word is our basic principle. We have worked for it, and the international character of our Society shows that in part we have achieved it. But the ideal of Fraternity does not influence yet the policies of peoples.

In the chaos round us, I hold that we can serve mankind best by emphasizing today two other Theosophical ideals—Divinity and Individuality. I mean by Divinity what we have all the time tried to proclaim—that men form a Universal Brotherhood because they are all fragments of the Divine. Race, creed, sex, caste, colour and class simply vanish as distinguishing labels when we go behind the Māyā of appearance, and see the one and only Reality, the nature of God revealed in man. This fundamental teaching needs to be emphasized today more than ever, to counterbalance the strong trend to purely material comforts which is becoming more and more the mark of what is considered a proper "standard of living".

We can see in some lands a definite policy to subordinate the individual completely to the State, even on the matters of what he shall think and feel. What disasters inevitably follow has just been exemplified in what Karma has given to Germany and Italy. There are other lands that do not propose such a complete subordination of the individual to the State; nevertheless wherever social services and the Government control of production, distribution and transportation become what is termed "democratic," the individual little by little is forced into moulds of thought and feeling by his economical surroundings. Herein lies the greatest danger to humanity, and it is here that we Theosophists can help the world.

To us, the whole purpose of being born is that we may discover through our experiences on earth the wonders of the

Hidden God in ourselves, or, to use the phrase of St. Paul, "Christ in you, the hope of glory". The value of each experience must be measured by the standard: "Will it help me to discover the glory of the God within me?"

Now, it is obvious the individual cannot proceed in his discovery if he is alone. Civilization has been organized in the Plan of God so that man shall be a unit in a family first, then of a tribe or nation. From the moment he is such a unit, he gives up something of his individual freedom to do as he will according solely to his personal desires. But on the other hand, by being a unit in a group, he benefits immensely and lives a far richer life than he could if he lived and worked alone. But in this collective life there is for him both advantage and danger.

His advantages in civilization are being multiplied in a plethora of commodities for his comforts, in lessening hours of labour, in a higher standard of living. The danger is that under this form of economic regimentation, which is inevitable, he loses more and more the sense of his individuality.

Now, one thing alone makes civilization; civilization is where men are "civil" to each other, in the sense that Christ meant that we are to love our neighbour as ourself. It is characteristic of the great civilizations of the past in India, China, Greece and Rome that the individual rejoiced in the collective life of which he was a part, because he could *give* to it, not merely take from it. What cannot the individual give, if only he knew himself to be what he is fundamentally, that is, a God in the making? However limited he may feel himself to be, owing to lack of education and the cramped conditions of his mental and emotional life, nevertheless each day he may find a new beauty in himself if only he can be taught how to find. To me, that nation is truly great where men are aware of and rejoice in the three great facts of life—Divinity, Individuality and Fraternity.

From this angle of vision, I would say, though I do not speak for all Theosophists, that it does not matter under what governmental system we live, so long as we are given the necessary opportunities for discerning Divinity, Individuality and Fraternity. I would myself judge the value of Autocracy, Democracy, Oligarchy, Monarchy, Communism, and every other system propounded, solely in the light of the three eternal facts as to man which I have mentioned: "Will this system which you want to prevail help men to discover Divinity, Individuality, Fraternity?"

In the turmoil of the world I believe we Theosophists can make an effective contribution to World Reconstruction by insisting on the need for each man to discover these facts as to himself. Economic and political conditions must not hamper individual man from discovering the God within himself. All schemes for human betterment are needed, first of all a rightly oriented system of education; and I mean by rightly-oriented that every educational system is wrongly-oriented which is not based on the fundamental principle that the child must be taught to be aware of, Plato would say "remember," his true nature which Wordsworth described in these lines:

Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory
Do we come from God who is our home.

All the truths of science, all the technique of every form of art, all modes of fraternization among men within a nation, and international fraternization among all the peoples of the earth must be incorporated into the political "platform" of every party. It is where a scheme of government, Constitutional Monarchy, Autocracy, Oligarchy, graded or ungraded Democracy—systems do not matter—and every economic reconstruction aim at making men not merely

comfortable in their homes, with more leisure, but aim at calling out the Hidden God in men, that then peace will be on earth, because peace, "the peace of God that passeth understanding," will be in the hearts of all men.

To preach this gospel is our role as Theosophists. We are few in number; but men who see the Truth and proclaim it are always few. But it is they who build nations; they are like lighthouses along stormy coasts to warn ships away from danger and to direct them as to the road they shall go. Where we few are going, millions will follow later.

But each Theosophist must discover for himself these truths as to Divinity, Individuality and Fraternity; and discovering them, manifest them in his daily living. We meet in this Conference, as representatives of the National Theosophical Societies in Europe, and under my presidency, on behalf of the whole Theosophical Society throughout the world, to survey the world's problems and how to love our neighbour as ourself. We have much wisdom to aid us; and more than the wisdom, we have with us the Elder Brethren of the world, its past and present Saviours, to inspire us.

Let us begin our task with a sense of joy that we can achieve, and that, though we are few, all the dreams of mankind are with us.

C. JINARĀJADĀSA

ADYAR, OUR INTERNATIONAL HEADQUARTERS

When the President-Founder, Colonel Olcott, lay dying in Adyar, he read a letter of 7 January 1907 to Dr. Annie Besant with certain requests. One request was as follows:

"I desire that so long as there are sufficient funds to make it possible, you, and succeeding Presidents residing at Adyar, will see that the place is well cared for, and properly kept up, as the Headquarters of the Theosophical Society. Do this in memory of dear H.P.B. and myself."

THE ADYAR LIBRARY:

TODAY AND IN THE IMMEDIATE TOMORROW

By ADELTHA PETERSON

PLEASE note that the title is not merely "The Adyar Library Today," since day by day we are remodelling it nearer and nearer to the dream that was in the heart of its Founder, Colonel H. S. Olcott. He envisioned a great library that would embody in its books the very ideal that was the central theme of the Theosophical Society itself—the Unity underlying all the various truths that have emanated from the great Teachers of mankind, whether through religion, science or philosophy. In a world where disunity finds a multitude of mouths through which to sound its discordant note, this Library is a shrine of harmony.

The average number of visitors to the Library is 2,000 a month. The visitor is first taken to the rear of the Library to see the teak-wood doors presented by Prince Harisinghji of Bhavnagar, on which are carved representations of the Ten Avatāras through which in picture-form the ancient Hindus taught not only the evolution of form but prophesied the unfoldment of consciousness. From fish to amphibian tortoise, to mammal, to half-man, to man himself represented first as a dwarf, so puny was he compared with his gigantic surroundings; then his development through Parasurāma the fighting man, Rāmachandra the kingly man, and Krishna the divine child of love, to Buddha, who won Supreme Enlightenment

as man. The Tenth or Kalki Avatāra will come, they say, to end the dark age and to restore to man his golden heritage. So the first thing the visitor is shown emphasizes the fact that Truth is *One* whether it comes through religion or science.

Near these doors the visitor sees a section we call "the World"—where every continent and all peoples and nations have their rightful place in geographic order. India, the home of the Āryan root-stock, has a central position. Three aisles are given to Indology and four to the countries of Europe. We are glad to receive books dealing with the civilization and art of any part of this globe. One of our greatest joys recently was to receive from the Hungarian General Secretary works on Theosophy which they had bravely published during the period of the war.

Surrounding our World section there is a guardian wall of books on Theosophy in many languages, with a special section reserved for the works of our Theosophical leaders, together with the journals of the Theosophical Society throughout the world. Visitors are keenly interested to note that we have these journals in French, Spanish, German, Burmese, and so on. Here again the note of "together differently" is sounded.

In an aisle for "Greatness," one finds education for Greatness and the biographies of great men and women.

In another central aisle is to be found a history of language, from the very earliest and most primitive languages in which clicks and other unusual sounds mingle with vowels and consonants, through the sign-languages of the North American Indians, the picture-languages of Egypt, Peru and old China with their heritage from Atlantis, the modern ideographs which bind China and Japan together, up through the Dravidāryan and many groups of Āryan languages to the very young English language, whose present inconsistencies can be forgiven in the knowledge of its youth and its great destiny

as a world language of the future. English is the language of the sixth sub-race, but because of the prophecy that South America will be the home of the seventh sub-race, the Spanish and Portuguese linguistic books have been put as "Āryan Seven," as an intimation of the far future, though rightfully they belong at present to "Āryan Four". Just as the visitor saw the sweep of evolution through the Ten Avatāras (from "Fish to God"), so here he sees the sweep of man's attempt to express his soul to his brother-man.

The gallery is specially devoted to the cultural aspect of civilization; to the north the Art and to the south the Science sections.

In picturing the Library please do not imagine that our rooms are very spacious. We are so compressed that every inch is used. The Librarian's office houses the Author, Title and Subject index cases, two cupboards of rare books and reference works, as well as accommodating a number of workers!

The whole east archway of the central room is aglow with soft white and rose light, bringing into vivid relief *Om Gayatri*, the representation in Tamil script of this most sacred of words, within which is to be seen the Triple God-head, for the Hindus see in the three sounds of this word the eternal triune aspect of all manifestation. Within this central room are arranged the 10,000 palm-leaf and 5,000 paper manuscripts. In the south-east the Triple Shakti is shown over a picture of the Devi Sarasvati. The Hindu sees not only a threefold Deity, represented by Shiva, Vishnu and Brahmā, but calls the outward-poured power of God as Shakti which is depicted as a Feminine Trinity—Pārvati, Lakshmi and Sarasvati. Pārvati represents the spirit of devotion and the Divine Woman, as Shiva is the Omnipotent Divine Man; Lakshmi the Perfection or flowering of life in form, as Vishnu is the Omniscient Preserver; and

Sarasvati the divine creative artistic Activity and Learning, as Brahmā is the Omnipresent Architect.

At the Shakti shrine is a lotus-bud made from the seven sacred metals in amalgam and within in their purity set in the form of a star. The whole is adorned with the nine jewels considered in the East as sacred to the planets, and set under these the corresponding Ray-stones as given by C. W. Leadbeater. Rao Saheb Soobiah Chetty, an old pupil of Madame Blavatsky, supervised the preparation of this jewel in 1945 a year before his passing. At the foot of the Shakti shrine are the works of Shri Shankarachārya, and over the western archway is an oil-painting of Adi-Shankarachārya, who was declared by Madame Blavatsky to be "an Avatāra in the full sense of the term".

In the north-east, opposite the Shakti shrine, has recently been hung a framed five-foot painting in gold-leaf and colour on silk, of the Lord Buddha—a copy of the 800-year old Enryakuji Temple picture of Hiei Mount, near Kyoto. The Tendai Buddhists of China and Japan teach that "even the flowers can become Buddha". So the flowers, animals, fierce and benign-looking figures, accompanying the triple Buddha, represent the teaching that all life in its upward striving will achieve, as did the Lord, Supreme Enlightenment.

