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EDITED BY C. JINARĀJADĀSA



THEOSOPHICAL PUBLISHING HOUSE

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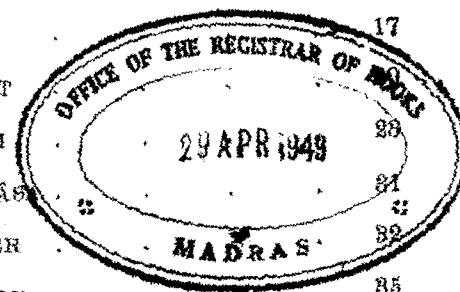
Vol. 70, No. 7

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Edited by C. JINARAJADĀSA

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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:

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

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

FREEDOM OF THOUGHT

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

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

MAY 1949

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Edited by C. JINARAJADĀS

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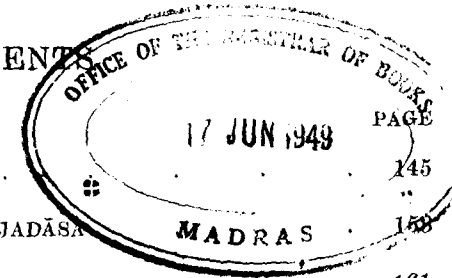
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THE THEOSOPHIST ON THE WATCH-TOWER

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

IN the *Mahamangala Sutta* the Lord Buddha has given in a number of beautiful verses what are the greatest blessings that can be enjoyed by any person in earth-life. It would be a good exercise for any one of us from his own standpoint to try to clarify his mind with regard to a similar query "Who is the true Theosophist?" A Theosophist is not necessarily a member of the Theosophical Society; for he is one who has the Wisdom as a part of himself. He need not even have heard the word "Theosophy". He may possess it in another form. If it is a part of himself, he will not even be conscious of the possession.

As the statement of the Three Truths in *The Idyll of the White Lotus* says, it may be said of Theosophy as a whole that it is "as great as is life itself," capable of an endless expansion, reaching every possible height and depth, yet "as simple as the simplest mind of man". The greater the understanding, the simpler the concept of the Wisdom. For the essence of simplicity, from the standpoint of life, in this complex and miraculous world, lies in integrity and perfect integration. The integer,

number one, is the simplest and the basic number of all. But it can be endlessly fractionized, and the fractions when added up, without a single one being lost, restore the lost unity. The man in whom the process of Wisdom is complete, a process realized in a flash, can perceive the identity between the integral truth not subjected to analysis and the same truth that has regained its unity after delivering up the partial truths or meanings carried as it were within its body. The man of knowledge as well as the simple mind can behold the shape of that body and admire it. Both of them may be equally susceptible and wise according to that susceptibility.

Since Theosophy is simple in its essence, it is for the young as well as the old. The true Theosophist may be old or young in years, instructed or ignorant from the standpoint of detailed knowledge. There may be those who do not carry much knowledge in their heads, yet may have wisdom in their hearts.

* * * *

Nevertheless the Theosophical Society exists in order to proclaim to the world the one universal Wisdom and to create in the various degrees that are possible the true Theosophist.

The knowledge which Theosophy gives is, though not the fullness of knowledge that will be reached in due time, yet a knowledge of the truth of things, and not to be despised because it is only about "things" and not their abstract underlying causes. But as the universe is a unity, there is a relation between the subjective and the objective, which causes the right perception of things objective to result in a corresponding unfoldment of the subjective truth in the consciousness of the perceiver. Therefore, though the knowledge of the Self is the supreme knowledge, a knowledge of its manifestations is at our stage the only

available means to that end. Every manifestation of it is a relation to the manifested universe. We may safely presume that the development of the precise analytical intellect has made it desirable and possible for us to discern in the laws of Matter as never before the reflection of the laws of the Spirit, that is the laws of the manifestations of the Spirit.

Matter has always been with us from the earliest stages of an awareness of what is outside ourselves. But as the awakening has advanced, and with it the activities of the faculties that have found in it a necessary outlet, our impressions of the material universe, our observations—knowledge, if we so choose to call it—have multiplied, so much so that today we possess a picture, changeable as it is, which surpasses our previous knowledge. The ground-work of that picture is provided by modern material Science, that is, where Science and Theosophy meet. But on that ground-work Theosophy, as we have it, provides a super-structure, which, airy as it is and built out of the skimmings of a speculative fancy, as some might think, is yet able to span the void that would otherwise gape between our highest aspirations, intimations of an ever-present Spirit, a zenith that we can only mark by the direction of our vision, and the solid facts of our everyday experience. It is an edifice, solid, fluidic, airy and fulgurine by stages, more complete and more beautiful than anything previously exposed to the public gaze. Its proportions are such that they can be argued out by a perfectly logical mind from simple premises. He has in him the soul of wisdom, who has absorbed into himself the harmony of these proportions or who can evolve it from himself. He may, in his analytical consciousness, be unaware of law and number, that is, the laws and numbers which are embodied in that perfect edifice; yet law and number, which are just measures, the signs of a true understanding, may issue from his actions.

Perfect harmony is perfect balance, and the true Theosophist is he who balances the necessary qualities in himself, in whom there is not the unbalance of an exaggeration or the faltering from an essential principle.

* * *

When we thus concentrate on the essentiality of things, what seems to matter is more a Theosophical attitude than any Theosophical doctrine. "Attitude" seems a dull, insufficiently vital word to denote that living vibrant quality—the tension of an open yet instinctively discriminative understanding, which, though but a state of mind and heart, attracts the truth when once the truth is brought within its magnetic field. One's attitude is attested by what one believes or shuns believing. Again, he is a true Theosophist who shows a true sense of proportion in his attitude to things, including matters presented for belief or disbelief, who therefore recognizes a relative validity where it is due, and is content to keep a suspended judgment, where he cannot find the data on which to found a valid judgment. To be conscious of one's ignorance is a sign of wisdom, and an ignorance of parts will not trouble a man who has achieved a happy sense of relationship with the whole. All truth will come to him who has a living relation to things, as to live is to grow and progress.

The more true Theosophists there are in the Society, at least Theosophists who are turning from the false to the true, the more powerful will be the rays it casts into the density of prevalent ignorance.

* * *

The Theosophical Society is a unique organization not only by virtue of its catholicity—a word which has no associations with any church—but also because of the realization which has pervaded it in varying degrees from its earliest days, that Theosophy is an impulse that must be

transmitted stage by stage down to that of concrete physical action and find its implementation at every level of manifested being. The Society does not exist merely to impound information at a certain level—for us the lower mental level—and provide channels for its out-flow, perhaps even claiming, as some might be inclined to do, that the area which is irrigated is "ours". It is a body with the highest and most comprehensive aims, therefore for action at every level, using the word "action" in a true natural sense, and not that of set, limited activities. We need to be active particularly along ways that do not carry much traffic of ideas, needed and beneficial, from other bodies and agencies working with philanthropic and disinterested motives.

• There will always be a message, which may consist only of a certain point of view, in advance of a particular time, and which therefore needs to be proclaimed at that time. It is for the sincere Theosophist to discover and proclaim it. It is only as each one of us does this to his limited capacity—proclaim not necessarily by words but by life within his humble sphere—that the aggregate of ourselves as the Society will be able to fulfil its mission.

The message which mankind needs today is the message of its essential unity if only because of the divisions rampant in its midst, and that unity must be the crown and centre of a dome of understanding over-arching every seeming division and difference. The Theosophical Society is helping to construct that dome by proclaiming Universal Brotherhood, and in Theosophy we have a revelation of man which sets him forth in his true quality as the Brother. Without an understanding of life there can be no living Brotherhood.

The Theosophical Society does not ask for adherence to any fixed system of ideas save Universal Brotherhood, which

is not a mere idea subsisting on a mental level, but a doctrine of practical ethics. If the Society had a fixed creed, it would act in the minds of its members as a catalytic agent, modifying all other ideas, but itself remaining the same, and inevitably subject their conduct to its limitations. Even if it were a perfect creed embodying a pure unadulterated truth, the adulteration will be caused by the shell that will inevitably be built around it. Therefore the Society stands for an unlimited Brotherhood, apart from, or rather in an essential derivative relation to, an undefined Wisdom. He is a true Theosophist who has sunk the foundations of his philosophy deep into his experience of the true relations between things and people—the relation of Brotherhood. From perfect living must arise perfect knowledge.

Already during the last 73 years of its existence and functioning the Society has done much to break down the barriers of misunderstanding between man and man of different races and faiths, to guide the world's thought with regard to his essential constitution and his place in Nature, and generally to create much-needed forces for human progress not previously present.

The last statement as to "progress" may seem a doubtful one to make, considering the chaos and commotion of the past 35 years. But what has taken place was an inevitable reckoning, a settling of accounts that had accumulated. The causes of all the violence and tears were there already. In a set order, however cramping and suppressive, there are certain limited blessings, which any violent change blows into invisible bits. In an established institution of slavery, the slave has the settled facts of his existence, which he can "put into his pipe and smoke," if he has his moments of leisure. Yet the wrong of slavery, if not undone by the

awakened conscience of the slave-owner and those who can influence him, must inevitably explode, even though the fuse may move but slowly to the critical hour. Even though in the working out of pent-up causes of the past, fresh karma of evil is unfortunately generated, the world has to advance through such uneven clearances, and through a process of action and reaction, to which even right action, which simplifies karma, is inevitably subject.

We who are Theosophists may be content to labour at our tasks, inspired by the spread of the Theosophical influence in the past, sure of our direction in the darkness of the present, with faith in a message which for all practical purposes is the highest we can conceive, and the determination to live up to that highest. What cannot a band of 30,000 members distributed throughout the globe achieve—of what is worth achieving—if they have such a noble determination?

A question of far-reaching importance to be brought to a satisfactory decision if possible at the forthcoming Prime Ministers' Conference in London is the nature of India's future association with "The Commonwealth," so described in the official communiqué issued at the end of the previous Conference held in October 1948. Seeing that the Commonwealth consisted no longer, as it used to do, of only peoples of the British or allied western races enjoying a self-governing status, but also included the new "Dominions" of India, Pākistān and Ceylon, the qualifying adjective "British" was tacitly dropped from the previous description "The British Commonwealth".

There is no question as to Ceylon continuing to remain as an equal partner in the Commonwealth, and all reports credit Pākistān with the same intention. The question arises in the case of India, as it does with regard also to Eire, because she has declared through her Constituent

Assembly her aim of becoming a "Sovereign Independent Republic". India and all the other Dominions have even now as much sovereign power and independence as any other State in the world and as they will ever have in the future. The Commonwealth is at present but a purely friendly and voluntary Association of free States, with the Crown as a symbolic link. It were greatly to be wished that India, in concert with Pākistān and Ceylon, had decided to retain that link. Nothing would have been more pleasing and more welcome to Britain and certain other Dominions; and as the Government of India, led by the Congress party, is willing to continue India's present association with the other Commonwealth States, the difficult problem of providing for it without the Crown as a purely constitutional head could have been avoided.

Each side, India and the other States of the Commonwealth, is in this matter governed by sentiment, though from opposite ends. Perhaps the solution will lie in bringing into existence some sort of a Federal framework. It may be noted here that Bishop C. W. Leadbeater, in his vision of the future embodied in *The Beginnings of the Sixth Root Race*, sees the British Empire as an earlier Federation achieved before the World Federation, and India as still associated with Britain. The Occult Hierarchy works out its plans without ever compelling the wills of men or peoples, and its plans are not therefore rigid and unalterable. Yet the continued association of Britain and India in an Indo-British Commonwealth is devoutly to be wished for, in the interests both of the Indian people and the world at large, and—not the least of important reasons—as a bridge between a resurgent East and a restless West.

N. SRI RAM

TEMPERAMENTAL DIFFERENCES IN INDIA

By C. JINARĀJADĀSA

IN the year 1916, soon after the political agitation for the independence of India was being developed vigorously by Dr. Besant, there appeared in an Indian review an article, under the title, "The International Panorama". The writer described the various temperaments of Indians, as they reacted to political developments, in the following words:

The word of progress that was hailed with delight by the sturdy Punjabi in the land of the five rivers, by the intellectual inhabitant of the valley of the Ganges, by the sensitive emotional highly refined patriot of Bengal, by the cool common-sense Madrasī, by the astute Mahratta, by the calculating Gujarati . . .

This description is certainly accurate; nothing could be more to the point than to describe the Madrasī as being characterized by cool common-sense, or the Gujarati, whose most brilliant example was Gandhiji, as calculating. Anyone who has observed the life among the Bengalis knows that at the bottom of their character is a very strong emotionalism.

To what is it due, this difference between the Bengali and the Tamil, the Gujarati and the Punjabi? Ethnologically, the Bengali and the Tamil are both Aryans, though we know that in Bengal there has been a strong admixture

of Mongolian blood in some of the people. The basis of the Tamil race is Dravidian, a strong race that existed before the Aryans came from over the Himālayās into India; an intermixture of Aryan and Dravidian took place. The Tamil today is a blend of Dravidian and Aryan. You will note a difference in temperament between the Tamils and the Telugus. The Telugus have a stronger emotionalism than the cool common-sense Madrasi. Can this be due to a stronger admixture of Aryan blood among the Telugus? We know that there are far more Sanskrit words in Telugu than in Tamil writings. The United Provinces have a race type that is quite distinct from that of the Tamil or the Bengali. There is little doubt that on the whole there is a larger admixture of Aryan blood among the peoples in those Provinces.

We know from the ancient Vedās of the Hindus something of the story of the colonization of India by the Aryans. They entered India from beyond the Himālayās, and settled in the land of the five rivers, the Punjab. The country then was highly afforested and the Aryan communities were few and far between. Their language was the ancient Sanskrit, and for long they did not intermarry with the inhabitants of the land, the highly civilized and dark Dravidians, whose culture, however, was distinct from that of the Aryan invader. During the long period of struggle for supremacy, the Aryan won; but it is evident that purity of race disappeared in the process. Today there is probably no pure Aryan anywhere in India, with the possible exception of some Kashmiri Brahmans, who have almost white skins and blue eyes. In many ways some of the Pathāns seem to be nearer in type to the original Aryan.

It will be noted, in the quotation I have given concerning the temperaments of various races to political reactions, there is no reference to the Muslims. This is due to the fact

that in 1916 the Muslims took very little part in the early stages of the political upheaval.

What are all these temperamental differences due to? There is no clear and positive answer, but the differences do exist. Consider, for instance, in Europe, the very strongly marked difference between the Englishman and the Frenchman. They are both Aryans, though perhaps the French have more of the blood of the early race of Europe before the Aryans came, which is called the Mediterranean race. But it is clearly observable that temperamentally the Englishman is reserved and does not reveal his emotions, whereas the Frenchman expresses his emotions openly. Thus we have Kipling describing his people:

Deeper than speech our love, stronger
than life our tether,
But we do not fall on the neck and kiss
when we come together.

