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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

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,

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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. JINARĀJADĀSA

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 *Mahānidāna-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?

Call it a soul, an Ego, an individual, Jiva 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);
Sparsha (contact);
Vedana (sensation);
Trishna (desire);
Upadanam (grasping the material);
Bhavah (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 *Brahamajala-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 Kshatriya 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 Piræus, 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 a 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—one

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

dier with a rich man whom he regarded as a borderer; the tone of his voice saying "least, please" as he set aside a piece of bread. I remember the whole aura of the room: flowers, lights, colours, savour and fragrance; dishes and drinks; politeness, social deference, criticism, 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

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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. Jinarājādāsa 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

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 unfoldment, 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 incarnate, 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 Nikāya*). 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 (a 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—]. 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 (Prānātmā). This Life, of course, interpenetrates all vehicles by means of the Sūtrātmā, 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 Sūtrātmā 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 *weltanschauung* (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 councils 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 pleasant reading. 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 THEOSOPHICAL SOCIETY

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

President: C. Jinarajadasa. **Vice-President:** Sidney A. Cook. **Treasurer:** C. D. Shores. **Recording Secretary:** Mrs. Jane Clumeck.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1.	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Fru Eva Ostelius	Ostermalmstgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	371 Queen Street, Auckland, C. 1.	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	156 Tolstraat, Amsterdam	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Bulletin Théosophique ; Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Bollettino Mensile.</i>
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstrasse 14/III.	...
1905	Cuba	Señorita Maria G. Duany	Oberbayern, Amerikanische Zone	...
1907	Hungary	Selever Flora úrno	Calle M., No. 159 Reparto Fomento,	<i>Revista Teosofica ; Teosofa.</i>
1907	Finland	Herr Armas Rankka	Santiago de Cuba	...
1908	Russia	...	Báro Lipthay-utca 9, Budapest II	<i>Teosofi.</i>
1909	Czechoslovakia	Mr. M. Lzicka	Vironkatu 7 C, Helsinki	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Zastr Elniei 633, Prague VIII	...
1910	Scotland	Edward Gall, Esq.	Box 863, Johannesburg	<i>The Link.</i>
1910	Switzerland	Frau Fanny Scheffmacher	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1911	Belgium	Mademoiselle Serge Brisy	Multenweg 20, Binningen 6, Basel	<i>Ex Oriente Lux.</i>
1912	Netherlands India.	...	37 Rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique.</i>
1912	Burma	Sri N. A. Nagarathan	...	...
1912	Austria	Herr F. Schleifer	No. 102, 49th Street, Rangoon	...
			Bürgergasse 22, 4. Stg. 18, Vienna X	<i>Adyar.</i>

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1913	Norway	Herr Ernst Nielsen	Oscars gt 11, 1, Oslo	Norsk Teosofisk Tidsskrift.
1918	Egypt	Mr. J. H. Pérez	P. O. Box 769, Cairo	...
1918	Denmark	Herr J. H. Møller	Strandvejen 130a, Aarhus	...
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin	Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	Boletín Mexicana; Dharma.
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