To the north-west is a Bengali painting of idealized Indian womanhood pouring out from a great bowl some precious *amrita* which spreads as a cloud of blessing below her. Over her head is a small picture of the Javanese statue of the Rishi Agastya, the Lord and Father of early Indian, Indonesian and Indo-China civilization.

To the south-west of the central room are pictures of the Theosophical leaders, including a large portrait of Madame Blavatsky. As the visitor steps through the archway and looks upward, he sees the portrait of Colonel Olcott. He now stands in a room which is a memorial to Colonel Olcott's

dream of a world unity of religions. It was even named by the Founder as a "Temple of Religions," in which he wished to preserve not only the sacred scriptures of all faiths but even "the portraits of Mahātmās, founders of religions, and great philosophers of different epochs and nations". Lord Buddha smiles benignly with his own Tripitaka in Chinese as a background. Shortly we expect the pictures of Lord Zoroaster, Lord Mahavira, Lord Christ, and others of the great Teachers, so that not only from their books but from their very persons may radiate their influence.

The southern area of the room is devoted to Hinduism in Sanskrit and in English; the western area to Buddhism and Jainism; along the northern and eastern walls are to be found the Hebrew religion, Christianity, Sikhism, Jainism, Zoroastrianism, and the Bahai movement. Were the room twice its size we could bring in from our back-shelves our comprehensive collection of works on Comparative Religion, Philosophy and Mysticism in many languages. But for this union we must wait for a new building.

In one single display case in the north is epitomized the Unity of all Religions. In the centre is a Koran manuscript, some six hundred years old, which Muslims come from far and wide to see; touching it is the first edition of the Bhagavad Gita in Persian and Urdu (Hindu-Muslim unity in practical application); in the same case are Hindu manuscripts in Nepali, Grantha, Tamil, Malayalam, Telugu, Kannada, Oriya and Bengali scripts; two old Rāmāyanas bound in embossed copper; a Sikh scripture laid on beautiful silk scarves by its devotees; an old German Bible; a Jain work in colour; and an illustrated Shaivaite work in Shārada script.

In the north-east case are old Zoroastrian and Arabic manuscripts on display above, and the Hardoon edition of the Tripitaka below.

The southern case is entirely devoted to Buddhism: here we see rare manuscripts in Burmese, Chinese, Sinhalese and Tibetan, in various metals, scrolls, palm-leaves, and xylographs on the tough inner bark of the Daphne shrub. The Library is very fortunate to possess and cherish one of the eight existing sets of the Tibetan translation of the Buddhist Canon *Ta'jur* and *Ka'jur*, one of which is in the British Museum. It also possesses the Tripitaka in Chinese, Japanese, Siamese and Sinhalese, given to the Colonel for his splendid work in making unity of Buddhistic diversity through his famous "Fourteen Points".

In an eastern case we have a small exhibition of some of our art works. At present we have on view some works on Persian ceramics, Javanese dancers painted on silk, and musical instruments. In an upper case is to be seen the Rāgas and Rāginīs; and *At the Feet of the Master* in some forty different languages.

The north-west case shows a few examples from our rare book collection in which we have works published as long ago as 1488. The oldest palm-leaf manuscripts in this Library are from five to six hundred years old. Below is the Taisho edition of the Tripitaka.

We tell the hundreds of visitors who come through the Library that they are very welcome to go and read in the spacious reading-room on the river-side where there are shelves lined with journals and works on Theosophy to answer the questions they often ask. As they pass through the Great Hall they will see represented in bas-relief on the walls the Teachers and symbols of the present and past religions. They will pass a Library of rare old Tamil works, collected by the late Mahā-mahopadhyaya Dr. Swaminatha Aiyar. As they pass the Director's rooms, they will see pandits and research assistants poring over old manuscripts and scribes making transcripts of manuscripts too fragile to be handled, for the primary work

of this Library is to make these treasures available to the world through the Adyar Library publications—its bulletin, *Brahmavidya*, and Adyar Library Series. C. W. Leadbeater has foreseen that in some seven hundred years from now the publications of the Library will have totalled 2,159; present publications number more than 60. We presume that the prophetic number seen by Bishop Leadbeater does not include the many publications put out by Universities and research institutions based on a study of our manuscripts which they have borrowed or had transcribed for them.

We are now preparing for our Diamond Jubilee celebration which has been held over from 1946, so that it may concur with the Besant Centenary celebration in October. We are in correspondence with learned scholars throughout the East and we expect a large number of visitors. We shall transform the reading-room into an exhibition room, thus adding to the attractions we can offer for those who come to our Library from all over India and from abroad.

It is an almost daily experience, after closing the Library in the evening, to have visitors come to the Librarian's office door pleading for an opportunity to see the Library as they are "just passing through from Bombay, Ceylon, Karachi, Nagpur, etc., etc., and will have no other time to see the Library of which they have heard so much". So we open our doors, hoping that, as well as seeing, they will "feel" the Library and thus go away with the blessing of those Great Ones in whose name we would work and whose spirit we would in some infinitesimal measure convey.

ADELTHA PETERSON,
Librarian

THE THEOSOPHICAL TRINITY-IN-ACTION¹

By J. H. COUSINS

IN the centenary year of the birth of Bishop C. W. Leadbeater (February 17) and Dr. Annie Besant (October 1), I have been reperusing certain of their works and have renewed my early interest in the repeated appearance in them of a trinity of quality and process in what one may call the Art of the Universe. I shall summarize some of these references.

In all phases of action a trinity of process is observed. "Action," says Dr. Besant in *Theosophy* (p. 57), "is a triplicity: desire conceives it, thought plans it, and the final act is the embodiment of both." Here she brings together the higher emotional impulse, the intellectual formulation, and the external expression. To this trinity-in-action parallels may be found in the mythologies and religions of the world, Grecian, Celtic and others. Two may be taken as indicative: the Christian doctrine of the Father, the Son and the Holy Ghost; and the Hindu personification of "conception, thought and embodiment" as Dr. Besant classifies them, in Brahmā, the creative impulse; Vishnu the preserver of characteristics; Shiva, especially as Natarāja, the Lord of the Cosmic Dance, the changer whose influence on the static is called destructive.

And if action is a triplicity, the trinity of qualities and powers will be seen in each phase of the triplicity. For example, Dr. Besant says (*Theosophy*, p. 19): "Spiritual life,

¹ A talk to the Adyar Lodge.

religion, should be a synthesis of Science, Morality-Art, and Philosophy—they are but facets of Religion." Bishop Leadbeater develops this aspect of the trinity-in-action in a passage in *A Textbook of Theosophy* (p. 1): "We often speak of Theosophy as not in itself a religion, but the truth which lies behind all religions alike. That is so; yet, from another point of view, we may surely say that it is at once a philosophy, a religion and a science." As a philosophy, he points out, Theosophy teaches the nature of the universe and man's relation to it; as a religion it gives its followers a rule of life; as a science it applies the scientific method to all things; and, he adds: "What are the great facts which it (Theosophy) has to lay before humanity? . . . Put shortly, and in the language of the man of the street, this means that God is good, that man is immortal, and that as we sow so we must reap." Dr. Besant makes a typically eloquent declaration of the same principle of triune action in *Theosophy, Its Meaning and Value and Work in the World*, page 46:

"This is the first great work of Theosophy in the world—to proclaim the actuality of such knowledge, now as well as in the future. It is not the proclamation of a creed. It does not rest on books, however sacred; it does not rest on tradition, however hoary; it does not rest on authority, however dignified. It is not a creed; it is a method. It is not a collection of doctrines, but an attitude towards life—the attitude of the man who deliberately, consciously evolves himself, who instead of waiting for the slow evolution of nature, works for his own self-unfoldment, recognizes within himself powers divine, and faces life with the determination to use it for the unfolding of those powers, and to know himself consciously a citizen of more worlds than one."

It is nothing wonderful, therefore, that the Objects of the Theosophical Society, which every Lodge is pledged to carry out, conforms to the triangular pattern of action. Yet it is

a curious thing, or perhaps not curious but typical of human nature at the present stage of its evolution, that even among those who are feeling towards reality through the Theosophical Society, there is little attention bestowed on the carrying out of the Three Objects. Assent is given to "the Universal Brotherhood of Humanity". But Object One does not ask merely for assent: it asks the definite formation of a nucleus of the Universal Brotherhood. Understanding is good, essential; but, as Dr. Besant once said (I quote from memory): "One cannot really possess a truth until one has put it into action." How much study of "comparative religion, philosophy and science" (Object Two) does a Lodge put in annually? I asked this question of a Lodge, outside India, in the year of the celebration of the second centenary of Hegel, one of the most Theosophically minded of the European philosophers. No one knew more about him than that he was famous, sufficiently famous to be neglected. In one of the Letters of the Masters instructions were given for the comparative study of the Will as given by the Adepts and as taught by Schopenhauer. No one took up the study until the Brahmavidya Āshrama at Adyar did so a generation later. As to investigation of unusual laws and powers, how many Lodges have studied Myers' *Human Personality and the Survival of Death*, or the great pair of books entitled *The Philosophy of Mysticism* by Carl Du Prel, in which, out of a multitude of records of dreams and other psychic and psychological phenomena, he deduces the law of reincarnation? And how many, rather, how few, if any, have gone beyond book reading to actual "investigation"?

There is one matter involved in both Objects Two and Three which has not fully entered into the general Theosophical consciousness and practice; and I would claim the right of an appreciator and practitioner of Art (verbal Art) to emphasize a favourite theme. In how many Lodges is the

branch of Philosophy called Aesthetics studied (Object Two); and how many Lodges investigate the creative power of humanity (Object Three) through actual participation in the expression of Beauty through Art? Such matters are usually regarded as merely ornamental, therefore inessential. But are they so? Hear Mrs. Besant in *Theosophy* (p. 49, etc):

"In the older world the Beautiful was placed on a level with the Good and the True, and the cult of Beauty made fair the common lives of men. . . . No civilization that the world has ever known, until that of the nineteenth century, has set the Beautiful aside as a luxury for the wealthy instead of spreading it far and wide over the whole mass of the population as *one of the ordinary necessities for decent human life*. . . . From the standpoint of Theosophy, *the sense of the Beautiful is a priceless part of the emotional nature*. . . . It sees Beauty as *the law of Manifestation*, to which all objects should conform. . . . The new Theosophic impulse will bring about a new blossoming of Art, and already its fragrance is borne on the breeze from the future. . . . Unless Theosophy can give a new inspiration to Art, it will have failed in part of its purpose; for Beauty is *one of the most potent instruments for quickening evolution*. . ." I have emphasized the salient points in this most important delineation of one of "the powers latent in man," the creation of Beauty in any form of Art. Volumes could be and have been written in exposition of Art as necessity, as part of emotion, as the law of manifestation, as an instrument of human evolution. High ideals these, with the verification of experience; not ideals for Lodge-room lectures only, but for practice in personal and group life; for Theosophy is both subjective and objective; understood, and, in its understanding, practised; and in its practice made complete by the systematic inclusion of exercise of the aesthetic creative function of the soul, which is the closest participation of the individual with the Spirit of the Universe.