The Englishman jeers at the Frenchman as emotional, whereas the retort of the Frenchman is that the Englishman is cold-blooded. Far more important is the fundamental difference that the Englishman by temperament is practical, that is to say, he is not to be carried away by ideas and theories, merely because they are intellectually attractive. He wants to know about their practical application, and wants to see the results of that practical application, before he will begin to follow up the theory. The Frenchman, on the other hand, is keenly inquisitive intellectually, and he is drawn to any ideas of any kind, provided they are clearly presented to him. He cares little whether the ideas have a practical value, so long as the ideas are fascinating.

You will note further one characteristic of the racial traditions of these two peoples which may affect their temperaments. England is an island, and for a thousand

years and more the English people have taken to the sea. There is a natural love of sea-faring and an emotional affinity to the sea. We have this in the most beautiful way in the last verses of Byron's *Childe Harold*, where Byron brings his hero at last to the sea:

Thou glorious mirror, where the Almighty's form
Glasses itself in tempests; in all time,
Calm or convulsed—in breeze, or gale, or storm,
Iceing the pole, or in the torrid clime
Dark-heaving;—boundless, endless, and sublime—
The image of Eternity—the throne
Of the Invisible; even from out thy slime
The monsters of the deep are made; each zone
Obeys thee; thou goest forth, dread, fathomless, alone.

And I have loved thee, Ocean! and my joy
Of youthful sports was on thy breast to be
Borne, like thy bubbles, onward: from a boy
I wanton'd with thy breakers—they to me
Were a delight; and if the freshening sea
Made them a terror, 't was a pleasing fear;
For I was as it were a child of thee,
And trusted to thy billows far and near,
And laid my hand upon thy mane—as I do here.

The Frenchman on the other hand has an instinctive repugnance of the sea; nearly all French poets term the sea "cruel". The Frenchman lives in a large country, and all the stories of the conquests of France refer to conquests on land, whereas the development of British commerce and the British Empire has been largely the result of her navy and mercantile marine.

When we come to India, there are several races living in the land, and representatives of practically all the races of the world, except those of the negroid peoples of Africa. Let me first deal with the small groups, among whom the smallest are the Jews. They came to the west coast of India

before the era of Christ, but as we look at the Jews in India today we see that they are Hindus in appearance, though all their religious practices are of Judaism. In the main their temperament, due to their religious tradition, tends to works of charity, to follow strictly the Hebrew liturgical law, and not to indulge in mystical speculations. They look like Hindus, but they are not Hindus in mind.

The next small community is one very vital in the affairs of India. I refer to the Parsis, who came from Persia as the result of persecution against their religion by the Musalman rulers. They brought with them their sacred fire and their religious customs; but there came only a few ship-loads. It is evident now, looking at the Parsis, that since their landing, there has been definite admixture with the indigenous Hindu people. Among the Parsis we find some who are almost white in complexion, others who are fair, many who may be termed brunette, and a definite number who are of the usual brown complexion of the Hindus, and some quite dark. Nevertheless, one strong hereditary characteristic is often prominent in some Parsis, and that is the nose, which is hardly to be distinguished from the typical Jewish nose. Yet we know there has not been any intermixture between the Parsis and the Jews. The only supposition is that thousands of years ago both races had a common ancestry. The Parsis have a strong religious tradition; but as soon as they came to India they began to talk the language of the land, Gujarati, and that is the common language today among them. The sacred language Zend is so archaic that although they repeat their prayers in it, probably not one in ten thousand Parsis understands what he is saying. One marked characteristic of the Parsis, who are very religious so far as the saying of their daily prayers and going to the Fire Temple are concerned, is that they are not at all mystically minded. They like the good things

of life, and like to entertain each other. They are also given to works of charity, particularly to their own community. Their number is probably not more than 100,000 in all India, but some of them are great business magnates, and their temperament takes naturally to commercial enterprises. Though the Parsis, in a manner of speaking, are complete strangers to India and have lived isolated from the Hindu population, yet when the time came to battle for the liberation of India, the Parsis gave some of the most brilliant leaders to the national movement. Who will ever forget the names of Dadabhai Nowrojee, Pherozesha Mehta, Dinshaw Wacha and others I need not mention?

It goes without saying that the largest racial stock in India besides the Hindus are the Muslims. The conquest of India by the Arabs came by way of Afghanistan. The Arabs were and are Aryans, belonging to one of the many divisions of the Aryan race. In the course of their conquest they spread slowly to Mesopotamia, Persia and Afghanistan. I think we may take for granted that wherever the Arabs went, since they travelled as warriors, not as migrating families, they found wives in the places where they settled. Of course these wives became converted. Very soon in Afghanistan the ruling Arab race became intermingled with the Afghans, who were another variant of the Aryans. But later, little by little, we find an inter-mixture with a race that is definitely non-Aryan, and these are the many types of inhabitants of Turkestan. We know that the Turkish language has no affinity with any of the Aryan languages; I am told that the two languages of Europe, Hungarian and Finnish, are the closest allied to Turkish. There is in the Turkish blood a good deal of Mongolian blood. When we look at the Arabs who came into India about the time of Babar, there is a good deal of Turkish blood in Babar, who is called a Chaghatai Turk, descended on his father's side from the

great Timur and on his mother's side from the equally great Mongol, Chingiz Khan.

We need only travel almost to any part of India, particularly the west coast and into Bengal, to note that the Muslims are Hindus by race, who have been converted in millions. In home customs and in many cases even in their family law they follow Hindu customs. But all the same, so strong is the religious tradition into which they have entered, they are Muslims and not Hindus. How far their modes of thinking and feeling have been changed by the strong influence of Islam remains yet to be carefully evaluated.

One particular element in this complex problem to which I want to draw attention is the environment in which these two particular elements among the Indian peoples, the Hindus and the Arabs, grew. The environment of the original Arab stock is completely different from that of the Hindu stock. I have already mentioned that the Hindus, whose main centre of cultural diffusion was in the Punjab, lived in a land full of forests. The very word *Āranyakas*, which describes the philosophical treatises known as the Upanishads, teachings which appeared centuries after the era of the four Vedās, tells us of the conditions of life where the philosophical schools developed their theories, for the word *Āranyaka* means "forests". By the time we come to the great epic, the *Rāmāyana*, where the events described began in what is now the district of Darbhanga, we find that the inhabitants lived surrounded by forests. Naturally these forests disappeared as the Hindu race slowly spread in its conquest of the aboriginal inhabitants, and became agricultural land. The Dravidians whom they encountered in South India were deeply religious, though they might not have been strong enough as fighters to withstand the Aryan

Hindus. Many of the religious elements now in Hinduism today are probably derived from old Dravidian teachings.

But the Arabs lived largely in small communities in deserts, though later there were cities. Great empires were established in Mesopotamia in which there were many cities, but the strong original influence of the desert was not completely obliterated. This influence, as it is today among the Bedouins, has produced a particular temperament. Lawrence of Arabia, who lived among them and fought with them and knew them well, says of them that "their convictions were by instinct, their activities intuitional". Nothing could be more graphic than this description of the race temperament of the Arab who lived in desert conditions. It can fairly well be proved that wherever peoples live in very small groups, far away from their neighbours as did the Arabs, or in small communities and surrounded by deserts or mountains, with only the sky above them at night, such conditions led to quiet and prolonged meditation, producing little by little an intuitional temperament. How far this Arab racial characteristic mentioned by Lawrence has been passed on to their mixed descendants in India has to be examined.

C. JINARĀJADĀSA

(To be concluded)

Let not sleep fall upon thy eyes till thou hast thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I undone, which I ought to have done? Begin thus from the first act, and proceed; and, in conclusion, at the ill which thou hast done, be troubled, and rejoice for the good.

PYTHAGORAS

HOW MAX HEINDEL CAME TO THEOSOPHY

[I owe a good deal to Max Heindel. When I met him in Tacoma, U.S.A., he was a Theosophical lecturer and informed me that he was lecturing with slides. It was to me a novel idea, and at my desire to be better informed he took me to his room and showed me his slides and how he used the magic lantern (stereopticon) with a white sheet for his enlarged diagrams. I saw the new possibilities of lecturing with diagrams, and on my return to Chicago I mapped out various diagrams, which were then drawn beautifully for purposes of slide making. These diagrams, including others taken from books, formed the work *First Principles of Theosophy*. This book has appealed to large numbers, especially in Latin America, as presenting a new view of Theosophy. The book has just appeared in its eighth English edition, and there are translations in eight foreign languages.—C.J.]

Los Angeles, Cal., Jan. 15, 1904.

MR. C. W. LEADBEATER.

DEAR SIR,

Before you leave California I desire to thank you for your lectures, all of which I have attended with great benefit to myself.

Curiosity drew me to hear your first lecture; your statement that every man had in him clairvoyant faculties—which I reasoned would benefit me personally—prompted me to attend. Your 2nd lecture, in the hope of getting some information on how to develop this much desired and desirable power and when in your 2nd lecture you said that

this faculty should not be used for selfish purposes—I sneered inwardly—what good would it do a man if he did not use it to his own interests.

The next day I applied for the *Astral Plane* at the library, that was the plane I wanted to find out about where one could go and, with advantage to himself, learn other people's secrets. However I did not get it—the Librarian had none to loan or for sale; they were all out.

But I got Mrs. Besant's *Karma* and *Reincarnation* and when I had read them I understood why occult powers must be used reverently as a help to humanity and not for personal gain. I saw that I had a place in this great cosmic scheme and it seemed all so real to me that I needed no argument. I believed every word I read and it was in a frame of mind very different indeed from what it had been at the first two lectures that I presented myself at your lecture on Reincarnation.

I have since then been literally devouring Theosophy and I have put it in practice in my life by discontinuing the use of intoxicants and tobacco, though I did not know until the other day that that was one of the Buddha's precepts, but worse than that I was a sensualist and a liar and I never had any idea that I could help it or that my thoughts did any harm or that I could banish them, but when I found out that I could control my thoughts I set out with a steady purpose and rejoice to say that my waking hours are very nearly free from obscene thoughts; if I could but say the same of my sleeping hours I would be happy indeed but I have no doubt that by persistent effort I shall soon have it entirely obliterated, specially as I have started a few days ago to live on a vegetable diet after reading your argument in *Glimpses of Occultism*.

I hope my long letter has not tired you, for long as it is it does not cover one tenth of what I would like to say

if I could but find words to express myself. It is wonder full I can scarcely realize it that I who thought myself a mere earthworm living today and as I believed dead for all eternity when I died, that I am to live for ever. Do you wonder that I feel gratefull and feel the need of expressing my gratitude to you who opened my eyes to the high and noble destiny in front of me.

Once more I thank you and wish you god speed.

Yours truly,

MAX HEINDEL.

Let those who believe in our existence, and that we are behind the Theosophical Movement, also that we shall continue to employ it as an agency for the uplifting of mankind, know that we are sometimes forced to employ imperfect instruments (because of the lack of perfect ones) for our work; therefore, cease from such turmoil and strife, and from causing such disturbance in the Unity of Brotherhood, and thus weakening its strength; but instead, work together in harmony, to fit yourselves to be useful instruments to aid us, instead of impeding our work.

We who are behind the Theosophical Movement are powerless, sometimes, to prevent the checks and disturbances that must unavoidably arise, because of the karma of individual members; but you can aid us much by refusing to take part in such disturbances, and by living true to the highest possible ideals of Theosophy. Should any event bring forth seeming injustice, have faith in the Law that never fails to adjust matters. Cease rushing headlong into strife, or taking part in dissensions. Hold together in brotherly love, since you are part of the Great Universal Self. Are you not striving against yourselves? Are not your Brother's sins your own? Peace! Trust in us.

Quoted by COL. OLCOTT in THE THEOSOPHIST, Feb. 1907

PLAYING THE GAME

By HENRI VAN ZEYST

ALL our questions which try to formulate the problems of life and which seek for the solution thereof are so many moves in an endless game of chess, in which the king is the player himself. All the moves are meant to check-mate him, but he always eludes discovery as he is not on the board. He himself is the player.

And so the game moves on. The queen, who is the mind, is the most important; she has the longest range in all directions; for backward in the past reaches her memory, forward in the future stretches her imagination, diagonally she crosses and double-crosses the paths of others. As she is queen in this game, which is the queen of games, she thinks to rule the play, not knowing that she herself is but little more than a pawn on the board, also subject to the rules of the game.

In her strategic moves and ingenious schemes she is supported by worldly ambitions, the castles, through which she expects power in her social sphere and stability in her economic status. She finds also relief from her stress in sensual and emotional enjoyments, which like the horses on the chess-board are erratic in their movements, and serve her only as a means of temporary escape when pressed too much by the ambitions of others. More help she imagines to receive from her bishops and councillors, which represent her religious and political interests. The pursuit of these

interests in organized religions and political bodies is never straight but always diagonally crossing and double-crossing, which is the reason of their greater and subtler influence, and their apparent success. She has at her disposal a host of little men who have no name of their own, but whose sole reason of existence seems to be the exploited masses. Step by step they are driven forward and they have not the right to regret or to turn back. Theirs is the role of the instrument in the hand of another, for they cannot plan for themselves. They are the cattle which provide for others. And the queen is at any moment prepared to sacrifice them to undo her own mistakes, to attain her own ambition, to stabilize her own position, to secure her own future, whether it be in society, in politics, in religion or in the economic field.

Such is the game in the world, the game of the mind, of the ego.

All things are made by mind. And who rules the mind? The player who is the playing subject as well as the object of the game, and who is the silent witness, who neither gains nor loses in this endless gamble, the king who is not on the board, *That am I*.

But the queen, whose name is *Māyā*, knows that her power and majesty are not her own but only reflected glory as spouse of the king. Thus she wants to drag the king himself into the game and make of him a personified God, so that she can play with him too. As it is all his game, he allows himself to be toyed with, to be taken as the object of the play; and the little pieces in his hand, on his board, take it seriously as life. The game becomes a problem, the play becomes a drama, in which the actors fully identify themselves with their roles. Bitter battles are fought for the sake of *my* ideal and right, *my* God. Battles of body and wars of mind are gained and lost. And the

silent witness who never identified himself with the petty role queen Māyā assigned to him, who never forgot the real nature of the play, watches and wonders how long it will take these toy-children to tire from this game.

Only when the queen begins to realize that the king she placed on the board and for whose honour she fought this battle of life is but her own creation—that the real king who made her queen is waiting for her to realize that she is but his reflection—only then will the game come to an end, neither lost nor gained.

And all will be Peace!

HENRI VAN ZEYST

HARD TIMES

We are living in hard times; because they are so hard, we have the greatest, most favourable opportunities. When a great deal of wrong goes on everywhere, every single act that is sincerely disinterested comes to be of the highest value. "So shines a good deed in a naughty world."

