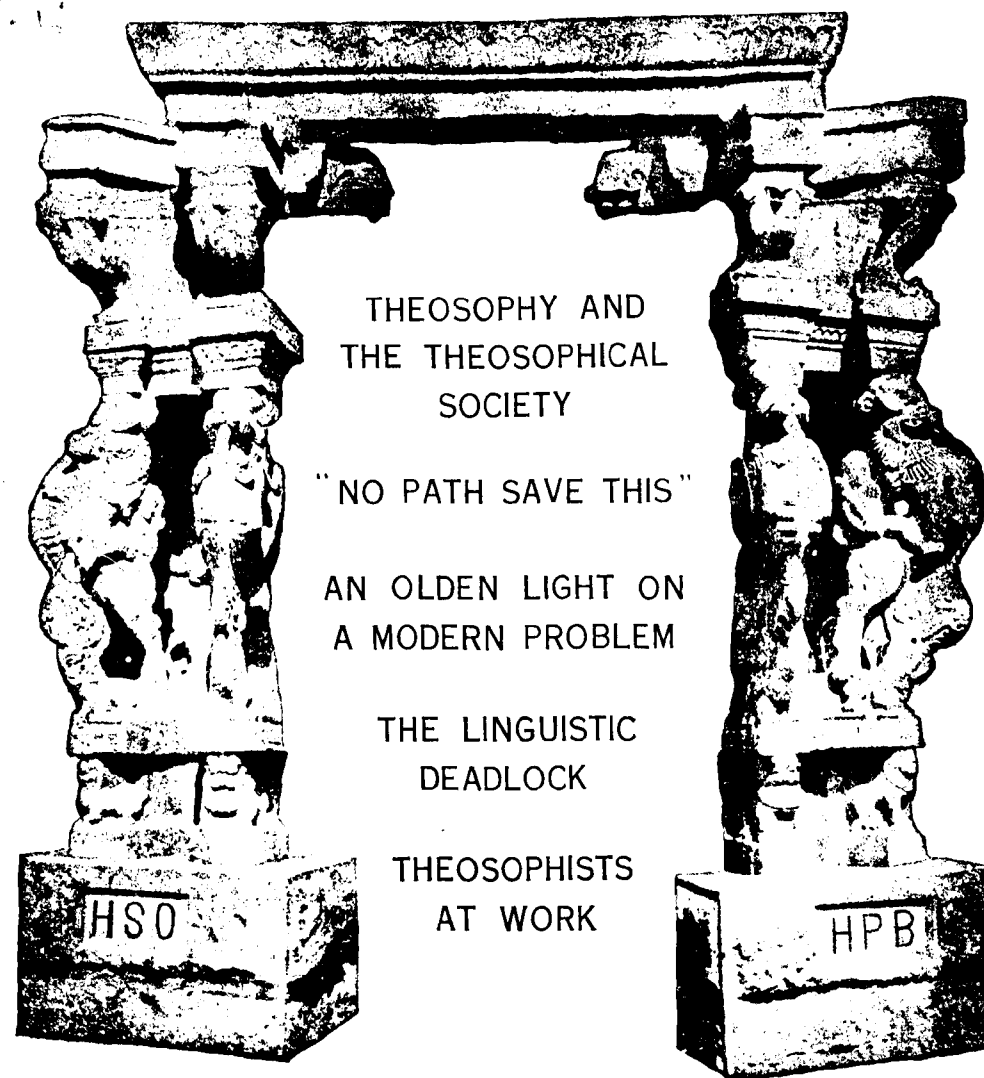


THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA ⁴⁵⁵



THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20

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CONTENTS

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

THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

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

*The T.S. Member
and the Master*

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

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

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

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

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

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

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

* — * * *

Somewhere there must be a realm where Truth reigns supreme above every one of its interpretations, where Truth

The Unity of Quest unchanging is independent of its transient forms. There must be, somewhere in the world, men whose allegiance to Truth is superior to their allegiance to any of the forms in which it finds temporary expression.

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

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

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

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

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

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

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

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

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

* * * *

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

Perspective

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

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

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

¹ Roger Babson, May 1947.

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

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

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

* * * *

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

¹ *The Mahatma Letters*, p. 272.

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

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

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

Good work has been done in Europe in these two weeks.

SIDNEY A. COOK

THEOSOPHY AND THE THEOSOPHICAL SOCIETY¹

BY C. JINARĀJADĀSA

President of the Theosophical Society

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

C. JINARĀJADĀSA

President

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

ANNIE BESANT

"NO PATH SAVE THIS"

BY ETHA SNODGRASS COOK

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

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

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

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

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

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

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

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

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

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

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

ETHA SNODGRASS COOK

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

C. JINARĀJADĀSA

ADYAR: A UNIQUE CENTRE

By E. W. PRESTON

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

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

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

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

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

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

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

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

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

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

E. W. PRESTON

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

C. W. L.

PLATO'S "REPUBLIC"

AN OLDEN LIGHT ON A MODERN PROBLEM

By L. FURZE MORRISH

(Concluded from p. 242)

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

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

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

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

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

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

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

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

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

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

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

The Theosophical Picture in "The Republic"

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

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

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

THE LINGUISTIC DEADLOCK

HAS THEOSOPHY A KEY?