Dr. Besant says in *Theosophy, Its Meaning and Value*: "Theosophy declares that Art ought not to be the mere presentment of what is called the real, the objective, but the representation to us of the unseen, the ideal. . . And I see in Art that tendency is coming . . . and I look for a day in which again a mighty faith in the invisible will make an Art worthy to be called an Art (p. 58). . . And so I would have Theosophy everywhere proclaim the ideal in Art and Literature, as it proclaims the subtle and invisible in Science, and doing this it will have its part in the great movement that is sweeping the world onward to a nobler and a greater civilization" (p. 61). And ". . . if I found that Theosophy, in its garb of the Theosophical Society, was limited within that one Society and was only making one more sect amid the countless sects of the world, I should think little of the promise of its future. But if I find that these ideas do not belong to the Theosophical Society only, but that they are underlying the forward trend of thought in every direction so that none may say, 'they are mine, not yours,' ah! then I realize that behind this little body that we call the Theosophical Society there is some great impulse, some mighty spiritual power" (p. 54).

Dr. Besant (permit a last word) practised the principles that she preached. In her girlhood she was, like Madame Blavatsky, a pianist, and played much of Bach and Beethoven from memory. Later she became the world's recognized chief artist in oratory. She patronized all sorts of artistic enterprises; gave the first Kamala Lectures in Calcutta University on Indian Culture, including Art; patronized the first exhibition of the Indian Society of Oriental Art outside Calcutta, and the exhibitions of Indian painting at the Conventions of the Theosophical Society at Adyar, Benares and Bombay; dedicated a section of THE THEOSOPHIST to papers and notes on Art; and was herself, in her inner and outer life, an artist of the highest rank.

THE WELLSPRING OF ART

BY FLORENCE PULSFORD

CREATIVE art is probably the highest achievement of mankind. Other great ways of human expression, such as religion, science and philosophy, have power to uplift, and to arouse feelings of wonder and awe, but this can be done without rising above the level of the higher abstract mind, though of course each in its true essence has its roots in pure spirit. Above and beyond emotion and mind, however, exists the realm of the intuition, and it is in this realm that true creative art has its birth. Few of us are able to reach this level at our present stage of development, so true artists are rare. The beholder or listener does not need to have attained it in order to be uplifted by art, but the artist must be able to tune in to it to gain inspiration. Art can reach the beholder through his mind and emotions, especially the latter, for there is a strong link or correspondence between the worlds of emotion and intuition.

There exists in the intuitional realm a True Creation, wherein are all forms in their full beauty and perfection as originally planned by the Logos. They are built in the Divine Mind, and held in keeping in the world of intuition, to serve as models towards which all earthly forms are evolving and striving ceaselessly, age after age. These ideal forms are known as Archetypes, and the artist who can tune in to them catches a glimpse of divine things. In this world also it is that individualism and separateness cease to be, and the artist can be aware of his oneness with all things—with, therefore, the

object of his inspiration. His task is to attempt to translate these archetypal glimpses into a language which can be grasped by the ordinary man, by means of form, line, colour, sound, words, or any other medium of expression, to create the "thing of beauty which is a joy for ever".

All human experience goes to swell the fountain of inspiration. Great art is frequently born of suffering, and the poet proverbially lives poverty-stricken in a garret. Some of his greatest works were composed after Beethoven lost his sense of hearing, while many blind people produce works of real art. This proves that art is not dependent on the physical senses. Browning wrote of "the many years of pain that taught me art". On the other hand, art can result from intense joy.

It is of absorbing interest to read what great artists have said or written about the source of their inspiration, and to see how well it fits in with what we know of the realm of intuition.

In the musical field, many great composers have said that inspiration comes in the form of a motif or theme, while others describe it as a strong mood out of which music flows. Mozart said that he heard musical themes, not in succession, but simultaneously, then drew on what he had accumulated in his mind to shape the composition as a whole. He regarded this ability to remember his inspiration as "the most precious gift with which God had favoured him". Schumann in a dream heard Schubert playing a melody. He wrote it down, polished it, and it is included today among his works as the "Theme in E Flat Major". Tartini went to bed one night troubled by an elusive theme which he was unable to develop. Then in a dream he heard the devil playing it on a violin. He wrote down what he heard and called it the "Trillo del Diavolo". When asked how he composed the impressive passage in "The Apostles" depicting the suicide of Judas,

Elgar said: "I saw Judas in the extremity of his remorse putting what he hoped would be an end to himself, and *heard it on the muted horn.*"

Beethoven, Chopin, Tchaikovsky, Rimsky-Korsakoff, Berlioz and many other master-musicians have received the germs of their compositions in a flash of inspiration, sudden, unexpected and fleeting, from a source other than their normal consciousness—from the intuition. It was usually followed by much heart-rending labour as the work was developed and perfected.

Turning to literature, we find that many writers have testified to the reality of inspiration. Among others we have Goethe, Keats, Browning, Dickens, Blake, George Eliot, Coleridge, and George William Russell ("A.E."). Of these, let us take Browning and A.E., as they have told us a great deal about the subject, the latter even having written a book about it. In one of his poems Browning writes of the thoughts of a musician pondering over the origin of his music:

But here is the finger of God, a flash of the Will that can,
Existent behind all laws, that made them, and, lo, they are!
And I know not if, save in this, such gift be allowed to man
That out of three sounds he frame, not a fourth sound, but a star.
Consider it well: each tone of our scale in itself is nought;
It is everywhere in the world—loud, soft, and all is said.
Give it to me to use! I mix it with two in my thought;
And there! Ye have heard and seen: consider, and bow the head!

A.E. was convinced that his inspiration came to him in a realm of consciousness underlying the dream state. Indeed he believed that all poetry was born there. He knew four states of consciousness—waking, sleeping, dreaming, and one which he described as "deep being," beyond sleep and dreams. In moments of creation he was aware first of this state of "being," then of a succession of images, finally of the images

translated into words. He could never compose verse without this inner guidance, which it was impossible to force. He tells us that W. B. Yeats also experienced this fourfold consciousness. A.E. was completely absorbed in a love of beauty, and says that he was never able to place the good above the beautiful. Of the origin of poetry he says: "I think all true poetry is conceived on the Mount of Transfiguration, and there is revelation in it and the mingling of heaven and earth. The Mount is a symbol for that peak of soul, when, gone inward into itself, it draws nigh to its own divine root, and memory and imagination are shot through and through with the radiance of another nature." Incidentally, A.E. was a devoted member of the Theosophical Society, being one of the foundation members of Dublin Lodge, and the inspiration he received there helped him enormously in his great work of reviving Irish literature.

The strange lines of "Kubla Khan," the uncompleted poem of Samuel Taylor Coleridge, are said to have been given to him while he lay in a trance induced by an opiate. He was aroused by a business call in the midst of the poem, and it was never finished.

Two brief examples of the inspiration of the painter must suffice for this branch of art. The great mystic, writer and painter, William Blake, said: "You have only to work up imagination to a state of vision, and the thing is done." It sounds easy, but there is really a profound truth in his statement. A painter nearer to the present day, van Gogh, said that he experienced "a terrible lucidity at moments when nature is so glorious I am hardly conscious of myself, and the picture comes to me later in a dream".

The sculptor undoubtedly draws on the fountain of art in the same way as other artists, and the manner of his working through his chosen medium of stone or marble is

The awakened intuition of Pygmalion was able to discern in the block of marble the lovely form of Galatea—he simply chipped away the surplus. I once heard this same story in other words: a beautiful Chinese legend of a wonderful worker in jade, who was given a piece of rare jade to carve as he thought fit. There were markings in the jade which seemed to him to represent carp swimming in water, though other people thought they depicted dragons fighting. For years he carved patiently at the jade, and finally brought to view the swimming fish. And when the surplus which he had carved away was collected, it was found to be no more than would lie on a small coin.

Architecture has been described as "frozen music," and the clairvoyant tells us that music builds stately edifice-like forms in the atmosphere. We saw this clearly depicted in the inspired film "Fantasia," when, to the strains of Schubert's "Ave Maria," the trees of the forest melted into the Gothic arches of a dim cathedral. I have not been able to find any statement by an architect as to how his ideas actually arise, but no doubt they come in the same way as those of other artists. Architecture appears to have a strong affinity with music, and Ruskin considered that the architect who was not also a sculptor or a painter, was merely a frame-maker.

We are taught that the emotional world is an inverted reflection of the intuitional world, and I believe that this accounts for much of the distortion and ugliness which today masquerades under the name of art. I think that in these cases the artist has technical ability, but is not able to rise to the level of true artistic inspiration, though he does contact the strange images of the lower emotional states to which the soul passes after the death of the physical body. In this world the soul undergoes a purifying process before passing on to the heaven world, and therefore we find in it all kinds

of ugly, warped feelings and emotions, which show themselves in many grotesque forms. That is another subject, and cannot be discussed now, but it is my considered opinion that this is the source of a great deal of so-called "modern art". The same thing may occur with sounds in the case of some ultra-modern music. I am not entirely condemning modern tendencies in art, for I feel that the striving, feeling and groping of its exponents after something other than mere photographic reproduction, and their efforts to express something which they sense dimly but do not understand, will eventually rise above the present level of achievement, and attain to something splendid and beautiful.

The sadness of art is the inability of the artist to translate perfectly the ideal of the vision into physical form. Michael Angelo said that the "true work of art is but a shadow of the divine perfection". The artist is never content with his own work. We may exclaim over its magnificence and beauty, but he, knowing what he *tried* to do, realizes how far it falls short of the sublime vision which inspired him. It is pleasant to read in our Theosophical literature of the heaven-world in which all are able to fulfil the best that is in them, without the frustration and failure which are the lot of so many great souls on earth: "On the earth the broken arcs; in the heaven, a perfect round."

All we have willed or hoped or dreamed of good, shall exist;
 Not its semblance, but itself; no beauty, nor good, nor power
 Whose voice has gone forth, but each survives for the melodist
 When eternity affirms the conception of an hour.
 The high that proved too high, the heroic for earth too hard,
 The passion that left the ground to lose itself in the sky. . . .
 And what is our failure here but a triumph's evidence
 For the fullness of the days? . . .

FLORENCE PULSFORD

OUR SECOND OBJECT

By HELEN ZAHARA

ONE of the most fascinating and illuminating pursuits in which man can engage is that embodied in the Second Object of the Theosophical Society. The study of comparative religion and philosophy opens up wide vistas along the paths of knowledge and it shows the endeavours of men through the ages to satisfy their yearning for something more than material gain. Perhaps often it may reveal what a crutch religion can be to those who can live only by faith and the word of others, which hardens into a stubborn crust of dogmatism and intolerance difficult to break; but it may also bring to light the tremendous adventure of seekers in pursuit of Truth, or a mystical experience of union with the One. Underneath the accretions and excrescences of superstition in every religious teaching there is a wealth of wisdom, hidden jewels waiting to flash their many facets of colour and light to those who would dig through the dross and find the priceless and inexhaustible treasure which lies beneath.