When people suffer, they question their own souls. The souls draw near and notice what is happening to their personalities. A single kind action to such sufferers in such times, thus noticed by the soul, can show that soul the sacred path of righteousness. There is nothing that one can do, in prosperous days, that has such great consequence as every action has now.

A good Theosophist resembles a good mother, who tries ever the more earnestly to bring up her children to do justice—when they have the misfortune to fall among bad companions; to love mercy and help one another most—when they are most unhappy; and ever to walk humbly with their God.

Every act, every word, every quick, kind glance of understanding, in dreadful times of need and misery, makes all the difference in the world. The recipient may perhaps be ungrateful. No matter. That may be the result of an injury from elsewhere. His soul will none the less remember and will have been helped to find the Path of Holiness.

KATE SMITH

THE PROBLEM OF FREEDOM

By N. SRI RAM

(Lecture delivered at the International Convention of the Theosophical Society at Adyar on December 26, 1948.)

TILL about a year and a half ago the problem for us in India was how to win our freedom. Now it is how to use it. The problem is not only for us but for all peoples and individuals too. Thus, as we gain more leisure through advances in technology and social changes the more the problems that hinge on the use of our free time.

There has been latterly throughout the world an increasing recognition of freedom for individuals. Slavery as an institution is now generally regarded as dead and extinct. There is also the recognition that every natural aggregate of people, able to function as an independent State, has a right to do so, though the interests opposed to this right cannot be said to have been altogether extinguished. But there is not by any means an equal or adequate recognition of freedom for groups and communities divided from the body of a Nation by race, religion or other separative factors. Thus we have the minority problem which democracy as it stands—that is, rule by the majority—is unable to solve. It is the minority problem which led to the partition of India, though this partition has created two minority problems out of one.

Freedom for the individual is of vital consequence because the individual is the centre of all progress. It is in

the individual that every new idea springs, that there exists the possibility of change and variation. Organizations, bureaux and Governments function in an established form and necessarily stereotype and perpetuate. Without freedom there is no individuality but only system. Obviously freedom is a requisite for human happiness, without which life in the true sense must be choked and stifled.

We recognize this in the Theosophical Society which stands for absolute freedom of thought and action.

It is a striking fact that Freedom is the keynote of advance in every department of modern thought and action. Modern Science itself, which gives the present time its most distinguishing stamp, has sprung out of the right of free enquiry, a right that was not won without bitter struggle and sacrifice. In politics democracy is based on the fundamental concept that every man must be as free as another to control the Government by which they are governed. Socialism is but an extension of the democratic idea to the economic sphere. In religion we now accept in principle the right of each man to follow, within limits, his own individual conscience and ideas. Modern art shows an increasing tendency to break every convention, and create new forms if only for that newness. There is more freedom for women in politics and social relations, in fashions of dress and other modes of "self-expression" so-called, than ever before. In education too, the most notable advances of recent times, as in the Montessori system, centre round the idea that the child, more than the grown-up, needs freedom to express his innate individuality and to nurture the seeds of his highest possibilities.

Yet when all this has been said, the freedom in being is nothing more than a wind that blows and not yet an adjusted reality. We boast of our freedom, looking back upon the past, because we have broken certain specific fetters, such

as religious tyranny. But are we as free as we imagine, even in those States which uphold the democratic idea?

What does freedom amount to amidst the deadly economic strife waged with ever-expanding organizations to which the individual must ever submit? Are we free politically just because we have been awarded the vote? The vote in the hands of the hungry man, the ignorant man or the man who lacks concern for the general good is obviously stone instead of bread and poison. In the best of democracies it is just an instrument for party warfare. It does not mark an intelligent and disinterested decision. Are we free in our thoughts, with all the mentors of the press and radio raining upon us their ceaseless propaganda, telling us exactly what to think about everything and feeding us with the "facts" with which to think?

President Roosevelt enunciated his Four Freedoms: freedom from want; freedom from fear; freedom of worship; and freedom to think and speak. He spoke of these as a basic requisite for decent living, denied by the totalitarian Powers. The United Nations has, following that lead, put into its Charter the need for certain human rights which no State should contravene, rights which recognize the worth of the human person. But how are these rights going to be enforced? When the Jews in Germany were hounded out of the pale of law and citizenship and subjected to atrocities of every sort, did any other State interfere or protest? If Hitler had openly ordered their extermination, would they have then intervened? Before mankind can protect man, it must organize itself and dethrone the lesser god of absolute National Sovereignty with all the necessary corollaries.

The fact is we all believe in freedom for ourselves, not so much for others. That is why there is actually no freedom for the weak and the poor. In an ideal State, the

poor, the weak, the ignorant, the women (classed with the others because of their physical disabilities) and the children ought to share in the total freedom. There must be freedom not only for the whole, which is external, but also for the parts, that is, internal freedom. Thus we are led to the truth that freedom cannot be separated from order, which implies control, whether in society or in individual life. The freedom of the jungle is the freedom of the strong to prey upon the weak, freedom to fight. When freedom means conflict, as it does at present—between one State and another, and also within that framework of order in each State which consists, outside the assertion of its own authority, of certain legal forms to be observed and taken advantage of—the strong control the weak, the dictator or party dominates the people.

Freedom and Order are seeming opposites but like other opposites inseparable from each other. The problem of freedom cannot be solved separately from the problem of order.

To create a free order must then be our aim. That means a progressive order. The control which order implies must be a wise control. It must be an order for the increase of life, not for the dominance of some and suppression of the others. It must be control commanding the free consent of the controlled. Broadly speaking, an order based on freedom, in which there must necessarily be justice, co-operation and harmony, may be described as an order of Brotherhood.

Applying this principle, we can see that freedom for any Nation must come from the effective union of all Nations. Economic freedom for individuals can only proceed from a measure of collective planning and control which does not forget individual freedom. Political freedom must result in the effective exercise by each individual of

the largest measure of political responsibility. When a man votes on something of which he knows nothing, he exercises not responsibility but irresponsibility. To make freedom a reality, not a legal fiction or political sham, there must be a wholly different system—democratic, yes, but scientifically designed, with graded franchises and representation and the largest measure of decentralization, such as Dr. Annie Besant adumbrated in her Commonwealth of India Bill for the Self-Government of India.

As there must be order in a State to produce freedom, so order must exist also in the individual. He enjoys no freedom who has no control over himself. The individual needs the order of an inner harmony which means mastery over himself. Man needs, as State needs, internal freedom as well external freedom; for both are complex entities. In both there has to be a harmonious adjustment of parts. Only then he can feel free as well as be free in a purely external sense. Without that feeling concrete freedom does not satisfy, as we can perceive by the increasing discontent and restlessness that is prevalent today.

This is a mental age in which the mind of each one of us is more intensely stimulated and active than ever before; and freedom is the birth-right of that mind, its inherent nature. What we call mind is an outgoing energy of the Self—going out into the Not-Self—and being by itself just an energy, a-moral, indifferent to right and wrong, prepared to lend itself to any use, it is affected only by the pleasure and pain which it registers in itself. Until it discovers a law in its freedom, the law of the Spirit of which it is an unconscious emanation, it is moved by the attractions and repulsions of the things it meets with, and centring its interests therein, creates endless confusion and conflict and has to learn through the shocks of verse experiences. We see today the workings of this

restless mind, experimenting along every possible line with a lawlessness that was not seen in the times when the mind was more restrained and accepted certain guiding principles which appealed to a hidden sense.

Man had to plunge into the nature of the material universe and discover its secrets. He needed freedom to make the plunge, and has paid the price to secure it. He can no more go back to the pre-Science era than an adult can go back to the mentality of a child. Freedom has come to stay and is needed for his progress. It is within that freedom that we must discover the way to its orderly use.

Freedom for an individual obviously does not consist in mere reaction to circumstances, as such reaction is compelled and mechanical. Freedom must mean self-determination; and no one who is a slave to his passions or merely driven by habits of thought, emotion or action contracted in ignorance can be called a free man in the sense of a freedom which he experiences.

Nor is there freedom in arbitrariness. For arbitrary action is only the result of un-understood forces operating within oneself.

If arbitrary action and action in obedience to external forces or forces in one's nature exterior to oneself are all ruled out, what other action is possible? The only action which is possible must be action according to an inner law, action which expresses the truth of one's being. Thus law is the basis for freedom. It underlies both freedom and order.

There must be law in society; there must be law in the individual. And there cannot be a contradiction between them without its being soon resolved by a conflict.

But as things are in society and State every relationship that now exists—whether between employers and labour, between the governed and the governments, between

man and woman or any other—is a relationship of compromise, born of a conflict of "interests," not based on a law which obtains because of its truth, and is accepted by both. Hence all is shifting and unsatisfactory.

We need an order of new relationships, embodying values or truths which the individual can realize within himself, to which he can respond in his freedom. The more order there is in man, an order of ideas and ideals, the Truth that will make him free, the less need there is for outer laws and governance which limit his freedom. The law that can create both freedom and order is the law of true relationship.

In ancient India Freedom or Liberation was held up as the highest goal, not achievement which is still on the plane of attachments. It was liberation not only from *samsāra* or the world-process, the wheel of births and deaths, and from karma, but also at the same time, as means to that end, from his moral and psychological fetters.

The Self or Spirit in man is eternally free in spite of karma. In him who is a product of Spirit and Matter, freedom and the law of mechanics work simultaneously and together. In the increase of freedom and the transcendence of karma lies his advance to Self-realization.

The energy of freedom, which is the energy of the mind, is a centrifugal force, which tends to pull man's consciousness away from its moorings, the sources of its inner determination. It needs to be balanced by a centripetal pull. That pull comes into existence with a consciousness of its relation to the centre. In that relation lies the possibility of regulating its activities in a rhythmic harmony.

We cannot have a free world without citizens educated for freedom. Without love of freedom and faith in freedom, it is not possible to create a world of freedom and preserve it.

We need education, while we are young, *in* freedom, for freedom is the mother of originality. Imitation, imposition from outside, the momentum of mechanical habits, these stifle the creative spark. How to teach a child orderly ways, give him knowledge and also ideas of value, without which mere instruction in facts will keep him confined to the basement level of thought, yet foster in him the originality that dares to break away from established modes and grooves, is a problem for the practical educator, who is not only the teacher but also the parent.

It will be a wonderful new world when we have such education, a world of peace, order and freedom. Today we have only the freedom of lawlessness among States and individuals checked by fear, freedom to compete, to fight, to exploit.

The problem of freedom is not so simple as it seems. For it is fundamental. Political freedom is only one of its branches. It exists in every department of life, and without freedom in each of them, there cannot be freedom for the whole.

The Theosophist ought to be able to understand the problem better than anyone else. But in all our efforts let us always keep before us the idea of creating freedom and happiness not so much for ourselves as for others. For then we will be more objective and more likely to succeed than when we seek them with a self-centred aim.

N. SRI RAM

A man who would widen his love-relations should begin to regard the welfare of his community as he regards the welfare of his own family.

ANNIE BESANT

THE MARTYR'S MESSAGE

EVERY religion has had its martyrs. There is a fundamental truth in an old saying in the West, "The blood of the martyrs is the seed of the Church". The word "martyr," which is Greek, means "witness". Those who have become one with the Divine Truth must at all costs of suffering, and even with the giving up of their lives, stand as witness. There is a famous incident in England when two priests who refused to bend their conscience to what they thought was wrong were burnt at the stake. The two priests were Hugh Latimer and Nicholas Ridley. As the flames were being lit at the two fires next to each other, Hugh Latimer said :

"Be of good cheer, Master Ridley, and play the man. We shall this day light such a candle by God's grace in England as I trust shall never be put out."

The torch lit at Kerbala will not be extinguished so long as Islam lives.

The message of any martyr is not that we should weep over his sufferings and his tragedy. All that is past, and he has gained a heavenly crown. The message is that we should realize that each one of us must, in his own degree, be a martyr, that is, a *witness* to certain deep truths from which we shall never swerve at the cost of whatever suffering is inflicted upon us by those who differ from our faith. The story of the martyrs of all the religions has this practical lesson for us, that God's Will is working out its purposes all the time, but that God's Will meets obstruction again and again on the part of men. Therefore, those who realize what is God's Will must stand on God's side, and be martyrs to His Truth and to His Plan for the welfare of mankind.

C. JINARĀJADĀSA

THE COMPELLING POWER

By M. R. WALKER

WHY are we what we are? Because of the compelling power within us which holds us upright and makes us rulers of our human bodies, just as it holds up the tiny stalk of the lily-of-the-valley, curving gracefully, with its dainty hanging flowers, perfect bell-cups of modelled ivory, and its protecting sheath of richest green. That power guides the golden-ringed bumble-bee in its search for nectar in the beautiful calyxes of gay-hued flowers.

That power it is which gives dignity and symmetry to the great trees, which, when untouched by the pruning-knife of man, are shapes of majesty and beauty—in twilight, shapes of deep mystery. Through them the indwelling power is shed around, near them one can contact with awe the power that shaped them.

In all sweet star- and bell-shaped flowers of field and garden, glowing in those hues Fra Angelico must have envied, swaying in the breezes, drinking in rain, dew and sunshine, in the waving grasses and closely curving fronds of fern in the forests, moves the compelling power, which creates and upholds its beautiful creatures for the measured span of their life-cycle, to pass on, ever on, to its myriads of self-perpetuating lives. Luxuriantly it upholds the ever-renewed glories of the tropical forests, proudly it rears the pine in northern climes.

Through the eyes of living creatures looks the beauty of that power which moulds their fleet limbs and smooths their silky fur. Its children are the wild birds; the strange migratory tribes of swallows, called in the Manx tongue "forks of the wind," whose swift flight takes them in winter to Egypt, to return in summer to the country-side of England, or to their home in Versailles, now abandoned by the royal race of humans, but still in occupation as the summer residence of the princely swallows, who flick over its pools as though neither revolutions nor wars had ever been; that power holds up the lark in its ecstatic soaring and trilling, it forms the gentle robin and the shy, yellow-beaked blackbird. Its controlled force moulds the curved parrot-beak and paints its rich hues, and gives verve to the wild, beautifully modelled grey and white sea-gulls, who swoop downwards for their prey to the heaving green waves, or plane calmly round the rocky headlands which form their homes. From the inexhaustible fountain of the indwelling power come the sweet song of the canary, the rich fluting of blackbird and storm-thrush.

In the fierce eyes of the tiger, the shy eyes of the wild deer, and through the gentle, velvety brown eyes of the cow and the horse, looks out on us the deeply compelling power of the spirit of life. Through all the ages from the eyes of all the earth's lissom beasts it has beamed its inner light. In the faithful sagacity of the dog, and the shy intelligence of the cat, its gleams have stolen out. These are all its children, held in its love, vibrant with its power.