By ADELTHA PETERSON

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

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

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

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

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

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

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

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

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

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

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

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

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

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

ADELTHA PETERSON

TIME AND ETERNITY

By M. R. WALKER

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

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

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

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

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

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

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

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

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

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

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

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

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

M. R. WALKER

THEOSOPHY IN ENGLISH POETRY

WORDSWORTH

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

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

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

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

The Cosmic Soul

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

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

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

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

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

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

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

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

Nature's Reaction to Man

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

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

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

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

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

Pantheism: Nature-Gods

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

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

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

Immortality and Reincarnation

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

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

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

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

Ideals in Life

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

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

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

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

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

S. SIVARAMAN

INVITATION

TO MEMBERS OF THE THEOSOPHICAL SOCIETY

DEAR FRIENDS,

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

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

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

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

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

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

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

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

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

ETERNAL PROGRESS

By A. N. INGAMELLS

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

A. N. INGAMILLS

DO YOU BELIEVE?

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

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

S. A. C.

THE THEOSOPHIST AND THE MERRY HEART

By NELLIE K. TOREN

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

NELLIE K. TOREN

REVIEWS

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

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

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

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

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

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

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

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

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

HENRI VAN ZEIJST

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

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

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

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

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

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

HELEN ZAHARA

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

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

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

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

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

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

E. MARION LAVENDER

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

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

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

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

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

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

HELEN VEALE

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

AUGUST 1947

MR. N. SRI RAM

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

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

S. A. C.

FINANCIAL STATEMENT

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

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

DONATIONS (ADYAR DAY)				Rs.	A.	P.
U.S. Adyar Day Committee per Mr. Thomas W. Pond	...	...	...	35,703	0	0
				353		

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

DONATIONS (GENERAL)

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

HEADQUARTERS FUND

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

FAITHFUL SERVICE FUND

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

BESANT ADYAR WORLD (COMMEMORATIVE) FUND

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

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

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

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

C. D. SHORES,

Hony. Treasurer, The Theosophical Society

THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Recording Secretary**European Federation*

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

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

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

Germany

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

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

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

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

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

Yugoslavia

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

Denmark

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

THE 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 Clumbeck.

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 Ostelin	Ostermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	371 Queen Street, Auckland, C. I.	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Tolstraat 156, Amsterdam	<i>Theosophia.</i>
1899	France	Dr. Paul Thoria	4 Square Rapp, Paris VII	<i>Bulletin Théosophique.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Lotus Bleu.</i>
1902	Germany	Herr A. von Fielitz-Coniar	(13b) München 19, Nibelungenstrasse 14/III.	<i>Bollettino Menstile.</i>
1905	Cuba	Señorita Maria G. Duany	Oberbayern, Amerikanische Zone	...
			Calle M., No. 159 Reparto Fomento, Santiago de Cuba	<i>Revista Teosófica Cubana; Theosofia.</i>
1907	Hungary	Selever Flora úmo	Báró Lipthay, utca 9, Budapest II	...
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1908	Russia	Mr. M. Lzicka	Zastr Elniei 633, Prague VIII	...
1909	Czechoslovakia	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link.</i>
1909	South Africa	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Scotland	Frau Fanny Scheffmacher	Multenweg 20, Binningen 6, Basel	<i>Ex Oriente Lux.</i>
1910	Switzerland	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique.</i>
1911	Belgium	Sri N. A. Nagarathan	No. 102, 49th Street, Rangoon	...
1912	Netherlands India.	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	<i>Adyar.</i>
1912	Burma			...
1912	Austria			...

1913	Norway	Herr Ernst Nielsen	Oscars gt 11, I, Oslo	Norsk Teosofisk Tidsskrift.
1918	Egypt	Mr. J. H. Pérez	P. O. Box 769, Cairo	...
1918	Denmark	Herr J. H. Møller	Strandvejen 130 a, Aarhus	...
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1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	...
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1920	Chile	Señor Juan Armengolli	Casilla 3603, Santiago de Chile	...
1920	Brazil	Teniente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo	...
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1929	Paraguay	Señor Ramón Martínez	Apartado No. 2718, Lima	...
1929	Peru	Mr. Jayant D. Shah	89 Havanai, Manila	...
1933	Philippine Islands	...	Apartado No. 539, Bogotá	...
1937	Colombia	...	P. O. Box 34, Dar-es-Salaam	...
1947	British E. Africa	...	...	...

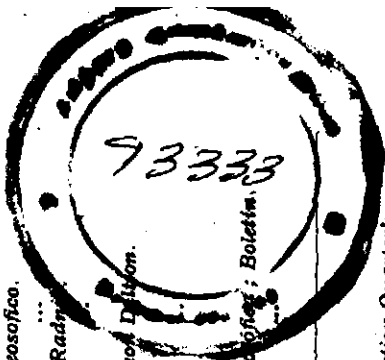
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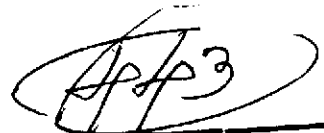
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