One of the many discoveries which a student of comparative religion finds is the basic Unity underlying all teachings—ancient and modern alike. Even to browse through some of the many books embodying the truths enunciated by various teachers in different epochs of time, and in civilizations so diverse, cannot but bring home to the reader the realization that all knowledge springs from the same source, though clothed in different forms to meet the changing needs of man in his long evolutionary journey through the ages.

Also in the ethics and philosophical concepts pronounced by various philosophers there is a rich fascinating field in which to delve. And there is an amazing contact in thought between the sages of widely different countries and civilizations. Lao Tzu, the Chinese teacher who takes high rank as a profound thinker, was comparable in many respects with the early Greek philosophers; he has been compared with Parmenides,¹ who disparaged sense-knowledge and taught the existence of the One as opposed to the many. But the most striking parallel is the resemblance to the Platonic doctrine of Ideas which is apparent in the "Forms" which Lao Tzu conceives as residing in Tao, and Tao itself bears a close likeness to that abstraction which Plato calls the idea of "The Good," which is both the creative and the sustaining cause of the universe and the *summum bonum* of man's desire. Lao Tzu, like Plato, sees little difference between knowledge and virtue. Virtue with him is the knowledge of Tao, and with Plato it is the knowledge of "The Good". With Lao Tzu there is also a point of contact with Buddhism, for the Chinese sage stresses inactivity and repose as the primary characteristics of Tao. But even more interesting is the fact that Lao Tzu anticipated by six centuries the gospel enunciated by Christ in His Sermon on the Mount. The Golden Rule can easily be discerned in the words of Lao Tzu in two of his famous statements: "Requite injury with kindness"; and: "To the not-good I would be good in order to make them good."

One of the many universal sign-posts to Truth is the symbol of the Trinity—three in one—which appears again and again and which has many interpretations, both cosmic and personal. Parabrahman is the One Reality, the Absolute, which is out of all relation to conditioned existence. But when it proceeds into manifestation duality appears with Spirit (or Consciousness) and Matter—subject and object.

¹ See *The Sayings of Lao Tzu*, translated by Lionel Giles.

This is the metaphysical triad or root of being. The human principles are represented in the triple aspect as Universal Spirit (*Ātmā*), Spiritual Soul (*Buddhi*), and Human Soul, Mind (*Manas*). This symbol of Truth is to be found in all great teachings; in Hinduisim the Trinity appears as *Brahmā* the Creator, *Vishnu* the Preserver, and *Shiva* the Destroyer; in Christianity God is known as God the Father, God the Son, and God the Holy Ghost. In other religions too it appears. Orpheus and Pythagoras and Plato all asserted a trinity of divine hypostases, and Plotinus referred to it as an ancient doctrine. Says H. P. Blavatsky:¹

"The notion of a triple hypostasis in one Unknown Divine Essence is as old as speech and thought. *Hiranyagarbha*, *Hari*, and *Shankara*—the Creator, the Preserver, and the Destroyer—are the three manifested attributes of it, appearing and disappearing with *Kosmos*; the visible Triangle, so to speak, on the plane of the ever-invisible Circle. This is the primeval root-thought of thinking Humanity; the Pythagorean Triangle emanating from the ever-concealed Monad, or the Central Point."

Another great cosmic truth which repeatedly appears is embodied in the universal allegory of the Virgin in many great religions. In the Eleusinian Mysteries, *Koré* is the name by which *Persephone* the Daughter or Maiden was known. It is even said² that *Koré* is also Sanskrit and that the Hindu Goddess *Parasu-pani*, also called *Gorée*, is identical with the *Koré-Persephoneia* of Hellenic worship. The whole history of the world is the history of the generation, lapse, sorrows and final assumption of this Cosmic Virgin. Her fall, or immergence into matter, in the Jewish *Kabbala* is represented by Eve. Her emergence from matter

¹ *The Secret Doctrine*, Adyar ed., V 188.

² Dr. Wilder in his Introduction to *Dissertation on the Eleusinian Mysteries* by Thomas Taylor.

and her glorification are presented to us in the Christian Evangel and Apocalypse under the name of Mary. This explains the Catholic statement that the "Ave" of Mary reverses the curse of Eva.

These are only some instances of the real unity in all profound teachings; there are many more.

But what is the greatest discovery and realization of all? It is that Theosophy, Theo-Sophia, Wisdom of God, embodies all these Truths, recognizes their existence in every religion and makes no claim to supersede them but only to re-pronounce or emphasize them, without the superstition and ignorance by which they are so often hidden. Whether we turn to the Sacred Books of Hermes Trismegistus (the "thrice greatest"), the Egyptian Book of the Dead, the Koran, the Bhagavad Gita, the Bible, or any other scriptural writings, Theosophy is there and we shall find they are all but manifestations of the Universal Consciousness. Though the majority of their followers do not recognize this unity and think theirs is the only path to salvation, liberation, Nirvāna, bliss, or whatever name it be called, the Teachers themselves have never claimed a monopoly on Truth.

We make no distinction between the prophets, but every man shall follow his own leader.—MUHAMMAD.

Other sheep I have which are not of this fold.—CHRIST.

However men approach Me, even so do I welcome them, for the path men take from every side is Mine.—SHRI KRISHNA.

In one all-embracing phrase the Theosophist recognizes the unity of all paths to knowledge, in the affirmation: THERE IS NO RELIGION HIGHER THAN TRUTH."

Truth is a beacon which man seeks to find and follow, and the study of comparative religion and philosophy, as long as he does not get lost in a maze of philosophical abstractions and mental gymnastics, helps him to find the way, and having found it to make it a practical mode of life and a living experience.

RUYSBROECK: A THEOSOPHICAL MYSTIC

By EVELYN BENHAM BULL

THE works of Ruysbroeck,¹ the mystic who lived six centuries ago, are fascinating to the Theosophical student of comparative religion and philosophy. How akin to modern Theosophy is Ruysbroeck's mysticism will be seen from the following notes.

The Way of Purgation

"Charity and Righteousness: these two lay the foundation of the kingdom of the soul where God would dwell. And this foundation is of Humility."

Charity he defines as unfathomable goodness, the crown of free will. Righteousness is eternal truth. From righteousness comes Humility, from humility comes Power. Thus does he show the flowering of the qualities of the growing spiritual life:

With power is Obedience;

With obedience is Renunciation, of one's own will and opinion, self-surrendered desire;

With renunciation is Patience;

¹ John of Ruysbroeck (1273-1381): *The Adornment of the Spiritual Marriage, The Sparkling Stone, The Book of Supreme Truth*. Translated from the Flemish by C. A. W. Dom; edited by Evelyn Underhill.

With patience is Meekness and Kindliness ;
 With kindliness is Compassion ;
 With compassion is Generosity ;
 With generosity is Zeal and Diligence ;
 With diligence is Temperance, "purity of intelligence,"
 "tranquillity of reason" ;
 With temperance is Purity of soul and body : we cleave
 to God above all understanding, and above all
 feelings.

The Nature of God

"God," declared Ruysbroeck, "is above all creatures and within and without all creatures, and every created comprehension is too narrow to comprehend Him. Behold, all created light is powerless to know what God is."

"Though the names which we give to God are many, the most high Nature of God is a Simplicity which cannot be named by any creature."

"Immeasurable and incomprehensible, and inaccessible, and abysmal, transcending every created light and every finite conception."

Desire and love may seek where intelligence cannot.
 Hunger for God is eternal :

"The Spirit of God hunts our spirit."

"Everything in which He is, is in Him ; for He never goes out of Himself."

The Way of Illumination

We find that he gives the aspects of meditation. He speaks of the "light of divine grace," the "sweet rain of new inward consolation and the heavenly dew of the sweetness of God",

He tells us to cast out distracting images, that we may be "free and imageless". There should be a "free turning of the will," a "gathering together of all our powers". "Thereby," he says, "the will flows forth into the unity of God, and into the unity of the mind." If we do this, there will be the inrush of His light and His grace, which comes through our higher powers, an inward thrust and urge. This causes the higher powers to flow out, causing a gathering of all inward and outward powers in unity of spirit. These again return after action, "for God gives us grace, therewith to work." He "works in us from within, outwards. We must go out and progress in our inward practices. Then we shall find peace, and restfulness of heart. We shall be strengthened, enlightened and enriched, and lifted to a higher state."

Although he does use the term Egoic, the descriptions which he gives of the "touch," and the gift of strength ensuing, leave no doubt that he had clear enlightenment. "The unity of our spirit is our dwelling-place, and in the peace of God and in the riches of charity." "When a man has become free from all creaturely images, he is master of himself, and easily and without labour becomes inward and recollected, and turns freely and without hindrance to God." He finds in this way no hindrance and no effort ; he is doubly strong, and is able to forego every consolation and heavenly gift.

As to the "touch," he says : "For the enlightened reason, and especially the power of love, feels this touch, and reason cannot understand, nor can it comprehend, the way or the means of this touch, how or what it is, for it is a working of God, the upspringing and the inrushing of all graces and gifts, and the last intermediary between God and the creature. And above this touch, in the still being of the spirit, there broods an incomprehensible Brightness. And that is the

most high Trinity whence this touch proceeds. There God lives and reigns in the spirit, and the spirit is God." "By means of the brightness of its Eternal Archetype, which shines in it essentially and personally, the spirit plunges itself, and loses itself, as regards the highest part of its life in the Divine Being, and there abidingly possesses its eternal blessedness." "And this union is above time and space." We are, he says, "touched" again and again, and each time renewed and more like Him.

The Intuitive Level

"For in this simple act and this simple vision, to hear and to see are one." At this stage, the virtues are made perfect. This is his description of the perfect life: "These men have no need of revelations, neither of being caught up above the senses; for their life and dwelling-place, their way and their being, are in the spirit, above the senses and above sensibility."

There are progressive changes to this state: (1) simple light, the memory lifted above sensible images, and grounded in spirit; (2) the inflowing light, where understanding and reason are enlightened; (3) the inpouring heat, the supreme will enkindled in tranquil love. Here, our spirit ever turns inward, and in that meeting always receives a higher renewal. By this means he gives a further description how one grows continually into a higher life.

Application to Daily Life

"By every good work, how small soever it be, which is directed to God with love and with an upright and single intention, we earn a greater likeness, and eternal life in God. A single intention draws together the scattered powers into the unity of the spirit, and joins the spirit to God." This leads to the impersonal attitude. "And thus we rise up out of the

ground of our single intention, and pass through ourselves and go out to meet God without means, and rest in Him in the abyss of simplicity." The effect on our actions is simplicity.

The effect on our minds is the unending search for truth. "He who is enlightened by it can dwell in the spirit, and can, with enlightened reason, rightly apprehend and understand all things in heaven and on earth."

The effect on our emotions is tranquillity. "Our active love must both go before and follow after." "For without acts of love we cannot merit anything." For with tranquillity we see how to love.