This great compelling power holds man upright, having its chief channel in the spine, crowned by the subtle brain. Because of this structure, man is a king among animals, but, being the vehicle of the individual spirit, he holds sway over his own individual kingdom. With him the compelling power has a wider sweep of empire. Man lives, dies, and

abides in the inner worlds to which his subtler bodies relate him, where he reaps according to his deeds on earth. Again and again the wider sweep of the compelling power brings him back into earth life, where he may learn further lessons and obtain finer faculties.

The compelling power has a magnificent scheme of far-reaching expansion for the frame-work of man's evolution. Independent as he may be to his re-actions to the life he meets at any particular moment, in the age-long span of evolution the design is already mapped for him, reaching from the unlearned savage, through all the intermediary stages of mind development to the genius, saint and saviour.

This is the Tabernacle of God, the universal field of evolution, a temple where the great ceremonies of sunrise, noon, evening and night, of new moon, full moon and fading crescent, of yearly seasons, and the wider conformations of the constellations, have been unceasingly repeated throughout the ever-rolling ages.

The earth with its teeming, yet ordered, life, and its vast congregations in the inner, subtle worlds, invisibly existing around it, is the symphony of the One Life, whose compelling power inevitably executes the great, intricate design, the Plan of God.

M. R. WALKER

And I have felt
A presence that disturbs me with the joy
Of elevated thought; 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.

WILLIAM WORDSWORTH

TIME AND THE TIMELESS

By G. N. GOKHALE

IN all religions the All-Highest has been described as the Timeless, as One beyond Time and Space, a state of things which is difficult to conceive of; and yet they all assert that it is so, and that it is possible for man to realize that state. It is a fascinating problem well worth consideration.

The old philosophers have described this world as *kshanika*; and this has often been interpreted to mean that it is evanescent, that it is like a huge bubble that may burst any moment. Our hills and valleys appear so solid to us, that it is difficult to agree to this view. But even modern science tells us that in spite of the apparently rigid structure, the molecules which compose the rocks never touch each other, and that they are not stationary, but are in constant motion. With our growing knowledge of the internal arrangement of atoms and the discovery of the cosmic rays, which can knock off electrons with such ease, it is now possible to imagine our solid rocks being replaced particle by particle in time. In the case of the vegetable and animal kingdoms, we can see this exchange taking place before our eyes. The hundred and fifty pounds of matter which compose my physical body are not my private property, but have been lent to me out of the common stock of matter, which is in constant circulation. As the earth rotates on its axis the heat received from the sun sets up currents, which churn up this gaseous

envelope; and as it sweeps across empty space in revolving round the sun, it perhaps gathers cosmic dust and leaves behind it some of its contents to be picked up by other planets. Our solar system itself is not standing still, but travels through the starry heavens at a speed of which we have no idea. The whole universe is thus in a constant state of flux, and changes its form from moment to moment. It is *kshanika*. It is a problem in Dynamics and not Statics.

Every movement is a change of position and this implies the idea of space, and as this change in position may be slow or fast, it involves a notion of time as well. The rate of change or the velocity can be measured only in terms of distance in space per time. Space and time thus go together, as far as the form-side of matter is concerned. From the point of view of the observer, however, every movement is from one position to another position, and appears to him as a sequence of events. To him the first seems to be the cause, the second the effect. As the movement proceeds and a third event takes place the second becomes the cause in its turn, and so on. Each event becomes a link in a chain of Causation and this appears to be inseparable from Time and Space. All the three go together. Is it possible to experience one of these without the other?

If there existed an observer capable of understanding movement in space, before our solar system was born, he would have found it impossible to take any measurements when it was in a nebular state. It is only after the separation of planets that he could have noticed a certain tendency for events to repeat themselves after similar intervals, long or short. He would observe cycles, and perhaps see how small cycles fitted into larger ones, and so on. Accurate measurements would be possible only after things had settled down to a fairly regular sequence. We have now

reached this stage and we take the time taken by the earth to go round its axis, or what comes to the same thing, the time taken by a star (siderial time) or the sun (mean solar time) from zenith back to zenith again, and base our unit of time on this. We designate this chronological time. If the earth slows down this unit may change, but as long as the earth exists and continues to rotate, this chronological time will exist and serve as a unit of measurement in all cases where we are concerned with mechanical phenomena. Even vital phenomena which take time for its results to be perceived in the physical world will continue to do so. A seed will take time to grow into a plant, which will give flower, fruit and seed again. The physical body of a child will take years to grow to manhood and to old age. The evolution of the physical body through the agency of variation and natural selection will take long periods of chronological time as before, although by the application of other laws of nature the process may be quickened. But the clocks of mankind will run as long as the physical world lasts and there is *one* intelligent human being to make use of them. As far as the form-side of nature is concerned it would be foolish to deny the existence of chronological time. How then can we conceive of the Timeless?

Let us try to look at the various events from the point of view of Consciousness. We know that a man gets his sense-impressions through his five *gyanendriyas*—sense organs more or less accurately. These impressions are combined with the contents of his memory (*i.e.* previously recorded sense-impressions), reviewed by his intellect (which is his knowledge of the laws of nature), and then the inner man who somehow seems to have his own peculiar angle of vision apart from both, decides what he will do, and sends out his response through his five *karmendriyas*—organs of action. That is the mechanism of Consciousness. Some

impressions give us pleasure ; others pain. As the *Bhagavad-Gītā* puts it, both are "contact-born," i.e. depend on the object and the subject, and have a beginning and an end in time. And yet if we ponder over it a bit we shall see that this is not quite the clock-time. When we are in a happy mood in the midst of our near and dear ones, time flies so fast that *hours are felt as minutes*. On the other hand, when we are in pain with a splitting headache, or suffer from insomnia, the hands of the clock move so slowly that we begin to wonder if it has been wound. When we are walking, the first mile appears normal, but as we are tired we begin to suspect that the engineer has perhaps made a mistake in putting in the sixteenth or twentyfourth mile-stone. From a psychological point of view both time and distance are felt as quite different from what they are ; and herein lies the possibility of approaching the problem of the Timeless.

Einstein has shown us how the velocity of light enters into every measurement in space, even in the case of a stationary observer. The time-interval between two events can be recorded on a machine and if one of these instruments is placed about midway between a gun and a target (after making due allowance for the speed of the projectile) the firing of the gun and the striking of the target will be recorded as simultaneous events, as far as our clocks can show. If in some manner we can reproduce similar conditions in the psychological perception of events, all these would appear to us as simultaneous, and time would cease to intrude on our consciousness. Let us see if this can be done.

Most of us who are average men have our own points of view. Each one of us is the centre of his own universe. We are ego-centric, and so is everyone else. As soon as the sense-impressions come into our *psyche*, the mental

process begins. The layers of our memory, with which previous similar sensations are associated, are disturbed ; and often the memory is so strong that it may be stirred up even without any outside stimulus. If a man with a Turkish fez or "Gandhi cap" approaches, we hardly ever look at him as a man. The retinal impression by the time it reaches the brain is already coloured with the words "Muslim" or "Congress," with all our prejudices or predispositions which further lead us to condemn or to justify. Chronologically speaking, it is impossible for us to erase the tablets of our memory, and in our search for the Timeless the first step is to train ourselves to experience every sensation without condemnation or justification. This means that we have to learn to short-circuit our emotions, and even our analytical faculty, which constitute our personality.

The old way of putting it was that we must be *dwandvātita*—above both pleasure and pain. But as this has often been misunderstood, experiencing without condemnation or justification seems a better way of stating it. This is possible only when we think and feel exactly as the other person does. We fully understand him and naturally sympathize with him, knowing full well that he is but the last link in his iron chain of causation exactly as we are in ours. We shall of course continue to look at events from our own point of view ; but we must learn to make that man or beast the centre of our consciousness as well, a process of vicarious at-one-ment, if we may use the word in that manner. This is certainly not a very easy task ; but if I *can* master this technique of splitting up the centre of my circle into the two foci of an ellipse—you and I—it will be equivalent to being present both at the firing point and the target at the same moment. Psychological time will cease to exist

for me, just as chronological time could not be detected by Einstein's recording instruments. I shall get not a personal and partial view of things, but a universal and total vision. I shall be living in the Timeless. I shall have experienced Reality, which is fluidic, dynamic, and ever changing from moment to moment. I shall have attained Perfection, Self-realization, Salvation, Liberation or *Moksha*.

It is interesting to note that a person's ability to master this technique does not seem to depend upon the stage he or she may have reached in the evolutionary process, or else it would be difficult to understand the claim made of old, that any man or woman, by following this path, can attain to *Moksha*. If it is only a question of balancing the impacts on our consciousness from within and without, it would be possible to achieve this end by a process of suppression and hardening, so that we make ourselves too dull to appreciate either the sorrows or joys of both ourselves and others. Persons who start at the wrong end, and seek *Moksha* for themselves, to be rid of *samsāra*, the round of birth and death, might achieve this balance and gain some respite for themselves for a time; but such *Muktas* would be like "ossified mummies" who take no interest in the sorrows or joys of mankind. It is difficult to imagine that such is the goal of this laborious process of Evolution. On the contrary, we are assured that the *Jivanmuktas*, the Flowers of Humanity, who see the One in the many and the many in the One, are supremely sensitive to the faintest cry of pain. They are fully aware of the existence of human sorrow, the cause of the sorrow, and the way out of it; and They are constantly proclaiming these truths to humanity in diverse ways.

Thus in our approach to the problem of the Timeless, first of all we have to understand that the goal of humanity is not static but intensely dynamic, and that it is not to be

reached by any mental process, which can work only in time. A learned man feels so sure of his position that it is very difficult for him to see the other man's point of view; and inasmuch as most of us use our learning to justify ourselves and to condemn others, it only helps to turn an ignorant man into a "learned fool," as Samarthā Rāmdās put it. Even a reversal of this process, where we condemn ourselves and justify others, takes us in the wrong direction. Even a slight success in the cultivation of good habits or virtues in ourselves is apt to rouse in us a feeling of self-righteousness, which is as undesirable as self-condemnation, and both do harm. Both the ignorant and the learned, the vicious and the virtuous, the wicked and the good are all integral parts of the Timeless Reality; we have to learn to look not only at others but even at ourselves without condemnation or justification, and try to understand why it is so. Instead of suppressing what we think is undesirable in us or in others, or trying to find an escape from it, we must face it, and then we shall discover that the real problem is quite different from what we took it to be.

Every problem can thus be traced to our being self-centred, and we have seen that we can never reach the Timeless until we break up the centre of our circle into two foci. Self-centredness leads to self-gratification, and we need possessions for the purpose. It is hard to distinguish need from greed, and once we start on this slippery path, greed leads to cruelty, individual and national, under one name or another, and to the concomitant misery in the world for a solution of which we are all groping—a solution which can be discovered only by one who has a total view of things, one who lives in the Timeless. For this purpose we have seen that we have to cultivate a *habit of looking at everything and everyone including ourselves without condemnation or justification*.

One who is thus established in this attitude of Love will not wait for the world to change, but begin wherever he happens to be. Thus living in the Timeless he will cease to add any more links to his chain of causation, but he will have to break his chain link by link as he forged it himself; and chronological time will continue to operate even in his case. All the learning which he had acquired and the virtues he had cultivated, and which he had deliberately bypassed for a time, will now come in very useful in guiding his *karmendriyas*, and in fact they will determine his place amongst the helpers of the world in accordance with God's Plan, which is Evolution.

G. N. GOKHALE

"Time" is only an illusion produced by the succession of our states of consciousness as we travel through Eternal Duration, and it does not exist where no consciousness exists in which the illusion can be produced, but "lies asleep". The Present is only a mathematical line which divides that part of the Eternal Duration which we call the Future from that part which we call the Past. . . . No one would say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the "to be" into the "has been," out of the Future into the Past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through Time and Space (as Matter) on their way from one eternity to another: and these two eternities constitute that Duration in which alone anything has true existence, were our senses but able to cognize it.

H. P. BLAVATSKY

THE ARTIST AND HIS PROBLEMS

By MILTON THORNTON

MOST of the great writers and artists of the past were mystics and, being mystics, could not escape being theosophists, even though they were unaware of it. The reason their work has endured and has come down to us through the centuries is not so much the beauty of the language, but more the wider vision, the deeper realization of the meaning and purpose of life that pervades it. They may not have had the wealth of detailed information now available to the student of modern Theosophy but they had something much more precious, an intuitive faculty, by means of which they were able to realize something of the nature of the Self, of the Universe, and of the long evolutionary journey upon which all humanity is engaged.

This direct knowledge, the outcome of intuition and an "unveiled spiritual perception," shines out particularly in the works of many of the great writers and poets. Examples are not hard to find, and readers are probably familiar with most of the famous ones; so I shall content myself with one.

The few lines which follow are by Robert Browning¹. In them he reminds us that the way to Truth lies within, that if we can break our bonds and contact that "inmost centre in us all" of which he writes, we too can experience

¹ *Paracelsus*.

that direct perception characteristic of the mystic and of so many great artists.

Truth is within ourselves; it takes no rise
From outward things, whate'er you may believe.
There is an inmost centre in us all,
Where truth abides in fullness; and around,
Wall upon wall, the gross flesh hems it in,
This perfect, clear perception—which is truth.
A baffling and perverting carnal mesh
Blinds it, and makes all error: and 'to know'
Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without. . . .

Now, while an exploration of the great literature of the past is a pleasant excursion, it has little practical value, unless it is to remind us that the Ancient Wisdom is not the exclusive possession of any organization. Of more immediate concern to us all today are the factors influencing the work of *contemporary* artists, particularly the impact of Theosophy upon their work.

I do not think we reach many of them directly. By that I mean that they do not attend our lectures or read our literature. But indirectly we reach them all, for the teachings of Theosophy have been broadcast now for over seventy years, and have become part of the outlook of people the world over, whether they know it or not, a continual leaven in the thought "atmosphere" of the globe, and those in whom the creative impulses burn brightly, our writers, poets and artists, cannot escape their influence.

Can we "extend our sphere of influence," if I may borrow a phrase popular in political circles at the moment, so that Theosophy becomes a living power in the lives of at least a few modern artists, as it enriched and influenced the painting of Prof. Nicholas Roerich and the music of

Scriabine? It is to be hoped we can, for Theosophy could also help to minimize some of the disadvantages under which many artists work.

What are these disadvantages?

One of them peculiar to the younger and more distant countries such as New Zealand (where I write) is their comparative isolation. Because of this our artists and all the others in remote parts of the world are more or less cut off from their contemporaries in other countries; they must work without the challenge and the stimulation of contact with other artists and with mental and emotional currents and impulses springing from older lands with varied cultural backgrounds. Now while Theosophy cannot eliminate this difficulty, it can, I think, help to compensate for it. The study of comparative religion and philosophy opens up new horizons of thought, that stem not only from every corner of the globe but also from the far past, from the greatest civilizations and Teachers this world has known. It must, if it is felt and studied deeply, have a considerable effect on the character and work of the artist.