And thus we gain the *Unitive Life*. "Now if the spirit would see God with God in this Divine Light, without means," he must do this: (1) be perfectly ordered from without in all the virtues, unencumbered within, empty of the outward work; (2) inwardly cleave to God, like a glowing fire; (3) lose himself in a Waylessness and in a Darkness. In this darkness shines an incomprehensible Light.

"And in this Light one becomes seeing."

"Where it receives without means the brightness of God, and is changed without interruption into that brightness which it receives."

"For His coming consists beyond time, in an eternal Now."

EVELYN BENHAM BULL

There's no way of getting good Art, I repeat, but one—at once the simplest and most difficult—namely to enjoy it. Examine the history of nations, and you will find this great fact clear and unmistakable on the front of it—that good Art has only been produced by nations who rejoiced in it; fed themselves with it, as if it were bread; basked in it, as if it were sunshine; shouted at the sight of it; danced with the delight of it; quarrelled for it; fought for it; starved for it; did, in fact, precisely the opposite with it of what we want to do with it—they made it to keep, and we to sell.

Cambridge School of Art

THE ABSOLUTE AND THE RELATIVE

By HENRI VAN ZEIJST

IS it possible to speak of an absolute reality? Can we ever know that that which our consciousness realizes is not just something relatively more real than the delusive world-image of the senses?

That which is experienced by the senses and which we call actuality is endowed with a great variety of sense-qualities, colours, shapes, sounds, smells, tastes, hardness and temperature in different degrees, measures of space and time, and above all, the quality of individuality. If the consciousness of reality were only something relatively more, it would be an experience of the senses more refined in colour and shape and all the other qualities just enumerated; in other words, it would be relatively more delusive.

The truth of our ideas cannot consist in the fact that they are copies of realities, for *that* they are certainly not. The senses perceive the object, and sensation is not a copy thereof, but a contact. Thus the sensation of burning is not a copy of the fire, but a direct contact with it. The frequent mistake however is that the fire is taken as the real thing, while only the contact is true for us. The light, the heat or the burning belongs to the fire, we say, though it is as much ours as the fire's. Fire does not burn except for those who contact it; it gives no light except for perceiving eyes. To

speak of truth as the correspondence of our ideas with reality will make truth for ever unattainable, for ideas are knowledge, *i.e.*, what one thinks to be reality. Any perception of correspondence would be a kind of knowledge, an idea only and therefore not reality; while correspondence of ideas and the objective world can never constitute truth, as long as it is not perceived. Truth then must be in the mind, *i.e.*, it must be a mental process. And that process itself is the actual reality.

Reality then is not to be found in the direction of sense-impressions which are individual sensations. As we have seen, the individuality of sensation is delusive as absolute isolation is impossible. The senses are reactionary organs, and their activity is reactionary; in absolute isolation they would not be able to function. Hence the senses tend towards multiplicity, variety, manifoldness. That tendency makes them function in actuality, and the appropriation of that activity is the delusion of self (*sakkāya-ditṭhi*).

Reality then cannot be a more intensified and varied sensation, in which there is opposition in individualization. But when all opposition is dissolved because multiplicity has disappeared in the totality of realization, *i.e.*, when individuality has become all-embracing, then there is no more separation of individuals, no more isolation of experiences, no more delusion of actuality. And that is reality.

This is not a point for the intellect to grasp; and therefore the intellect will always experience some difficulty in reconciling the ideas of the Absolute and the relative. Different philosophies have approached this problem, but most of them failed to grasp the Absolute, because they placed it as something, or some One, external to the play of world-events which is perceived as relative or individual. As long as God is seen as a Creator, as long as the world, *i.e.*, the whole process of change, is not seen as the completeness and fullness, indicated by the Absolute, there will be opposition and confusion.

Every approach to the Absolute must be partial and hence defective. If the Absolute has any meaning, it must be all, or it is nothing. Even the very thought about the Absolute becomes then a delusion. The process of change, of evolution, of life, all that is the Absolute; and the concept of change lies within its sphere. In the intellect "change" means an alteration of position, a substitution of one for another, and that is always relative: this changes into that, this has changed with regard to that. But when "this" and "that" are not opposing parts or isolated events, then the process of becoming itself becomes the Absolute from which nothing is excluded. Then the process itself is the Absolute. In that process, seen as a whole, there is no change; only when delusion imagines individual entities inside the totality of that process, there will be opposition and composition, and hence change and impermanence: all component things are transient (*sabbe sankhāra anicca*). But when opposition and composition are comprehended as partial and delusive reflections, when the process is seen as a whole, there will be no more opposition and composition, no more relativity, but only totality; and in that reality there will be no impermanence. It is the permanent realization in the cessation of delusion which is called Nirvāṇa.

In the unity of the process there is no interaction of parts, no relation of parts, no relativity, and therefore only the Absolute. In the Absolute there will be no possibility of the thought of "I," like it is impossible to think of the waves apart from the sea. The Absolute is the totality of the process, but not the collection of individuals; for individuals can only be thought of as in opposition to one another; in the Absolute they have no existence. There is therefore no relation between the Absolute and the individual, as it is thought mistakenly in theistic religions, where an individual God-creator is worshipped as apart from the worshipping individuals.

Relation is only possible between the different aspects of the one Absolute: individual waves are only possible within the one ocean, apart from which they cannot be. Thus as a wave cannot stand in opposition to the sea, so the individual cannot be related to the Absolute; he is not a part of the Absolute, but an aspect of the process, the different phases of which only can be related mutually. Each relative "thing" is related to everything else, but not to the whole, for that comprehends all relations. As a separate being the "I" has no existence, but there is a relative "I," related to and dependent on other "I"'s, all of which are conditioned, related, dependent, not separated, not isolated, not entitinal. Those relations however are mutual and not with regard to the Absolute, apart from which there is no existence, no being, no becoming, no passing, no process.

Each of those individual Egos then is merely a standpoint, a viewpoint, from which we try to take a cross-section of the process. In reality that is of course impossible, as impossible as the cutting of a flame for the sake of analysis. The very nature of a process is to proceed, and the very nature of a standpoint is to stay. Hence it is impossible to comprehend the process of the Absolute from any standpoint. The "I" can never grasp the Absolute, and no relation is possible or even thinkable between the Absolute and the individual. The Absolute is all, and the individual point is a non-entity.

Another reason why the Absolute cannot be in relation to anything else is that if one viewpoint would be possible, there will be other points also. But no two standpoints can ever give exactly the same view. Even the two eyes in one face cannot see the same rainbow, as they view it from a different angle which produces a different diffraction of the light in each raindrop. All viewpoints therefore must differ owing to the individual character of the observer. That would produce

a different conception of the Absolute in each. Why should one view be right, and all the others wrong? Either all are right—and that is impossible because they all differ—or all are wrong.

From this must follow necessarily some mighty conclusions. If there is no relationship possible between the individual and the Absolute, it follows immediately that the Absolute can only be realized at the cost of the cessation of all individuality-concepts. The realization of the Absolute is the end of all relations, the cessation of self as an isolated individual which was a delusion. Hence the realization of the Absolute must be the cessation of delusion. And that is exactly the meaning of Nirvāṇa: *nir*=end or cessation; *vāṇa*=delusion. It is the extinction of the self, not merely in the moral sense as the overcoming of all selfishness, but the utter destruction of the cause of all egoism which is the misunderstanding of the totality of the process.

But even the idea of a process is relative. Going forward or backward can only be conceived from a fixed point. But that is impossible as we have seen. Hence the totality of the process should not be understood as the coming into being and the ceasing to be of something, nor as the going to a goal, nor as the striving to attain. For the point of starting, the road of striving, the goal of attainment, are all concepts or aspects which are incomplete. All that is in the Absolute, as wetness is in the water. Even illustrations like a drop in the sea are misleading to some extent; for though *in* the sea there are no drops but only one coherent mass, yet it is possible to separate drops from the mass of water, and they too will be water. But the wetness of water is such an inherent quality that it cannot be separated. For when we try through evaporation to remove the liquid form of water, which is wetness, by that same process water itself will cease to be water.

The relationship then between individuals is one of coherence. But in the Absolute there is only inherence. As long as there is the aspect of cohesion and adhesion, there is also the aspect of duality which contains the possibility of separation: all component things are impermanent. Where there is attachment, there detachment and separation may follow. Thus craving contains the seed of sorrow. But when those views of individuality, opposition, duality, cohesion, attachment, relativity, have vanished through the realization of the Absolute, then separation becomes impossible because there are no parts. And hence the Absolute is uncomposed (*asankhata*) and permanent (*nicca*). In the totality there is neither arising nor ceasing; it is the end of becoming (*bhavanirodha*).

Many names have been given to that Absolute. Some call it God, or the Real, or the One, Truth, Life, the All, Nature, the Mother, Brahman, Nirvāṇa. All these are mere names to express the inexpressible. But the very common mistake made is the attitude towards the Absolute. It will be clear from the above that any attitude must be wrong as it tries to establish a relation which is impossible. But then a devotional attitude, worship of the Absolute, prayer, sacrifice, etc., become impossibilities and naivetes which can only find their origin in a childish lack of understanding. Most religions are then the expressions of this ignorance, for they try to put us, the individuals, in contact with the Absolute, which they call God, which they personify. The Gods are far above us in perfection and knowledge, in happiness and in power. But the Absolute is not above them, nor above us. For though infinitely greater, yet we are in It. Only realization is needed to rend the veil of separation, which makes us now speak in relative terms, where there is no isolation. Even this saying "infinitely greater" is not correct, for that too is a relative concept of comparison. It is this idea of greatness

which makes people despair ever to be able to comprehend the Absolute. "If the powers of the Gods in heaven are already so incomprehensible to our little understanding which cannot even grasp the wonders of our own nature, how shall we attempt to rise higher still in comprehension of the Absolute?"

It is the same misconception of relativity, of higher and greater, which prevents all understanding. The process of realization is not one of ascending to higher and higher, but of breaking down the barriers of isolation. The change is not from without, but from within. We cannot move towards the Absolute, but we can remove the misconception of individuality. With our relative Egos we cannot find the Absolute which has no relations; but by breaking those relative connections there will be the whole, the fullness, the Absolute. Instead of aspiring to higher levels, we must do away with all levels.

And how shall we know that that realization of the Absolute is real? In the same way as the senses experience actuality in the relations of self to the phenomena of the play of world-events, so reality can be experienced in the absence of all relations to self. The Absolute, being the fullness of all that is, has no relations; and therefore the realization of the delusion of all relative values is the proof of the reality of the Absolute. As long as there is the experience of individual attainment there cannot be the realization of the Absolute. In individual attainment there must always be the experience of greater perfection, but in the realization of the Absolute there is no relativity or comparison possible; it is the All. That is not the experience of happiness, but the bliss of equanimity, in which there is neither increase nor decrease possible, because it is absolute and independent, because alone, without superior, inferior or opposite.

HENRI VAN ZEIJST

THE LURE OF THE ETERNAL

By PAMELA MITFORD-BARBERTON

IN the occult books there appears a constant warning to those people who strive after spiritual stature. Pride and ambition, it is stressed, are fatal to the attainment of spiritual awareness, which is the antithesis of individualism and *personal* achievement.

Nevertheless, the instruction to "grow as the flower grows, unconsciously," should not be taken as an injunction to lapse into a vegetable existence. After all, the flower *grows*! There are many divine attributes to be observed in the holy; among them are patience, purity, faithfulness, gentleness and understanding. But the Master says: "It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness." He advises that one who would become more than the merely "good" man must learn that he can teach, exert himself for others. There lies the crux of the matter, namely, exertion. We are most of us rather good at exerting ourselves on the physical plane. We attain quite a commendable degree of efficiency in the everyday life, and most of us overdo it and strain our bodies by attempting to do too much too fast. But when it comes to spiritual things, there is a distinct tendency to laziness.

Why is this? I think it is, first, because our attention has for ages been turned to the physical plane, that plane has come to mean reality to us, and to assume extreme

importance. We would rather starve our spiritual body than our physical.

Then also, once we have gained a little spiritual enlightenment, and things of the earth have ceased to attract, it is relatively easy to live a good life, pleasanter and more natural to us than a life of excess and selfishness. But spiritual heights are as yet unexplored, and we hesitate to attempt the arduous labour entailed. It is so much more comfortable to bask in the ease to which our good deeds entitle us, deriving great pleasure in doing good to others, but avoiding the uninviting and difficult.

How can we remedy this rather shameful state of affairs—shameful, because it is selfish and we have glimpsed something beyond selfishness, so that it is a degradation to be complacent about it? It would seem that we need a lure to entice us to action. And we are given a clue as to what that lure may be. Let me complete the quotation from *Light on the Path*. It begins: "Grow as the flower grows, unconsciously," then continues, "but eagerly anxious to open its soul to the air. So must you press forward to open your soul to the Eternal." *The Voice of the Silence* says the same thing in a different way: "To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Māyā's realm; but soar beyond illusions, search the eternal and the changeless Sat" (Reality).

But most of us do not know what is the Eternal, or else the glimpses we get are so ephemeral that the attraction fades before we have achieved much. The only way in which THAT can act as "points to draw our mind towards the Diamond Soul" is by exercises which will result in our becoming more familiar with Reality. These exercises are of various kinds, and we know them quite well. They are the reading and studying of literature which is inspiring and

idealistic, or increases our understanding of man and the universe; meditation, regular and sincere; the deliberate cultivation of the beautiful in Nature and the Arts; work of a creative kind; and, most of all, the deepening of our sympathy for all, man, beast and plant.

If we work at these exercises day by day, gradually we become aware that our horizons have widened.

Our reading makes us familiar with the great and the good, and we long to bridge the gulf between that and our petty lives. Meditation lifts us into a peace and serenity which is lost in the hectic hurly-burly of our measured days. As we lose ourselves in Nature's loveliness, the complications we build in our sophisticated existence get smoothed away, and the simplicities of Truth seem surpassingly attractive; while the contemplation of true art and music draws us to the world of Beauty of which all that is lovely down here is but a reflection. And as we work creatively, which means giving of ourselves and asking no return in whatever we do, we achieve a joy not to be measured by earthly standards. Then as we develop in love and friendship, sharing happiness and sorrow and pain, it becomes impossible for us to hide as before in our little personal shell, oblivious of the needs of others.

The moment we are living in is important, but only in relation to the plan of our whole life and then of all our lives. The significance of each act exists in its position in the design of living. Our likes and dislikes cease to matter as we sense values in relation to the needs of humanity. We begin to see the Plan at work, and seeing, there rises up in us an overwhelming desire to be part of it—the lure of the Eternal.

PAMELA MITFORD-BARBERTON

"FUNDAMENTALS OF THEOSOPHY"

DURING the deliberations of the European Federation of National Societies held at Weggis, near Lucerne, several times speakers mentioned that Theosophists ought to be well versed in the "Fundamentals of Theosophy". We are often apt to be vague in our phrases, and therefore I suggested that a Committee should meet and try to draw up what in their conception are these "Fundamentals of Theosophy". The Committee appointed by me was as follows:

Professor N. J. van der Ley, General Secretary, Holland;
Mrs. Doris Groves, General Secretary, England;
Mr. Ernst Nielsen, General Secretary, Denmark;
Mr. Armas Rankka, General Secretary, Finland;
Mr. A. Piltaver, General Secretary, Yugoslavia;
Miss Eunice Petrie, England;
Professor. J. Émile Marcault, Vice-President, Theosophical Society in France.

Professor Marcault was made Chairman of the Committee. The following is the report which they presented to the Conference:

Fundamentals of Theosophy

1. Theosophy describes the evolution of the system to which we belong.
2. Energy, life and consciousness are one, the Divine.

3. Life unorganized is spirit, Life organized is matter. Spirit is free, matter is conditioned.
4. The human mind is the interaction between spirit and matter.
5. All evolution, included that of man, is under the guidance of superhuman hierarchies, whose function in the universe is by religions personified as the Divine Trinity.
6. The one divine life ensouls all men. Humanity is a spiritual brotherhood.
7. The consciousness of man evolves through successive civilizations, each one representative of one level of man's spiritual progress.
8. Each individual man evolves through all these civilizations in a series of successive lives.
9. In each life the individual inherits from his past lives the results, good and bad, of his past actions and has to conquer that determinism by the free exercise of the three functions of spirit: Will, Understanding and Love.
10. Man can by his efforts and under the guidance of superhuman brothers rise to transcendent levels of consciousness, thereby achieving the evolutionary scheme in himself.
11. The perfection of man means an infinite capacity of knowledge, love and service.
12. The Theosophical Society has no dogmas. The preceding statements are no more than an enumeration of some important points in its doctrines, the enumeration being indicative not limitative.

Round Table Conference,
Lutzelau, Weggis, 11 July 1947

[P.T.O.]

Signed: N. J. van der Ley, General Secretary, Holland
 Doris Groves, General Secretary, England
 Ernst Nielsen, General Secretary, Denmark
 Armas Rankka, General Secretary, Finland
 A. Piltaver, General Secretary, Yugoslavia
 Eunice Petrie, England
 J. Émile Marcault, Vice-President, Theosophical Society in France

* * * *

During the Jubilee Convention of the Theosophical Society held at Adyar in 1925, the General Council of the Society formulated the principles of a World Religion. The present Fundamentals naturally cover the same ground but are in some ways in a clearer form.

I desire to draw special attention to Clause No. 12, that this Statement of Fundamentals is not in any way authoritative, but is presented for discussion and study only.

C. JINARĀJADĀSA

In this dark hour of the suffering of mankind, our nation is thus called on for further sacrifice. Does not our victory give us the right to concentrate on our own comfort, we ask? The law of life in the new world order is that our *only* right is to serve the society of which we are a part. By this basic law, it is only through service to the world that a nation can continue to live, that it can grow to greatness, that its citizens can develop their full stature. Let us choose this path of service, and live.

DR. ARTHUR H. COMPTON, U.S.A.

REVIEWS

Dr. C. Kunhan Raja Presentation Volume. Published by the Adyar Library, 1946, pp. 522. Price Rs. 15/.

This volume of Indological Studies is a token of appreciation of the contribution to Oriental Studies made by Dr. C. Kunhan Raja during the last twenty-five years. As Head of the Sanskrit Department of the Madras University, he has been responsible for much research work, and his publications, the mere list of which occupies seven pages, total 128 books and papers, not counting his contributions to reviews and bulletins.

A galaxy of more than fifty authors from India and abroad, all specialists in some aspect of Indological literature, Professors, Doctors, Lecturers of Universities and Colleges, have sent their contributions towards the enlightenment of some point of interest of the great cause to which Dr. C. Kunhan Raja has dedicated his life, namely, the discovery of the hidden lore in the ancient books. To give even the shortest résumé of each author's contribution would make a book in itself; hence only a few can be mentioned, though all deserve to be studied.

Dr. D. R. Bhandarkar, a former Lecturer of the Bombay, Benares and Madras Universities, and Hon. Correspondent of the Archaeological Department of the Government of India, sheds some light upon the social life of ancient India, a light coming from copper-plate inscriptions dating from V. E. 1233-36, in which particularly the status of the Hindu woman is set forth.

The democratic outlook of Vedic culture is treated by Dr. Radhakumud Mookerji, showing the high Vedic ideals in politics and statecraft, the Rigvedic stand for the sanctity of monogamic marriage and the economy of the patriarchal system, the autocracy of which was limited by constitutional checks.

Dr. S. K. Belvalkar, one of the principal founders of the Oriental Research Institute of Poona, who presided over the eleventh session of the All-India Oriental Conference, proves with many parallel passages the influence of the *Bhagavad Gītā* on Kālidāsa, especially in his later works, while Shri V. R. Ramachandra Dikshitar writes on the religion of Kālidāsa, who, notwithstanding his predilection for a

particular deity, remained a Vedāntin to the core.

The French Professor, Louis Renou, however does not appear to have grasped the full depth of the Buddhist doctrine of conditionality, when he stresses overmuch the *connexion causale*; and hence his contrast of the Buddhist doctrine of Conditionally Dependent Origination with the Vedic doctrine of the Upanishads is not convincing.

Literary links of India with Java and China are brought forward respectively by Sirdar Major K. M. Panikkar and Mrs. Sophia Wadia.

Shri R. Narayana Aiyar deals with the longer verses in the *Rāmāyana*, setting aside the unwarranted accusation of their irrelevancy by showing their presence to be essential to the poet's narrative.

Mr. C. Jinarājadāsa, writing on Tri-lingual Scholarship, points out the lack of comparative philology in Oriental studies in India, which deprives most of our Indian scholars of the larger background of allied languages.

The complex doctrine of transmigration in the Rigveda, according to which the individual soul reaps the benefit of its karma, while the Supreme Soul is under no such compulsion, is scholastically traced by H. G. Narahari, a Research Fellow of Madras University. He carefully avoids reading his own ideas in the Vedic author's mind by

refusing to prefer a commentator's interpretation, even if he be of such eminence as Shankara, to the original text of the Rigvedic seer Vāmadeva, who does not voice his own concepts but Indra's. Mr. H. G. Narahari is also one of the Joint Hon. Secretaries of the Committee to whom this *Presentation Volume* is due.

An altogether different topic, *vis.*, the ancient Indian veterinary lore and its possibilities for the future, is the subject of another highly interesting paper by Shri A. Krishnaswami Iyer, who traces this science through the mythological period to the animal hospitals all over India during the time of Emperor Asoka, and then passes on to the practical question of how to make use in our present day of this wealth of information still available for the treatment of cattle.

Dr. O. H. de A. Wijesekera, a lecturer of Ceylon University, delves deep into the Rigveda for identification of certain River Goddesses among whom Sarasvati is more strongly anthropomorphized and deified than all other such Goddesses.