The second disadvantage, to which I wish to draw attention, is one that leaves its impress on artists the world over. It is the materialism, the chaos and the insecurity which are part and parcel of our lives today. These are reflected in modern music, painting and writing, much of which is chaotic, sordid and even downright ugly.

The state of affairs is not surprising when one considers how unsettled and chaotic life appears today. Viewed from the normal standpoint of three score years and ten, or even from a much larger period of two thousand years, the outlook is dark and bewildering. It is only when we take the long-range view that Theosophy affords that the picture resolves itself, and we observe a pattern, a progression, a glimpse of the Plan slowly being worked out through countless ages.

Such a vision would be of immense value to artists and would offset the harmful effects on their work of the troublous, restless times in which we live; would give them a poise, a peace and a balance that would find expression in their work.

Perhaps we could even help to combat the increasing mechanization of life, which, in this machine age, is slowly stifling the creative impulses in the average man. One of Robert Burns' greatest poems, one that has been described as "the most exquisite of all poems of pity," was written when he turned over with his plough a mouse in her nest. If he had lived today he would not have been walking with measured tread behind the plough, his mind free and tranquil; he would have been perched high up on a smelly, noisy tractor; the poor mouse and her nest would never have been noticed, and one of the greatest poems in our language would have been lost to us. That is the sort of thing our artists are up against.

Mass-production and the current trend of ever-increasing regimentation also tend to stifle the imagination and the creative impulse. One critic, writing recently in New Zealand, touched on this problem when he said: "I feel it is imperative for our self-realization that we write our *own* plays, but our lives are too temperate and too regulated to produce the raw material of drama."

These are some of the problems confronting modern artists. Theosophy can help to resolve them, for it makes life, however regulated, a glorious adventure. It gives us the "vision splendid," and, in the words of a prayer by the late John Ross Thomson, "opens our eyes to the glory and wonder of a life touched with mystic experiences and filled with spiritual opportunities".

MILTON THORNTON

PRESENTATION OF THEOSOPHY

By JOE PANG WAY

OUR presentation of Theosophy, especially to the public, whether it is through a pamphlet, radio or a public address, is as if we are trying to present or sell an idea and as such it should be planned along the lines of a scientific sale to make it attractive. It is necessary to write or speak in the phraseology of salesmanship and the article for sale is the idea that is presented.

Before a sale is made or before we can induce any person to study Theosophy two conditions must exist: (1) the feeling of need; (2) the appreciation of value; and these must be in sufficient force to gain action.

The science of salesmanship brings together in organized form the best ideas, principles and methods of selling, for which we should look to U.S.A., that great nation of salesmen. Selling has to do with the working of the human mind which follows a regular order of action. From the time you make your approach to the successful sale of the article, the prospect has experienced five distinct fundamental states of mind: (1) Curiosity, (2) Interest, (3) Conviction, (4) Desire, (5) Decision and action. The selling process is concerned with the manner in which we can carry the prospect successfully from one mental state to the other, resulting in the sale. If curiosity has been indicated, the prospect is ready at once to be interested. If interest is keen, he is ready to be convinced. If he is

convinced of the soundness of the value, you will proceed to develop his desire to own it. If desire is strong and he has been postponing decision you will centre your efforts on immediate action. The natural order of these five steps must be followed.

The Pre-Approach

The pre-approach is the part of the sale in which we plan the whole sale and its function is to prepare you for the selling process. Why should the prospect have any need to understand Theosophy? Understand your proposition in terms of the need it is calculated to satisfy. An intelligent understanding of the wide range of human needs is necessary in order to be able to meet them.

In selling Theosophy it is unlike that of any other proposition because one does not have to bolster up one's confidence in the house or the goods. We know that we are working for Them and the proposition is Theirs; but have we ever considered that the territory is Theirs and if we do not put our best into it every day we are defrauding Them by so much bad and careless selling? They have claims upon our efficient service.

Some important points in the pre-approach is locating the prospect, cultivating the prospect and studying the prospect. In Australia a few practical means of securing new prospects are:

1. Through death notices. Send the relatives C. W. Leadbeater's pamphlet, *To Those who Mourn*.
2. Through Freemasonry. Tell them through the radio and press of the Lost Keys of Freemasonry from such a book as Manly P. Hall's book of that title. This stirs a tremendous interest.
3. My booklet, *The Master Key to Happiness* (obtainable from The Theosophical Publishing House,

London) is an introduction to Theosophy, sugar-coated to attract the average person through his basic interest in happiness. Seeking for happiness, consciously or unconsciously, is the real motive-force at the back of most of our thoughts and actions. To me, one of the finest follow-up books is P. Pavri's *Theosophy Explained in Questions and Answers*.

The Approach

The function of the approach is to stimulate curiosity which is, to me, our biggest failure. In our approach it is not sufficient to give the title of our talk or pamphlet, Theosophy, Karma, Reincarnation, etc., and expect the public to be interested in it. It may not mean a thing to the majority of them. Of course those headings are sufficient for members to whom they are already sold but not to those whom we are trying to interest in the study of Theosophy.

Curiosity insists on being informed; take the idea out of curiosity and put it in a state of interest.

Developing interest

This is what our Theosophical books are fully capable of doing: to develop interest. After a person has been interested in Theosophy to the extent that he has read a number of books our responsibility ends and he takes over the responsibility of his progress to himself.

JOE PANG WAY

SERVICE

ALTHOUGH Theosophy neither rules nor binds, it does offer an ideal to mankind. That ideal is Service, and its method of ratification by those of differing temperaments and vocations may perhaps be described as follows :

The king must evoke the kingliness inherent in man.

The sage must call forth the innate wisdom present in the soul of every man.

The teacher must evoke desire to know more.

The religious ministrant must evoke aspiration to know, comprehend and ultimately become one with God who is the Divine within all, encompassing and containing all and beyond all.

The philosopher must evoke determination to comprehend more deeply.

The artist, through man's longing for loveliness, must elevate humanity into the presence of Beauty's self which is God.

The scientist must not only reveal the fruits of his own researches, but lead men to that scientific direction of life by which each may become a knower for himself.

The devotee must serve and save by evoking from within man the self-same fire of sacrificial love which brings him to his goal of union.

The magician must awaken in man the will to mastery which is the self-same will by which the Universe is ruled by the Master Magician who is enthroned in majesty at its heart.

GEOFFREY HODSON

THE INNER SIDE OF THOUGHT-CONTROL

(Extracts from *Thought Power : Its Control
and Culture* by Dr. Annie Besant)

Compiled by D. JEFFREY WILLIAMS

“ IT is said of the great Teachers who stand at the head of human evolution that They know everything which exists within the solar system. This does not mean that every fact therein is always within Their consciousness, but that They have so developed the aspect of knowledge in Themselves that whenever They turn Their attention in any direction They know the object to which it is turned. This is a much greater thing than the storage in the mind of any number of facts, as it is a greater thing to see any object . . . than to be blind and to know it only by the description given of it by others. The evolution of the mind is measured not by the images it contains, but by the development of the nature that is knowledge, the power to reproduce within itself anything that is presented to it. This will be useful in any other universe as in this, and once gained is ours to use wherever we may be.”

“ Now with regard to consciousness, space has no . . . existence. Consciousness changes its state, not its place. . . . Its horizon enlarges with its receptivity, i.e., with its power of response, with its power to reproduce vibrations. In this there is no question of travelling, of crossing over

intermediate intervals. Space belongs to forms, which affect each other most when near each other. . . ."

"All successful students in concentration re-discover for themselves this non-existence of space for consciousness. An Adept can acquire knowledge of any object within His limit by concentrating upon it, and distance in no way affects such concentration. He becomes conscious of an object, say on another planet, not because His astral vision acts telescopically, but because in the inner region the whole universe exists as a point."

"Science says that the movement of a body here affects the farthest star, because all bodies are plunged in, are interpenetrated by, ether, a continuous medium which transmits vibrations without friction, therefore without loss of energy, therefore to any distance. This on the form side of Nature. How natural, then, that consciousness, the life side of Nature, should be similarly all-pervading and continuous."

"When consciousness vibrates in response to 'distant' objects as fully as to 'near' objects, we feel ourselves to be with them. If consciousness responds to an event taking place in Mars as fully as to an event in our own room, there is no difference in its knowledge of each and it feels itself as 'here' in each case equally. . . . The Knower is wherever his consciousness can answer. There is no question of place, but a question of evolution of capacity."

This again is very different from "going to" a higher plane in one's astral or even mental body, and being surrounded there by objects that are strange and unfamiliar to us. It is a matter of being conscious of a particular object or person on this or any higher plane, and of knowing and understanding that object or person from within on both the life and form sides. Such knowledge implies unity and a serenity that is unobtainable while trying to know

things from outside, while spending numberless ages in a wilderness of forms. (*Paraphrased.*)

On the form side we only know objects by means of images reproduced in the mind. "We do not know the things themselves . . . but the images of the objects. . . . As the mirror seems to have the objects within it, but those apparent objects are only images, illusions caused by the rays of light reflected from the objects, not the objects themselves; so does the mind, in its knowledge of the outer universe, know only the illusive images and not the things in themselves. These images, made in the mind, are perceived as objects by the Self, and this perception consists in his reproduction of them in himself. . . . The influence of the mind as a medium by which the Knower views the external world is very similar to the influence of coloured glass on the colours of objects seen through it." If we hold a piece of red glass, for instance, before our eyes and look at green objects, they will appear to us as black. A blue object seen through a yellow glass will appear as black. The mind in this superficial sense may be called the 'creator of illusion,' since it presents us with distorted images of external objects. "In a far deeper sense, indeed, is it the 'creator of illusion,' in that even these distorted images are but images of appearances, not of realities; shadows of shadows are all that it gives us." (*Paraphrased.*)

If the mind can be stilled, and the consciousness be withdrawn from it, it is possible for an impact from outside to shape an image exactly corresponding to itself and perfect knowledge of an outside object is obtained. "Or, the consciousness may go forth and ensoul the observed object, and thus directly experience its vibrations. In both cases a true knowledge of the form is gained." Or again, "the idea in the noumena, of which the form expresses a phenomenal aspect, may also be known, but only by the

consciousness working in the causal body, untrammelled by the concrete mind or the lower vehicles."

"By sameness of nature perfect knowledge is attained."

"When the consciousness by long evolution has developed the power to reproduce within itself all that exists outside it . . . when consciousness knows itself and others, and knows others as itself," then comes a stage "where separation finds its ending, and knower, knowing, and knowledge are one."

Not only is thought-power increased by steady and persistent exercise, but "the inherent powers of the Knower are also evolved more rapidly . . . and ever play upon the vehicles with increasing force. . . . The work is twofold . . . (1) On the one side the powers of consciousness are drawn out; (2) on the other, the forms through which it is expressed are developed."

"The first of these must never be forgotten."

"Many people recognize the value of definite thinking as affecting the brain, but forget that the source of all thought is the unborn, undying Self, and that they are only drawing out what they already possess. Within them is all power, and they have only to utilize it, for the divine Self is the root of the life of each, and the aspect of the Self which is knowledge lives in everyone, and is ever seeking opportunity for his own fuller expression. The power is within each, uncreate, eternal; the form is moulded and changed, but the life is the man's Self, illimitable in his powers. The power within each is the same power as shaped the universe; it is divine, not human, a portion of the life of the Logos, and inseparable from Him."

D. JEFFREY WILLIAMS

THE LEGEND OF THE HEARTSEASE

By WILLOUGHBY C. KENDRICK

A Flower I,
In His heart's garden :
Offering the scent
Of that renouncement
Which all must make,
Who undertake
The high Quest.

C. JINARĀJADĀSA

THERE is a legend that long ago, the little wild pansy, which is often to be found growing amongst the corn and in the hedgerows of England, had a sweet perfume of indescribable loveliness. Now it has no scent. These modest little flowers, with their small brave faces turned upwards to the sun, seem always to greet the traveller, with a smile of gladness, courage and hope so that his weariness is for the moment forgotten. I think that nearly all children, in their imaginative, intuitive way, recognize the smile in these little flower "faces," as if the One Love radiated more humanly, more intimately, more understandingly from them, and they regard them as familiar and beloved playmates.

But in those far-off days of which this legend tells, the perfume of the wild pansies was so exquisite that they were much sought after by lovers and children everywhere. So much so that the corn was continually trampled down and

ruined by those seeking these little flowers. The farmers' hearts were heavy, for no remonstrances seemed to avail to prevent the damage to their crops, so irresistible was the attraction of the flowers.

At last the anxiety of the farmers and the sadness of the trampled corn reached the consciousness of the pansies. So they sent up a prayer to the Creator that He would take away their perfume, that they might be no longer sought after by the eager throng. The farmers might then be happy again, and the corn no longer trampled and broken down.

The Lord heard the cry of the little wild pansies and withdrew their perfume to paradise. Softly, lovingly, their selfless offering was gathered by the Angels of Perfume, borne up proudly through rank upon rank of Deva hosts, till it reached the Lord of Love, where its exquisite fragrance dwells for ever in His heart's garden.

The news that the pansies had lost their scent very soon spread, and they were no more sought after; the corn was no longer damaged and the farmers' hearts were glad. They called the little flower, Heartsease.

Still, sometimes, wayfarers, children and lovers coming suddenly upon some of these shy, retiring little flowers, with their smiling, upturned faces, are startled and uplifted as if by a faint thrill of that far-off renunciation of the wild pansies.

The hearts of lovers rest for a while in the Divine Love, and they are inspired to a purification and dedication of their lives and loves to Him.

In that moment, it is said, a breath of that fragrance reaches them from His heart's garden, and for a moment they are enveloped in the exquisite lost perfume of the wild Heartsease.

WILLOUGHBY C. KENDRICK

GREATNESS AND BEAUTY

By ANNA KAMENSKY

IN his recent work, *Man's Liberation*, Adolphe Ferrière, the well-known Swiss educationist, speaks of a "science of ideals," which could be helpful to teachers and to young people. Ideals are necessary to the human soul, they stimulate its growth and liberate a precious spiritual power, giving birth to admiration and enthusiasm, which in their turn stimulate the will to grow. Contact with greatness inspires man to be great and gives him the hope to become great, for in an ideal image, as Ferrière says, "man recognizes his true Self". A vision of his Archetype gives to man a mighty impulse to grow in beauty and wisdom.

In philosophy we find confirmation of Ferrière's thought. The German thinker, Fichte, for instance, has spoken of the contemplation of an ideal object as giving birth to admiration, which is already a sort of inner imitation. The ideal image becomes a power of sublimation and transformation. The human soul, being for the time the mirror of the ideal object of contemplation, has the tendency to become alike to it.

Great educationists have known this psychological fact in all ages. Therefore they have taken care to put the young in contact with greatness and beauty. Much has been said about it by Plato, Pythagoras, Plotinus, Marcaurèle, Giordano Bruno; and in later times, by Comnen, and Pestalozzi. Ruskin, "the Apostle of Beauty," has spoken of the gift of admiration as a powerful factor in education and a noble element of culture and happiness. He blamed parents and teachers for neglecting it and fore-

saw the wise education of the future as built on harmony, on beauty, and on reverence for greatness.

Dr. Arundale made an appeal to erect a Palace of Greatness, where the young generation would find inspiration and joy through contact with the life and deeds of great men and women. He pleaded that in every country, in every city, there should be erected such a House of Greatness. Being a great educationist, he understood well the young soul's need. Speaking of the growth of the soul, Adolphe Ferrière expresses the conviction that there must be first awakened a thirst to grow and to be great. Therefore there must be given to every child the opportunity to see and admire the Beautiful.

Beauty in Nature and in Art gives an inspiration to the human soul, but most of all a beautiful character, strong, fearless, compassionate and wise. Our joy in meeting such a character gives us hope that we also may some day become great; it is a recognition of a great destiny awaiting us in the future, if we live a noble life. To use the poetical language of C. Jinarājadāsa in his diamond-booklet, *Is and Is-to-Be*, we feel that we can grow from "Is" to "Is-to-Be". We have, so to say, seen our Archetype. The artist in us has awakened to his splendid destiny.

The awakening comes to us in different ways. For some through Love; for some through Art and Nature; for some through meeting Greatness in a human form. It can even come through a little wild flower, as in the case of Duhamel, as he tells us in his *Possession of the World*. It comes ever as a lightning flash and illuminates with a new and wonderful light our whole life. Hero-worship is one of the roads. We can find in history the hero of our soul and he will live in us and help us to grow into his likeness. We may rejoice when we find the gift of hero-worship in the young, it is a great promise for the future.

India's deep wisdom always understood the important role of Greatness and taught her children to reverence those who were wise and great. In the pure atmosphere of those who lead a noble life hearts open like "the lotus opens its petals to the rising Sun". Beauty of character, when met in a human form, is the greatest of all inspirations. Thus, a true educationist must be beautiful in his inner self, if he wishes to help the young.

It is interesting to note that recently the science of education, pedagogy, has made some discoveries which are confirming India's wisdom. In the pedagogic literature of the West we find statements that a child makes progress in spiritual evolution, if it grows in the atmosphere of a more advanced soul, which evokes his admiration and joy. Scientists have called this law of growth "the law of integration," according to which a man receives help in his growth through a teacher he loves and admires, for he must see beauty and greatness to have the wish to advance in his evolution. The educator must be an inspirer to the pupil, as has been well explained by Prof. J. E. Marcault in his recent work, *Education of Tomorrow*. Very precious are such indications, based on psychology and experience. They throw new light on the traditions of the Ancient Wisdom and on the true role of the Guru. In truth, man becomes what he thinks and loves. The artist, who dwells in our heart, has awakened, because he has had a vision of true greatness and he knows that he too can make a masterpiece of his life. Is not the art of living the supreme art on earth?

The greater the ideal, the greater the power of transformation and growth. Therefore the value of devotion to a great religious Teacher, to a Master of Wisdom. It has been said that when we have seen the Master, there remains only one wish in us: the wish to be like Him. Is He not the greatest Server of all?

Thoughts expressed by great thinkers find an echo in literature, sometimes in writings of freethinkers and even of sceptics. The well-known Swiss writer, Ramuz, who often comes to sad and pessimistic conclusions when he is seeking Truth and Beauty, has written a little book full of deep meaning, *The Need for Greatness*. He speaks of a strange thirst of the soul, a sort of nostalgia, which is stilled only by a contact with Beauty and Greatness. He describes the silent joy of peasants, who have climbed to a summit on the hills and are resting quietly, lost in contemplation of the beautiful landscape. They are happy.

Ramuz asks himself: why are they so happy? Is it the pleasure of the rest after the long climbing; or the pleasure of seeing the majestic landscape; or the feeling of a divine harmony, so sweet and refreshing on the heights? No, he answers, there is something deeper. It is a wonderful change of rhythm, life has suddenly become beautiful and full of a deep meaning; there is a change in their thoughts and feelings, a peace which passes understanding, a joy too great to find expression in words. They have entered the kingdom of Greatness, of true Happiness. They are discovering a greatness and beauty in themselves. The mysterious human nostalgia is still for a while. Ramuz feels such an experience to be a mystery, but he bears testimony that he has known it on the hills, and he has recognized its radiance in the faces of the peasants. Under the magic spell of beauty, they have felt themselves great and happy.

What happens amidst Nature happens also in life, when we see a beautiful character, which irradiates greatness. As Ferrière puts it: "In an ideal image man recognizes his true Self". Is it not a way to realize the deep thought that lies in the ancient saying: *Tat tvam asi*?

ANNA KAMENSKY

REVIEWS

The Psychology of Imagination, by Jean-Paul Sartre, Philosophical Library, New York, pp. 285, price \$8.75.

An interesting book packed with a great deal of thought-provoking matter and because of that, well worth reading.

From the outset, the author delves deeply into his subject with the avowed intention of seeing things through to the bitter end, and in the process he follows the ramifications of thought and feeling in an almost tantalizing series of instabilities. Again and again he produces illustrations which serve to carry his theme to its inevitable conclusion—an ultimate, if such can be regarded, in a realm where images jostle one another in bewildering variety and confusion. In the process the writer takes us into realms of thought where strange dimensions obtain; where the relatively stable and the definitely unstable merge and dissolve in lawless abandon. Nevertheless, the author brings forward material which helps us to differentiate between

that which is hard, matter-of-fact common-sense, and that which is flimsy and fantastic. We gain as we follow him in his train of thought.

From the point of view of the student of Theosophy, some of the illustrations might have been made to serve a better purpose; for the Theosophist would at once say that man has in his make-up many capacities in the anything but completely explored regions of his consciousness, and powers reside in him which, when developed, enable him to act with full consciousness at all levels of being. Thus what may be negative to the author may be positive to the Theosophical student, who believes that an ever-expanding consciousness characterizes the evolving individuals; in other words, that a dream may be an absolute, conscious experience and not a filmy, shadowy unreality. It all depends on the individual and where he stands in the scheme of things.

The reader cannot do other than profit by reading this book which

is a useful and important contribution to the study of the imagination.

A. R.

Sri Aurobindo, Speeches, pp. 190, price Rs. 2/8/-.

Sri Aurobindo and his Ashram, pp. 61, price Rs. 1/4/-.

Imprimerie de Sri Aurobindo Ashram, Pondichéry. Arya Publishing House, Calcutta.

The first book is a revised edition of speeches delivered in 1908 before Sri Aurobindo retired from political life. They were first collected from old journals and published in 1922, but so many and varied have been the changes in Indian political history during the past 40 years that their main interest to the modern reader is as an indication of the saintly character of the author, which is fully brought out in the account given in the second book of the life and work of Sri Aurobindo. This second book, in two sections, is itself a reprint of two volumes which have previously appeared, the second section of which was reproduced in its entirety in THE THEOSOPHIST, October 1948.

K. A. B.

Hallmarks of Mankind, by F. Wood Jones. Balliere, Tindall and Cox, London, price 10s. 6d.

Professor Wood Jones is one of the few anatomists who teach, as does the *Secret Doctrine*, that

man's body is not derived directly, by end-on evolution, through the anthropoid apes but that there are two streams of development which separated a very long time ago.

The evidence and arguments for this view are here set forth in somewhat technical terms, but the diagrams enable the non-specialist to grasp the points.

There are superficial resemblances between man and the anthropoids: yet Professor Wood Jones considers, as does Madame Blavatsky, that "man antedates the great apes," and "has his own remarkable structural specializations that distinguish him from all other mammals": his hand was never made for walking, his foot and his jaw have a different structure to those of an ape, and his upright posture was not attained gradually. The difference between ape and man is a radical one.

Recent evidence supports the Theosophical concept that sudden or emergent evolutionary changes take place when new forms or races arise under the pressure of the advancing Life Wave or in response to a stimulus from the Powers who guide the world.

E. W. P.

Adam, The Prodigal Son, A study of Man, by Laurence J. Bendit, Theosophical Publishing House, London, price 2s.

This *Blavatsky Lecture*, delivered in London in 1948, deals with the development of man's mind and spirit. To Dr. Bendit the hallmarks of mankind are summed up in "*Manas maketh man*".

Man, at the first stage, is the innocent, childlike Adam asleep in Eden. At the second stage he is divided into two sexes and awakens to adolescence. Gifted with mind and partial self-consciousness he then enters upon a period of struggle. His objective and subjective development proceeds and he learns to harness the forces of nature to his own ends. To become adult he has to cross the bridge between the separative and the synthetic aspects of mind. Dr. Bendit considers that there is evidence that this third stage of true manhood is being reached today.

Here we have a constructive and guardedly optimistic view of the difficulties through which humanity is passing. Instead of blaming the machine, science, ideologies or economics, Dr. Bendit points out that, actually brought about by the use of mind and its discoveries, two principles emerge today: "One is the sense of the indivisibility of mankind, and hence, of the universality of its problems," and the other "that we are coming to realise that man has a power of self-direction . . . of whether or not he will live as a race or

die. This power of choice is a sign of the action of Atma or the true will."

It is impossible to do justice to this booklet in a brief review. It is so concentrated and touches on so many aspects of thought that every paragraph could be extended into an essay. It is clear, interesting and full of vivid expressions and illustrations. It puts Theosophical ideas into modern words and not only links us with the past and present but gives us a glimpse of a future when the prodigal "will be received once more into the fullness of union with his Father's household, as he brings with him the vast wealth and experience and power he has earned on his long pilgrimage."

E. W. P.

Hindu Psychology, Its Meaning for the West, by Swami Akhilananda, George Routledge and Sons Ltd., London, pp. 241, price 12s. 6d.

The author belongs to the Ramakrishna Vedanta Order and has been in the U.S.A. for a number of years, speaking to various groups and giving help as "a religious leader and counsellor," as stated in a Foreword by Professor Brightman of the Boston University. His approach to the subject is thus from the plane of ideas current in those circles, which are the ideas of modern psychologists such as

Freud, Adler and Jung. He explains briefly the theories as to the subconscious propounded by them and shows that they are erroneous in many respects and inadequate. His treatment of them may be described as perhaps a little too tender and conciliatory. He traces their main defect to the overlooking of the "superconscious," which is the state aimed at by Hindu psychologists, the level from which they seek to solve the problems of the conscious and the subconscious.

The author points out in a simple manner in what respects, from the standpoint of Hindu psychology, as set forth in the works of Patanjali and his successors, one can agree with the views of the modern psychologists and what are the points of difference.

The author writes mainly for the benefit of western readers, and the line he takes is one calculated to recommend itself for pragmatic purposes and does not call for too sharp a break with the ways of thought to which they are accustomed. As Professor Allport of the Harvard University remarks in an Introduction which he contributes, the author "stresses in a manner agreeable to Americans the applications of Hindu Psychology".

The book gives practical advice, recommending the cultivation of a

simple religious attitude and concentration on some "personal aspect of God" congenial to the person. The aim in such concentration is not the attainment of psychic powers such as clairvoyance and telepathy but an inner peace and freedom from conflicts and troublesome urges. The author, in his concluding chapter, speaks of the need for a philosophy of life which will bring about a shift in the mind of the modern man from sensory values, the seeking of pleasure, to values that belong to the higher nature of man and are expressed in religious and ethical ideals.

The numerous references to works on modern psychology and to expositions of the ancient Hindu ideas on Yoga and yogic practices show the wide range from which the author has skimmed his material. One may ask if he does not simplify the Indian ideas too much, as when he translates the states of *Sushupti* and *Svapna* as the subconscious, with *Jagrat* and *Turiya* as the equivalents of the conscious and the superconscious. But on the whole, without taking the reader too much into depths, the book gives an introduction to Indian thought on the subject of psychology which will be found helpful and pleasant.

N. S. R.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

APRIL 1949

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President of the Society, Mr. C. Jinarājādāsa, arrived in New York by the *Queen Mary* on 30th March from England to commence an extended tour of the United States of America. He has recently paid short visits to Holland and France.

Adyar Stamp Collection

Mr. A. H. Eedle, who is in charge of the stamp collection, reports that during the past year he has given considerable attention to this work. All duplicates from the pre-war period have been re-sorted, as well as those obtained since, totaling altogether about 20,000. All stamps for the collection should be sent to Mr. A. H. Eedle, c/o the Theosophical Society in England, 50 Gloucester Place, London, W. 1, England.

Ceylon

Mr. and Mrs. N. Sri Ram and the Recording Secretary, Miss Helen Zahara, paid a short visit to Ceylon during March. They visited the Lanka Lodge and Mr. Sri Ram addressed the members. He also gave two public lectures.

The Theosophical Society in Europe

The Federation has published *Transactions of the Workers' Week* held at Mariefred (Sweden) during August 7-14 and of the German Theosophical Conference at Hamburg during July 27-31. The first part is in English and the second part is in German and there are some very fine and interesting contributions from those who took part in the discussions. In his foreword the General Secretary, Mr. J. E. van Dissel, expresses the hope that

these Transactions may be of use to Theosophical workers and help to strengthen the links between the various Sections in Europe.

The four countries of Norway, Denmark, Finland and Sweden have issued a joint journal under the title *Nordisk Teosofi* incorporating the four Section journals in one. This contains general articles and contributions from each General Secretary.

France

In the annual report, the General Secretary, Dr. Paul Thorin, states that there has been normal progress in the Section and the number of members and Lodges grows steadily. There are now 2,426 members, an increase of 221. The number of active Lodges is 44. An event of importance was the publication for the first time of *La Vie Theosophique*, which is also the official organ of the Swiss Section and the mouthpiece of the Theosophical Society in Europe for the French-speaking countries.

World Federation of Young Theosophists

The General Secretary, Mrs. Seetha Neelakantan, in her annual report for the year ending 30th September 1948, states that close contact was maintained with various youth groups throughout the

world. The work of the Federation has been strengthened a great deal, and special mention is made of the re-forming of the Young Theosophists group in the United States and the new Juvenile group in Chile. Reports received from various Sections include Belgium, Denmark, England, Finland, France, Germany, Holland, Hungary, Ireland, Luxemburg, Norway, Portugal, Scotland, Sweden, Wales, Australia, New Zealand, Mexico, Cuba, India and Brazil. The visit of the President of the Federation, Srimati Rukmini Devi, to Europe, the United States of America, Canada and Cuba was of great assistance to the Young Theosophists and evoked enthusiastic response. During the annual Convention at Adyar the Federation held its annual meeting, when they elected Officers for the forthcoming year and considered the draft Constitution.