The fine arts are not forgotten either, for Dr. Vasudeva S. Agrawala writes an interesting and scholarly essay on the Sanskrit technical terminology of painting.

Dr. G. Srinivasa Murthi, Director of the Adyar Library and Chairman of the Publication Committee, has written the biographical sketch of

Dr. C. Kunhan Raja, which precedes the fine collection of papers.

H. v. Z.

I, the Buddha, by J. Vijayatunga, Hind Kitabs Ltd., Bombay, 1946; *Studies in the Middle Way*, by Christmas Humphreys, Luzac and Co., London, 1946 (revised ed.); *The Essence of Buddhism*, by Daesetz Teitaro Suzuki, D. Litt., The Buddhist Society, London, 1946.

Of these three works on Buddhism, *I, the Buddha* is a very popular and simple exposition of the life and teachings of Gautama Buddha, the great Teacher of Āryavarta. A very novel artifice is used by the author, and that is of putting the author's own words into the mouth of the great Teacher, who is thus shown to view the modern world with all its ills, and is surprised to find them still existing; even though he had long ago given the root of this suffering and misery, the state of mankind has not yet improved in any way. The sayings of the Lord as they are given in Buddhist scriptures carry with them a spiritual atmosphere and poignancy of appeal, which we miss in this modern version. The attempt made by the author, however, is very bold, and if the work can appeal to the ordinary man and woman of the present age it will have served its purpose.

Studies in the Middle Way consists of various essays written at

different times by the author who is very much influenced by the teachings of modern Theosophy. It would not be very far from truth if it were said that the treatment of different topics of the philosophy, ethics and practice of Buddhism are in the pattern of the way in which a Theosophist would interpret this great world religion. In the closely printed pages of the book, nearly 140 in number, the author discusses subjects of various significance, but running right through these is a continual spur to the living of life—the Middle Way preached by the Lord Buddha. There are some highlights of argument and presentation of the subject in the essay on "The Religion of China," which are also to be found in the essay on "The Doctrine of Immediacy". Apt illustrations of the doctrine by suitable stories and parables, the usual method used by the great Teachers of humanity, are freely introduced and personal effort to attain a realization of the Truth is very strongly exhorted. The whole presentation reaches its peak point when the doctrines of Zen—the mystic side of Buddhism—are dealt with. These are very clearly enunciated by Dr. Suzuki in his pamphlet on *The Essence of Buddhism*. The point stressed by the author is the removal of the false idea of non-attachment based on the illusory nature of the world, and of contrasting the reality of the inner world as

against the unreality of the physical world. When once the leap is made from this visible universe to the unseen consciously, the mundane world assumes a different aspect. The teaching of Zen is not therefore a flight from ordinary life but a marshalling of one's activity and conducting oneself in life in a way which are in harmony with the very centre and core of Being. The modern world is sadly in need of such a teaching. The last two authors have contributed in their own way to the intellectual understanding of the rationale of Zen, but the realization of it is one's own concern which will be possible only when an effort is made in the right direction, and finally, when the target is hit, the person will belong to the company of the Illumined.

C. S. T.

The Mystery Religions, by Charlotte Woods. Theosophical Publishing House, London. Price 2sh.

This is a small booklet containing the Blavatsky Lecture delivered at the Annual Convention of the Theosophical Society in England during May 1947, and, as its sub-title denotes, it is a treatise on Regeneration, which falls into two categories: (1) Regeneration, implicit in life itself, and (2) Regeneration, a universal teaching of the East, of the Mystery Cults, and of Christianity. The author shows first that Life is the result of Motion on many levels,

and this idea is illustrated in the arguments of Plato. Then in a wide sweep covering many religions of antiquity it is shown that Regeneration is common to all, although its nature is expressed in different forms. In India it means "Emancipation from Illusion"; for Egypt it was "entrance to the Light of Osiris-Ra"; the Hermetist found it by a "passing through himself into the unlimited and expanded consciousness of a body that shall never die"; for the Bacchic devotee "it was absorption of the essence of the God by eating his flesh and drinking his wine-blood"; for the Orphic it was "an escape from the wheel of rebirth by ascetic purgation"; and for the Eleusinian *Epopt* it meant "the birth of a new nature which was to mature in season like the ripened corn". In the later Christian era the conception of Regeneration is shown as "unity, purity, death to the old order and a birth to the new". Finally Theosophy envisions in the Sixth Race the regenerative aspiration becoming the *manas* of *buddhi*, the glory of that Rebirth having yet to rise over our spiritual horizon.

This work is obviously that of a deep student, and although it might be described as a "potted thesis," there is collected in a small work a wealth of illustration on the mystery of spiritual rebirth and the concealed truth in the ancient religions.

H. Z.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

SEPTEMBER 1947

ADYAR

The Independence Day of the Union of India and of Pakistan was celebrated at Headquarters on 15th August 1947. A meeting was held under the chairmanship of the Vice-President, Mr. Sidney A. Cook, at which Shrimati Rukmini Devi, Dr. G. Srinivasa Murti and Mr. C. S. Trilokekar spoke on different aspects of the great significance of this event, and the thrill of the birth of Indian freedom was felt by all present. On behalf of the Theosophical Society the Vice-President sent the following telegrams, which were read at the meeting:

"To Pandit Jawaharlal Nehru, Premier of India, New Delhi: Members of the Theosophical Society celebrating at Adyar this great day of Indian Independence felicitate you and your associates on magnificent accomplishment stop In this triumphant hour coming in Doctor Besant's Centenary year may the Divine Principle which guided her the Brotherhood of all mankind without distinction of race creed or caste govern all your labours stop Under your wise leadership may India's progress and unity be effectively realized and freedom from fear and want be achieved in this ancient land.—SIDNEY A. COOK, Vice-President, the Theosophical Society."

"To Qaed Azam M. A. Jinnah, President of the Constituent Assembly and Governor-General, Dominion of Pakistan, Karachi: Members of the Theosophical Society celebrating at Adyar this great day of Independence felicitate you and your associates stop In this triumphant hour coming in Doctor Besant's Centenary year may the Divine Principle

which guided her the Brotherhood of all mankind without distinction of race creed or caste govern all your labours and under your wise leadership may progress and unity be effectively realized and freedom from fear and want be achieved in the Dominion of Pakistan of which you are the Honoured Head.—SIDNEY A. COOK, Vice-President, the Theosophical Society."

THE VICE-PRESIDENT

Mr. Sidney A. Cook and Mrs. Cook leave Adyar on 28th August by air *en route* to the United States via Europe. They will halt in London for a few days with the President, and then fly on to Paris for the Co-Masonic Convention and meetings of the Supreme Council. They expect to arrive in America about the middle of September and will stay at the Headquarters in Wheaton for approximately two months, before returning to India in time for the International Convention at the end of the year.

S. A. C.

CONVENTION NOTICE

At a meeting of the Executive Committee of the Indian Section held on Saturday, 26th July 1947, a resolution was passed fixing the rates in connection with the forthcoming International Convention of the Theosophical Society, to be held in Benares in December next, as follows:

- Registration fees: Rs. 3/- for every delegate (F.T.S.).
 Rs. 5/- for every visiting non-member.
 Re. 1/- for every Young Theosophist.
- Accommodation: Rs. 3/- per member for general accommodation
 Rs. 10/- to Rs. 15/- for special accommodation
 Rs. 3/- for a cot;
 Rs. 1-8-0 for a chowki;
 As. 8/- for a chair;
 As. 8/- for a table.

Special terms for other extra requirements of delegates will be fixed by the General Secretary.

Benares
 8 August 1947

G. R. VENKATRAM,
 Asst. General Secretary

NEW LODGES

Germany: Hameln a. d. Weser (6-7-47).
 India: Samastipur (7-12-46); Panna (13-12-46); Bellala (16-12-46); Giddalur (13-1-47).
 New Zealand: Tauranga Lodge (11-8-47),
 JANE CLUMECK, Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

England

A meeting organized by the Buddhist Society was held in London on May 5th. Bhikkhu Thittila began the meeting by leading a Pansil, and the speakers were Mr. C. Jinarājadāsa and Miss Clare Cameron, with Mr. Christmas Humphreys in the chair. The B.B.C. recorded the proceedings and broadcast a short version in its eastern service, and in the British service on the following day.

The Service Group has made a suggestion that some of the members might be willing to visit older members and others no longer able to contact the Society because of physical disabilities. This will help to keep the link between these members and the activities of the Headquarters.

During Easter the Southern Federation with 29 members gathered together under one roof for four days of study and recreation. Dr. and Mrs. Bendit and Mrs. Gardner spoke under the general subject-title

of Knowledge and Experience, throwing a new light on the old Theosophical teachings by their individual psychological, medical and psychic approaches.

During August a Summer School was held at Herts with a series of very interesting and helpful lectures. The lecturers included many of our well-known English members: Mr. and Mrs. E. L. Gardner, Mr. and Mrs. Sidney Ransom, Dr. and Mrs. L. G. Bendit, Mr. C. R. Groves, and Miss C. G. Trew.

News of the Annual Convention shows that the visit of the President, Mr. Jinarājadāsa, drew a very large audience of both members and public, overflowing the lecture halls. Just preceding the Convention the Youth Lodge presented the "Hell Scene" from *Man and Superman*, by Bernard Shaw, the idea worked out in this being of interest to all students of Theosophical and eastern teachings. Personal greetings were brought to the Convention by the

General Secretaries, or their official representatives, of Iceland, Ireland, Netherlands, Scotland, the European Federation, and others. One evening there was a Besant Centenary Celebration followed by a dance and music recital, which proved to be an excellent performance. The General Secretary remarked at the closing meeting that the main idea apparent throughout the addresses of the President had been that of regeneration, and it was felt that the Convention had been a tremendous inspiration throughout the country.

During the Convention very interesting discussions were held on Lodge affairs, on the question of children, including the presentation of ideals as a basis for their own lives, on the work which was done by the Theosophical War Distress Relief Committee during the war, and other practical matters.

Members are asked to provide hospitality for week-ends, or a bit longer if possible, to students from India, China and Africa. Accommodation in friendly homes as paying guests during holidays is also welcomed. This idea is a real step towards practical Brotherhood.

Scotland

The Annual Convention of the Theosophical Society in Scotland was held on June 28th and 29th, and though the President of the Theosophical Society was expected,

it was not possible for him to attend. Mrs. Doris Groves, the English General Secretary, was invited to be the principal guest. This Annual Convention is particularly valuable for isolated Lodges and Members as it provides them with almost the only opportunity for establishing and renewing wider personal contacts.

This past year, there seemed to be quite a demand for lectures on Astrology and study classes on *The Secret Doctrine* and *Talks on the Path of Occultism*. One Lodge arranged a summer series of lectures in connection with the international Festival of Music and Drama, which was held in Edinburgh during the autumn. The General Secretary attended the Welsh Convention at Cardiff in November and also the English Convention in London as well as visiting various Lodges both in Scotland and England. These contacts were very useful in bringing together the English and Scottish Sections.