Australia

Efforts are being made to stimulate interest in the Round Table. There is also for the younger children the Golden Chain movement, which forms the junior section of the Round Table, and through it is affiliated with the Theosophical Order of Service.

In Claremont, West Australia, the Lodge has been having record attendances. Miss C. Priest, founder of the Lodge, is specially

qualified, being for many years steeped in the teachings of Theosophy and is drawing many students to learn from her. The Lodge has the unusual method of having all the members on the Executive Committee, thus giving each a sense of responsibility.

Eire

The Lodges in Dublin have formed a Lotus Circle for young children, and this is proving very popular. The children have their own Library and one of their members acts as the Librarian. A study group for senior members has been formed in Dublin, and in Dunlaogh a small group is meeting weekly to study *The Secret Doctrine*.

At the end of last year the Section had a visit from Dr. A. G. Vreede of Holland whose talks were much appreciated.

Indonesia

The monthly stencilled newsletter *Theosofi* sponsored by Lodge Batavia and sent to all Lodges has been very successful. On 17th November 1948 there was a joint meeting of the two Lodges in Bandoeng and thirty members were present. In Batavia at a similar meeting the hall was beautifully decorated and twenty members attended. The first public lecture in this Lodge was given by Mr. A. J. H. van Leeuwen to a

large gathering. In December a Brotherhood dinner was held and this proved a very happy occasion.

In Medan the Lodge had a Christmas meeting at which six Indians, one Javanese and five Dutch participated. The Tamil-speaking Vasanta Lodge in Medan reports that it plans to publish a small bulletin in Tamil once a month. Classes are being held once a week with attendances ranging from 20 to 30.

Cuba

The Section magazine *Teosofia* gives a report of the visit by Mr. N. Sri Ram and there is an interesting photograph of Mr. Sri Ram laying the foundation stone for a Theosophical Centre to be named *Upasika*, under the auspices of the Lodge Luz del Maestro.

Colombia

During the past year 58 new members have joined the Section and two new Lodges have been founded. This brings the number of Lodges to 18 and membership to 275, an increase of 22. One of the Section's most active workers, Mr. Miguel Angel Medina, printed 10,000 copies of the leaflet *Theosophy and the Work of the Theosophical Society*. Of these 8,689 have been distributed throughout the Republic. Another member assisted in dealing with 750 letters to different correspondents in connection with this project.

On December 4, Lodge Arco Iris of Bogota celebrated its 25th anniversary and the founder of the Lodge, Señor Ramon Martinez, who is the present General Secretary of the Section, was decorated with an artistic medal in recognition of his valuable services.

New Zealand

The official opening of the National Headquarters of the New Zealand Section took place on 25th September last, 120 members being present. Miss Emma Hunt, General Secretary, read congratulatory messages received from members and Lodges, and then officially declared the Headquarters open. Readings and speeches by prominent members followed.

The 52nd Annual Convention was held in Christchurch during Christmas Week with the theme *One World*. There were several fine contributions by various speakers and a Youth Symposium under the title, *Adeptship: Can we appreciate its significance?* was also held. A members' discussion on *What is the work of the Theosophical Society and how can we be more effective today?* provided opportunities for many members to take part.

The Theosophical Women's Association, the Theosophical Order of Service, the Theosophical Lecturers' Association and the Order of

the Round Table all held meetings during the period of the Convention in connection with their own lines of activity.

At the end of January a summer school was held at Mount Maunganui arranged with the aid of the members of the Tauranga Lodge. About forty members attended and the camp was led by Mr. Geoffrey Hodson. The gathering was a very happy and successful one.

Portugal

During the past year the 10 Lodges in this Section continued to work with regular meetings for study and meditation. There are now 195 members, an increase of 2 over the previous year. The Young Theosophists, whose principal activity is in the Lodge Pitagoras, have been helping the German members, as well as partaking in the administration of the Section through their place in the Directing Council. They have also contributed lectures and there has been fine collaboration with the older members. The quarterly bulletin *Osiris* has been regularly published. One of the members, Mrs. Lefevre, obtained for the Society some manuscripts and some unpublished letters of Madame H. P. Blavatsky. The last owner gave them to the Portuguese Section but the Directing Council

generously agreed to send them to Adyar and they were duly handed to the President.

Brazil

Since the last report was published, 21 new Lodges have been formed in the interior of the State of Sao Paulo and in the city which is the Capital of the State. Altogether there are now 46 Lodges and it is hoped that the number will soon increase to 50. 28 of the Lodges were organized by Dr. José Bento A. Abatayguara. During the Annual Congress, the Municipal Prefecture gave free lodgings to the delegates from outside the city, and 100 members were accommodated. The department of Arts and Culture of the Municipality helped also in the organization of the artistic section in the inauguration of the Congress, and the municipal orchestra assisted. The Secretary of Public Security placed at the disposal of the delegates an omnibus so that they might visit various beauty spots in the locality. The Governor of the State, Dr. Ademar de Barros, contributed 10,000 cruzeiros.

United States of America

The Theosophical Book Association for the Blind Inc. has published its annual report, which shows that during the past year 5 new and 2 re-instated blind mem-

bers have entered the Society in America making a total of 56 blind members. 683 volumes have been borrowed from the free lending library and 57 new volumes added to it. This work is being carried on in the fine new building at Ojai under the leadership of Mrs. Flavia B. Snyder.

Two new Lodges have recently been chartered in Pennsylvania as a result of the Spotlight Project work there. One is in Allentown and the other in Reading.

Two organizations composed of members of the Society are working for the cause of women. One is the League for American Womanhood, which publishes regularly its *Bulletin*, and the other is the Mothers Research Group, which publishes a bi-monthly, *The Mothers' Occult Digest*. A member of Besant Lodge, Hollywood, Miss Maria Sokolov, has written a sketch in connection with the tradition of Israel, which was presented in January and much appreciated.

England

A Christmas sale and party was held in December and over £50 was raised in aid of the School of the Wisdom Fund, which has been opened to assist members of this Section to reside in Adyar and attend the School. We wish those who conduct this fund every success.

The Section, during the absence of the General Secretary, Mrs. Doris Groves, in Adyar was under the direction of the Treasurer, Mr. Kingsley Bayly.

The Liverpool and Wirral (Birkenhead) Lodges have been merged into one, and new Centres have been formed at Coventry and Kidderminster.

The Publicity Department has made available leaflets for free distribution. Book-marks are also issued and have space on which the address of the local Lodge may be stamped or printed. Also the Society's seal is being supplied as a stick-on-label and it is suggested it might be used by Lodges as a letter-heading for sticking on when they do not have their own printed letter-heads, and for a variety of other purposes.

The Autumn Conference of the Northern Federation was held at Scarborough with Mr. Sidney Ransom as the lecturer. This coincided with Conferences of the North-Western, Southern and Eastern Federations and greetings telegrams were exchanged.

Philippines

The Section organ *The Lotus* has been revived after a long break since 1941 when the war caused the cessation of its publication. The Lodge directory at the back of the

magazine shows 11 active Lodges and 2 in the process of re-organization. Sometime ago a report was made to the members of the history of each Lodge and various difficulties which many members underwent during the time of occupation. Despite all these difficulties, however, the Theosophical Society continues to flourish and grow.

Canada

A Fraternization Convention was held in this Section in collaboration with other Theosophical movements and groups. Three speakers from the United States and several from the Canadian Section participated. Those who convened the gathering consider the effort well worthwhile.

The General Secretary has written very appreciative remarks concerning the visit of Mr. N. Sri Ram to Toronto and Montreal.

"Open House" at Toronto Lodge on New Year's Day has become traditional, and this year 1949, as usual, many members and friends dropped in during the afternoon to wish one another "Happy New Year". The decorations included some beautiful and unusual white flowers which had been sent from South Africa eight weeks before by a former member of Toronto Lodge, now living in Capetown.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadass. **Vice-President:** Sidney A. Cook. **Treasurer:** C. D. Shores. **Recording Secretary:** Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"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	Sgt. 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 Signe Fjellander (acting)	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Théosophique ; Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella, Postale 85, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (21a) Hamburg 39	...
1905	Cuba	Senor Armando Alfonso	Apartado No. 365, Habana	<i>Revista Teosófica Cubana ; Teosofia.</i>
1907	Hungary	Selevér Flora úrno	Báró Lipthay-utca 9, Budapest II	<i>Teosofi.</i>
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	...
1908	Russia	Pan Václav Cimr	Praha—Sporilov 1114	...
1909	Czechoslovakia*	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link.</i>
1909	Southern Africa	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes.</i>
1910	Scotland	Mademoiselle J. Roget	Rue Carteret 6, Geneva	<i>Ex Oriente Lux.</i>
1910	Switzerland	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique.</i>
1911	Belgium	Mr. J. A. H. van Leeuwen	Bandastraat 9, Bandoeng, Java.	...
1912	Indonesia	(acting)	No. 102, 49th Street, Rangoon	...
1912	Burma	U. Po Lat	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar.</i>
1912	Austria	Herr F. Schleifer	Oscarsgt. 11, 1, Oslo	<i>Norsk Teosofisk Tidskrift.</i>
1913	Norway	Herr Ernst Nielsen	...	...

* Presidential Agency.

1918	Egypt	...	Herr J. H. Möller	...	Strandvejen 130 a, Aarhus	...	<i>Theosophia.</i>
1918	Denmark	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland.</i>
1919	Eire	...	Señor Adolfo de la Peña Gil.	...	Iruibide 28, Mexico D. F.	...	<i>Boletín Mexicana ; Dharm.</i>
1919	Mexico	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1919	Canada	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica ; Evolución.</i>
1920	Argentina	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Chile	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo...	...	<i>O Teosofista.</i>
1920	Brazil	...	Gretar Fells	...	Ingolfsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1920	Bulgaria	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon.	...	<i>Ostir.</i>
1921	Iceland	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1921	Spain	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1921	Portugal	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	<i>Heraldo Teosófico.</i>
1922	Wales	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	...
1923	Poland	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III Floor, Athens	...	<i>Theosophikon Delition.</i>
1925	Uruguay	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	...
1925	Puerto Rico	...	Señor Jorge Torres Ugarriza.	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1925	Rumania	...	Mr. Domingo C. Argentine	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1926	Yugoslavia	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica ; Boletín.</i>
1926	Ceylon *	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	...
1928	Greece	...	Jamshed Nusservanji, Esq.	...	P. O. Box 271, Karachi	...	...
1929	Central America	...	Mrs. Hilda B. Moorhead	...	P. O. Box 752, Singapore	...	...
1929	Paraguay	...	Señor José B. Acuña	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza.	...	...	...	...
1933	Philippines	...	Mr. Domingo C. Argentine	...	...	...	...
1937	Colombia	...	Señor Ramón Martínez	...	...	...	...
1947	British E. Africa.	...	Mr. Jayant D. Shah	...	...	...	...
1948	Pakistan *	...	Jamshed Nusservanji, Esq.	...	...	...	...
1948	Malaya and Siam *	...	Mrs. Hilda B. Moorhead	...	...	...	...

* Presidential Agency.



THE THEOSOPHIST ON THE WATCH-TOWER

SOMEONE has very wisely said that whatever we learn
The is good because the only bad would be that
Random Scene what we know is all there is.

Among Theosophists are some of this type, natural students who, realizing the illimitable magnitude of the subject of Theosophy, never cease to delve into its natural mysteries to make their knowledge more complete. Their original thought and writings add richness to Theosophical literature.

that can be known. It seems a rather discouraging attitude toward the would-be student that he may read and seek to understand but may not supplement with his own knowledge arising from his searching, his meditation and perchance some faculty in him normally latent. One does not lack understanding of these others, however, for it is safe to assume that not all that is committed to paper is authentic truth. Even the great occultist H.P.B., whom the earlier-author addicts unfailingly accept, warned all comers to the mystery precincts to accept only that which to them seemed true. Every worthwhile teacher has reiterated the warning. These followers of earlier authors only are afraid that something they think untrue in later authors may be believed. That risk exists of any author—he may be believed when he is wrong, he may be misunderstood, he may not always clearly state his meaning. Who shall judge what another shall read, or where the truth shall be found? Shall we not always all be searching?

They are quite right too who say that knowledge is not enough; that wisdom is the more important, and that wisdom cannot be gained from reading or studying alone. But it is true also that wisdom regarding the great plan of God cannot be gained without knowledge of its working, and to discourage all study, lest it sharpen the mind to the point that it becomes "the slayer of the real," suggests an equally unbalanced view.

How can there be knowledge in any field or wisdom arising from it without an examination of that field, its phenomena and the underlying causes? Would it be enough that chemists or philosophers sensing their unity with each other and with Nature through their common search and interest, merely spent their time in friendliness? One might reasonably expect progress in the knowledge to cease and knowers of these subjects to disappear entirely if no one studied and

no one taught; if the mind became inactive and brotherly emotion and atmosphere alone prevailed. Friendliness and goodwill are not the mark of the chemist and the philosopher alone. They are the common attributes of all good men and women. What distinguishes the chemist or the philosopher is his knowledge of his subject and the special contribution he makes thereby to mankind's knowledge and understanding of Nature. So also with the Theosophist. While membership in the Theosophical Society does not obligate him to study its teachings, he alone who studies can teach. And to make known the truths of man's constitution and that of the universe and the consequent relationship of man to man and to Nature is the Society's purpose and responsibility. An atmosphere of brotherly accord is also to be sought both for congeniality in common study and purpose, as in every organization, and because to create a nucleus of the brotherhood of humanity is also an object of the Society. Those brought up in Theosophical circles may gather enough of the teaching to know the basis of the atmosphere, but to those new to the "atmosphere" alone it can of itself not teach the truth of man's nature and the laws of his growth and of the universe. Study alone provides this.

This reference to "atmosphere" touches also upon the subject of attitude toward the idea of the Masters. That They exist is a reasoned product of study of the Evolutionary scheme. That to some They have made Themselves known is a matter of ample evidence. That They are the servants of humanity, Masters of Compassion as well as of Wisdom, Their own letters testify. That They therefore seek aids and pupils with a sufficient knowledge and a proved interest in humanity's welfare is natural. That this relationship cannot be brought into being or continued on a merely sentimental and personal basis is a collateral

truth. They serve mankind. Any who would take even a single step toward Them must offer something more than an atmosphere of sentimental devotion. Some practical capacity utterly dedicated to human service, combined with a working knowledge of Nature's laws acquired through study is inevitably essential. To such servers there comes a time when the Master becomes more than an august personage far advanced upon the evolutionary path. The Master-principle latent in every human heart—for each must some day attain—is faintly stirred, in harmony with the law, by this correspondence in intent and effort and practically applied devotion. Thenceforth the unity of the Master without and the Self within is *known*. “The Adept becomes; he is not made.” So also with the pupil, and at every stage of the evolutionary path. The tree, the horse, the man, the adept, all become. They are not made. Initially guided and helped and set on his way each man must become that which he sees before him as a goal. *He* is on trial and it is only within himself that there exists the strength and wisdom that, according to its development, determines his failure or his progress and success. He makes himself. He becomes more of himself only as he finds more of the God within.