Netherlands

At the Huizen Centre was held during Christmas an unofficial International Centre Week for intense European co-operative activities. Apart from the permanent members of the Executive Committee of the European Federation there was present the General Secretary of the Hungarian Section, Miss Flora Selver, together with guests from England, Sweden and Switzerland. Every

day began with an address by different speakers in Dutch, French and English. The ceremonial meetings in the Church and in Besant Hall were rich in warmth and strong in their influence, and they proved that the community of workers in Huizen had learned to co-operate in strength and harmony, and to spread the particular force which is poured out over the earth on the occasion of this Feast.

Adyar Day, Feb. 17, was celebrated in the Centre with lectures from Bishop Vreede, Major van Dissel and Mr. Kruisheer.

The Patron of the Centre, Mrs. Mary van Eeghen, has recovered from her four-months' serious illness, and was able to partake again in the Church-service and the morning-address on 9th March.

The Netherlands Section celebrated its 50th Anniversary on May 15th at Amsterdam. The history of the Section was cleverly represented in dramatic form. A member who is a professional artist conjured up before his audience a ghost coming back after fifty years to the Headquarters building, shown by lantern projection. The ghost enquired what had happened there since he visited the pioneers, Mrs. Meuleman and Mr. Fricke, who were ardent spiritualists. The ghost finally materialized and was astounded to find that since 1897 so many hundreds of people had joined the Theosophical Society.

This original presentation must have been extremely attractive.

Austria

In April the Austrian Section was able to greet as its guest the President of the Executive Committee of the European Centre "St. Michael" in Huizen, Dr. A. G. Vreede. Dr. Vreede addressed the members in Vienna as well as in Graz on the "Revival of the Mysteries". In Vienna and in Graz, talks and social gatherings were arranged which gave the actual workers of the Society an opportunity not only to discuss many essential questions, but also to contact their guest in a friendly way.

Germany

Mr. and Mrs. J. Kruisheer, after many difficulties, have been able to get to Germany to help the German Lodges. A greeting has been received by the President from Hanover dated August 8th, signed by various members of Lodge "Hohes Ufer," Hanover.

United States of America

The Second Annual Workers' Training session which took place during the week preceding the Convention was for the purpose of developing more effective workers through group effort, including both practice and theory. This was followed by the Annual Convention at the National

Headquarters, "Olcott," during July. This year Miss Clara Codd of South Africa, Mr. and Mrs. Jack Coats of England, and Lt.-Col. Thomson, General Secretary of Canada, were some of the visitors at the Convention, where the emphasis was on the achievement of world unity in terms of uniqueness—the realization of the One World in terms of the individual. After the Convention the Summer School was held from 25th to 31st July. Each morning began with meditation and singing and then a definite programme followed. The lecture set forth Theosophical knowledge revealing a basic principle. Then discussions explored other avenues of knowledge and the whole was applied to practical living. The theme of the whole Summer School was: "Find your truth. Dare to live it."

The experiment of field work, bringing Theosophy to all communities where no Lodge exists, by the efforts of lecturers and class workers, resulted in eleven new Lodges.

The Mothers' Research Group has changed the name of its magazine from *Mothers' Bulletin* to the *Mothers' Occult Digest*. This group will endeavour to place before interested women the wisdom found in Theosophical literature concerning the many phases of child training. Many parents wish to give their children the knowledge of Reincarnation, Karma, and the Unity of Life

so as to give them a firm foundation in the chaos and confusion of this rapidly changing world.

Mr. James S. Perkins, National President, visited Toronto Lodge in April and delivered a public lecture in the auditorium of the Lodge to an audience of about 200. This visit, Col. Thomson said, would be the beginning of a closer co-operation between the two National Societies in the great task of promoting interest in Theosophy.

India

Mr. Rohit Mehta, General Secretary, has appointed at the Indian Section Headquarters a Membership Contact Committee. The work of this Committee will be to evolve effective means for contacting new members as well as those who have become dormant and have been put on the non-active list. The Committee will issue circulars and small leaflets from time to time. Each Lodge with a membership of 25 or more will appoint one person to be in charge of this contact work.

The General Secretary and his wife, Mrs. Shridevi Mehta, made an extensive tour during May and June through many Federations. At one Workers' Camp, where about 80 workers gathered, there were three sessions daily to discuss: (1) The Life of a Theosophical Worker, (2) The Presentation of Theosophy, and (3) Organization of Lodge Work.

INDEX

THE THEOSOPHIST, Vol. LXVIII, Part II

	PAGE		PAGE
ABSOLUTE and the Relative, The: H. van Zeijst ...	406	GASCO, G.: The T. S. Should Prepare Statesmen ...	172
Actor Within: M. R. Walker...	191	Goodwill Message from Wales .	264
Adyar Centre: E. W. Preston.	311	Governance of Law: S. A. Cook	177
Adyar Library: Invitation ...	338	HANLON, A. C.: Four-Dimen- sional Analysis ...	197
Adyar Library: A. Peterson ...	379	Hebrew not Jew: H. Samuels.	187
Amongst Our Younger Brothers: Clara Codd ...	194	Hehr, Thea: Theosophy, a Strong Tower ...	95
BESANT, Annie: Development of the Spiritual Life ...	81, 157	Hodson, Geoffrey: Theosophy for the Lawyer 29; Masters and Human Cruelty ...	129
Besant Centenary Celebration..	275	Hunt, E.: Youth's Accolade ...	88
Bringing Literature to Help: M. Powell ...	243	INDIA'S Freedom: N. Sri Ram.	369
Broadcast in Finland, A: C. Jinarājadāsa ...	153	Ingamells, A. N.: Eternal Pro- gress ...	340
Bull, E. B.: Ruysbroeck, Mystic	401	Inter-Asian Cultural Relation- ship: K. G. Saiyidain ...	265
CHAURE, B. R.: Theosophy and the T.S. ...	58	JEW Looks at Theosophical Lit- erature, A.: Wm. Lipchitz...	98
Codd, Clara: Amongst Our Younger Brothers ...	194	Jinarājadāsa, C.: Watch- Tower 1, 73, 217, 361; World as Will 17; New "Koot- Hoomi" 44; Broadcast in Finland 153; Theosophy and T. S. 297; Opening Address to R.T.C. 372; "Fundamen- tals of Theosophy" ...	416
Cook, E. S.: No Path save This	307	KRUISHEER, J.: Expansion of Theosophical Conceptions ...	257
Cook, S. A.: Watch-Tower 75, 145, 289; Governance of Law	177	LAVENDER, E. M.: From Labour to Leisure ...	165
Cousins, J. H.: Theosophical Trinity-in-Action ...	386	Law of Beauty: N. Sri Ram ...	233
DIVINE Androgyne, The: B. Williams ...	252	Leaders & Followers: G. Eedle.	271
EEDLE, G.: Leaders & Followers	271	Linguistic Deadlock, The: A. Peterson ...	321
Eternal Progress: Ingamells...	340	Lipchitz, Wm.: A Jew Looks at Theosophical Literature...	98
Expansion of Theosophical Conceptions: J. Kruisheer ...	257	Lure of the Eternal, The: P. Mitford-Barberton ...	413
FORMS of Consciousness: R. J. Roberts ...	117		
Four-Dimensional Analysis: A. C. Hanlon ...	197		
From Labour to Leisure: E. M. Lavender ...	165		
"Fundamentals of Theosophy": O.C. Jinarājadāsa ...	416		
Furze Morrish, L.: Plato's Re- public ...	239, 314		

	PAGE		PAGE
MAN and His World : Milton Thornton ...	40	Theosophical Trinity-in-Action, The : J. H. Cousins ...	386
Masters & Cruelty : G. Hodson	129	Theosophical View of Capital and Labour : G. C. West ...	33
Mayes, C. Gardner : The Way of Acceptance ...	125	Theosophist and the Merry Heart, The : N. K. Toren ...	344
Mitford-Barberton, P. : The Lure of the Eternal ...	413	Theosophy and the T.S. : C. Jinarājadāsa ...	297
NEW "Koot-Hoomi Lal Singh," A : C. Jinarājadāsa.	44	Theosophy & T.S. : B.R. Chauré	58
No Path save This : E. S. Cook	307	Theosophy, a Strong Tower : Thea Hehr ...	95
OPENING Address to the R. T. C. : C. Jinarājadāsa ..	372	Theosophy for the Lawyer : G. Hodson ...	29
Our Second Object : H. Zahara.	397	Theosophy in English Poetry : S. Sivaraman ...	331
PERKINS, J. S. : Report of International Organizations ...	9	Thornton, Milton : Man and His World ...	40
Peterson, A. : Linguistic Deadlock 321 ; Adyar Library ...	379	Time & Eternity : M.R. Walker.	327
Plato's <i>Republic</i> : L. Furze Morrish ...	239, 314	Toren, N. K. : Theosophist and the Merry Heart ...	344
Powell, M. : Bringing Literature to Help ...	243	Toward Greater Objectives : Frederick H. Werth ...	52
Preston, E. W. : Adyar Centre .	311	VINNANA (Ego or Soul) ...	225
Pulsford, F. : Wellspring of Art.	391	WALKER, M. R. : Actor Within 191 ; Time and Eternity ...	327
REDFERN, T. H. : Without Distinction of Society ...	113	"Wanted Message" : S. Stave.	184
Report of International Organizations : J. S. Perkins ...	9	Watch-Tower 1, 73, 145, 217, 289, 361	
Reviews 61, 133, 206, 276, 349,	419	Way of Acceptance, The : C. Gardner Mayes ...	125
Roberts, R. J. : Forms of Consciousness ...	117	Wellspring of Art : F. Pulsford.	391
Ruysbroeck, Mystic : E.B. Bull.	401	Werth, F. H. : Toward Greater Objectives ...	52
SAIYIDAIN, K. G. : Inter-Asian Cultural Relationship ...	265	West, G. C. : Theosophical View of Capital and Labour.	33
Samuels, H. : Hebrew not Jew.	187	What India Stands for : N. Sri Ram ...	89
Self-Reconstruction : K. Smith.	247	Whincop, M. : The Symbolism of the Flower ...	123
Sivaraman, S. : Theosophy in English Poetry ...	331	Williams, B. : The Divine Androgyne ...	252
Smith, K. : Self-Reconstruction.	247	Without Distinction of Society : T. H. Redfern ...	113
Sri Ram, N. : What India Stands for 89 ; Watch-Tower 219 ; Law of Beauty 233 ; India's Freedom ...	369	World as Will : C. Jinarājadāsa	17
Stave, S. : "Wanted Message"	184	YOUTH'S Accolade : E. Hunt.	88
Supplement 65, 137, 209, 281, 353, 423		ZAHARA, H. : Our Second Object	397
Symbiosis or the Flower, The : M. Whincop ...	123	Zeijst, H. van : Absolute and the Relative. The ...	406
THEOSOPHICAL Society to Prepare Statesmen : G. G. ...	172		

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