In the United States a clock has been made, run by electricity but maintained as to its accuracy by attunement with the natural vibratory rate of the ammonia molecule, 23,870,000,000 per second and accurate to within one second's variation in 3,000 years. A more accurate clock controlled by the much higher vibration of some other molecule is planned. There is practical need for such a degree of accuracy in some fields of science. No longer is the varying revolution of the earth exact enough for the needs of man's cosmic studies. How great

Within Man's
Power

is the mind of man! What could man not do to improve the lot of the human race and cause peace and happiness to reign on earth? But man has not yet applied himself impersonally to this task. Even today, though men work for these ends in the United Nations, their greatest collective effort of all time, they yet have contradictory national ends to serve. But the time will come when the paramountcy of humanity without regard to race, creed or colour will give place to all lesser claims. Mankind is capable of achieving this.

Another writer has stirred my imagination—what else is writing for?—on the subject of education. Since all that is is Deity in unfolding manifestation, what a marvellous and inspiring thing it would be if this fact formed the background of all teaching of all subjects. The earth is the garment of God. True study and true teaching would find in every process of Nature the development of the divine life. All subjects would be approached as investigation upon holy ground. Slowly evolving life would be found locked even in the mineral kingdom and through ages of time contributing to the life in higher forms, often with man's co-operation. If man but recognized that in his use of the products of the earth he is a collaborator in a divine process, what a change would come over his present willingness to desecrate the earth. The mountains of disfiguring refuse in mining areas, the destruction of forests without replanting, the impoverishment of the soil, are devastating symbols of the fact that man does not recognize that he is dealing with a world teeming with divine life at every level. He destroys God's beauty. If he but knew the truth and himself as a collaborator he would aid in beautifying the earth as he used the products so bountifully supplied to him. Economically he

Education

says this replacement of beauty cannot be afforded. Spiritually, comes the answer, man cannot afford to ignore the fact that he is dealing with God's earth in which His life and beauty are enshrined. Geography and geology are the study of living changes wrought through the evolution of that life in mineral form.

But it is in the field of the study of man's activities and nature that a change is needed most. History is not a matter of dates or events but of human relationships. The date that some monarch assumed a throne, the place and date of some ancient battle—these are not important. But the changes in the lives of peoples and of the mass relationships within the human race that these events ushered in, are the story of human evolution and of the forces at work through mankind to bring a divine plan for humanity gradually to its climax. Groups contacted and influenced groups; leaders arose and customs changed; culture merged with culture and so mankind evolved. If it was but known that this long process is guided, not haphazard; that within an evolving humanity a divine life also is evolving, how carefully would events be initiated and guided that the fullest values might be conserved and the Life forces be caused to flow to divine consummation rather than to mere human ends.

* * * *

Is India sowing to reap the whirlwind? Her spiritual inheritance, her centuries old cultural traditions notwithstanding, India has yet to learn and to apply the great principles which lie hidden in her wonderful past, and not too much time must be lost.

A man occupying a responsible position in a commercial firm seeks to change his employment because of the treatment his superiors mete out to their lower-grade employees. Each day is filled with abuse and indignity

heaped upon them and continued even with the payment of the meagre wage at the day's end. This is not an isolated case but typical of class treatment of a lower class. Where is India's age-long knowledge of the nature and dignity of man as an immortal and evolving Soul? Must India learn the hard way, through compelling labour inevitably to accept any leadership however radical and destructive of society, or will India learn from the experience of other nations that employers too have obligations of relationship that cannot be set aside? India must apply her culture to *all* her renewing and rising life including necessarily the field of employer-employee relationship. Or shall it be the whirlwind? The answer lies with Indian industry.

* * * *

When the War ended there were eight million refugees—people adrift in countries to which they did not belong. At the time of a recent report seven and a quarter million had found their way or had been assisted to their homes. It is planned by the International Refugee Organization of the United Nations, with the money available to them, to repatriate the rest over a period of two years. The more difficult cases remain, those for example who are entirely without friends or means and those who are not wanted where they are and yet are afraid, or for various reasons do not want to go back to their own countries. The only reason for mentioning the matter here is to give encouragement to those who are inclined to think that little has been done to bring about improvement of war-end conditions. In fact very much has been done and though the unsettled political problems receive the largest headlines there is much to cause the expectation that these also are moving towards peaceful arrangement.

India freed from all Empire bonds, to choose her own form of government and her own political destiny, has determined to be a Republic with its head responsible only to the Indian people. Thus India breaks with thousands of years of tradition under which kings and rājas great and small have controlled the lives of her teeming citizens. But in the historic decision of the Commonwealth Premiers in conference in London India retains her intimate association, in increased status, with the Commonwealth.

Much is due to Prime Minister Nehru for the way in which he has developed public agreement in India as to India's goal and for his very creditable representation in the Conference. But much credit is due also to the Premiers generally and to the British character and Parliament that the government and people have again proved their adaptability to suit the form to the purpose to be served. In this case the purpose was to preserve a great principle, to serve a great ideal, that of free association for the common welfare and world peace, of all the free peoples of the world. In this Britain has for centuries led the way, and her leadership is steadily strengthened as the units developed within the Empire freely continue their relationship. It may be that this decision in London foretells greater union still, from which no free people will be omitted. World union must come, and India with her form of government and the decision in London have added powerfully to the movement.

By this move also India and Pakistan are again permanently united as equal members with Britain in the great Commonwealth. So do we see Dr. Besant's work for India brought to consummation though with blood and tears which under her politically sagacious leadership might have been avoided.

SIDNEY A. COOK

THEOSOPHY AND MODERN PROBLEMS

By DORIS GROVES

General Secretary of the Theosophical Society in England

(Summary of Lecture delivered at Adyar at the International Convention of the Theosophical Society on December 29, 1948)

THIS is an age of problems. It seems indeed that never in the history of humanity has there been a time in which so many problems were pressing for solution.

What is a problem? A problem arises when a condition of chaos or disharmony is objectified and alternate modes of thought and action present themselves to deal with the situation. Jung says that there are no real problems in childhood. The child remains at one with himself until puberty. He has difficulties due to the impossibility of making his environment conform to his desires, and of bringing his desires into line with accepted standards of conduct. He may indeed be a problem child, but the problem is not his, it is that of his parents or teachers. At puberty he realizes a duality within himself and by the conscious use of the faculty of mind, he objectifies this duality into his environment. He has reached the age of problems.

So with evolving humanity, the age of awakened mentality is the age of problems, and indicates a growth

towards maturity. Conditions that were accepted without question in an earlier period now present problems to us. For example, poverty presented no problem in the days when the will of God was expressed by:

The rich man in his castle, the poor man at the gate,
God made them high and lowly and ordered their estate.

It is only with a dawning sense of mutual responsibility that poverty becomes a problem.

The "problem" of war is a comparatively recent one. For generations men have fought "to the Glory of God," and no incongruity was seen. In a seventeenth-century English surgeon's diary, published recently, we read of a naval Chaplain who, before battle asks "a blessing on our expedition, and to pray confusion and damnation on the French," the writer naïvely adding, "men of God not infrequently being of a bloody mind".

When individualization is reached and the animal kingdom is left behind, man, as highest Spirit linked to matter by the bridge of mind becomes increasingly aware of himself and of his environment, and his problems reflect his stage of growth. Today is a turning-point of evolution and two new factors have arisen. The first is that the world is now one, and the second is the psychological discovery of man as something more than his personality, for, as Jung says, "in our time the soul has become a problem". When a psychologist, diagnosing a patient's illness, can say: "Your picture of God or your idea of immortality is atrophied, consequently your psychic metabolism is out of gear," he is accepting man's spiritual nature as factual. Adler said in a comment on the modern situation: "We have been trying to live as though the soul of man were not a reality, as though we could build up a civilized life in defiance of psychic truths."

On all our problems these two factors throw light. How can we solve the problems of war, economics, racial relations, etc., unless we realize the implications of the world as One; or solve the problems of education, government and human happiness, unless we know something of the nature of man himself? The Theosophical Society's task in the world is to promulgate these great truths, of humanity as a brotherhood without distinction of race, creed, sex, caste or colour, and of man as Spirit or Soul using a personality. It has been said that the individual problem is the world problem. In *Light on the Path* we read: "Seek the Way by retreating within" and "Seek the Way by advancing boldly without". So with problems, that which is found in the individual problem needs to be translated into action in the solving of the world problem. For example, we are all helping to create the problem of war in so far as our desires are egoistic, competitive and non-co-operative, and as our passions are unsubdued. But we are also precipitating war by neglecting to solve the problems of world economics, racial discrimination, religious and political intolerance. Our apathy and indifference to these questions are contributory causes of war.

Humanity, it seems, has an incurable craving for a symbolic enemy to whose sinister influence all its problems and difficulties may be conveniently referred. In the past we have had various personifications of Satan and the Devil. Today we substitute dictators and governments. But the latter can only use that which we give them either of evil or of indifference to good. As man discovers that he is Soul, or Self, or the God within, so he begins to know that he is also responsible for the negations of this "Good" or "God" in his universe. Perhaps there are not many really evil men in the world, but a majority of unawakened men, men who are content to drift along in a

personal life until some disaster precipitates its problems before them. As George Bernard Shaw asks: "Must Christ be crucified in every generation for men of no imagination?"

In all problems then, there are the two aspects: that of the world and that of the individual, and the keynotes are inevitably brotherhood and self-realization.

Let us consider some of the modern problems in the light of these two aspects:

Who is responsible for warfare? Throughout the war in all the nations no individual would acknowledge his responsibility for the recent war, not even, dare we say, Hitler, Mussolini or the governments of the contending parties. Who then can be held responsible? In so far as we are a part of any cruelty or exploitation either in the human or in the animal kingdom we are sowing causes which will result in warfare at one level or another. In so far as we are only concerned with our own personal living, and apathetic to the problems of the world as a whole we are inevitably allowing the seeds of warfare to be sown and are to that extent responsible. Yet every individual would assert a sincere desire to live in a world of peace and to do his utmost to abolish warfare. There was no lack of courage and self-sacrifice in facing the great issues and dangers of the recent war.

Selfishness, national and individual, is one of the root causes of warfare. Today we are at a crucial turning-point in evolution. If one nation, with clear-sighted renunciation, would dare to throw down a challenge to this universal self-concerning one feels that an avalanche would follow which, while being cataclysmic in its repercussions, would nevertheless be the impetus which is needed to start the world on the path of return, and mankind would then be able to turn with clearer sight to the Inner Government

of the world, having no longer anything to lose by the acceptance of the spiritual laws and allegiances.

In education the problem is surely that of releasing the potentialities of the whole man, to help the child to learn how to discipline his bodies in order to provide the right conditions for the freedom of the Soul. As the field does not become a garden without assiduous cultivation, so the field of the personality needs eternal vigilance to become soil suitable for the flowering of the Self within. To bring freedom in education implies a training of the vehicles for the use of the Self. The full use of one level of consciousness depends upon the control and discipline of all levels below it.

Again, our apathy towards the so-called freedom of the press and cinema results in many false ideas being implanted in the minds of the young. However, let us remember how recent a growth is modern education for the masses. Even in the more advanced countries there have been barely three generations of compulsory education, and the recent impulse in adult education towards a study of philosophy, comparative religion, psychology, etc., is a hopeful trend for the education of the future.

Krishnaji has said: "If we had a government that gave food to the starving, gave knowledge to the ignorant, and freedom to the oppressed, the problem of unhappiness would still exist." That does not absolve us from giving social security, education and freedom to all. True poverty then becomes apparent, the poverty and sterility of the psychic life which is one of the great contributory causes of neurosis in the modern world. We have moved rapidly away from that attitude towards our fellow-men when in industrial areas "hands" were required. In industry man is rapidly being seen in his wholeness, and the problem of leisure is a problem of how best to encourage the development of the

man himself when he is free from his duties in the work-a-day world. The question is constantly asked: Will a man work as well in a communal world as he now does in a competitive one where he is perforce moved by the call of self-interest? Each one can provide his answer to this query by showing that such work is not only possible but brings with it the highest measure of satisfaction and joy in the doing.

In all countries there is grave disturbance with regard to the moral problem. An English broadcaster said some time ago: "Any morality which is against freedom is a bad morality," thereby causing consternation and disquietude among his hearers. The student of Theosophy would surely understand the implication of this saying. Man is Spirit as well as body, and any code of conduct that wars against the freedom of expression of the spiritual nature inevitably produces a low moral standard. Freedom of the personality alone is more often than not, but bondage. As Wordsworth said:

Me this unchartered freedom tires.
I feel the weight of chance desires.

Or as Dr. Besant put it: "So long as attractions and repulsions determine the path, all talk of freedom is empty and foolish."

The modern world boasts of its enlightenment and tolerance as against the Victorian era now superseded, not realizing that a tolerance that fails to distinguish between one way of living and another is a form of laziness. It is not freedom of the Soul, but a vice of the intellect.

Upon woman to a large extent depends the moral tone of any generation. The "biological tragedy" of woman (as quoted in a book on Russia) is surely her great opportunity and Dharma for offering to the world those

great qualities of tenderness, compassion and self-sacrifice which are the consummation of love and far out-distance any so-called consummation at the physical level. Psychology at the moment is more concerned with the frustration of the personality and has yet to realize that the greatest frustration in an individual's life is a denial of his spiritual qualities, and his consequent almost complete subservience to the needs of the personality.

In most countries the life of the family is changing its aspects. There are always three generations in existence, each having its duties and privileges. As the individual family solves the problems of its three generations, so will the human family realize the responsibilities and privileges to be accorded to all men.

In any period of world-wide unemployment, as of that between the two great wars, it was seen that it was not the lack of money and security that rendered the unemployed so hopelessly miserable and apathetic, but rather the fact of not being needed. Every individual is an essential part of the One Life and needs to be helped to find his place therein and to have his contribution accepted as valuable in the common good. As Adler said, "the ideal or rather normal attitude is an unstrained and unconsidered assumption of human equality unchanged by any inequalities of position". A new aristocracy must arise, wherein he that is greatest shall be known as the servant of all. It is not without significance that the Christ set a child in their midst. The child accepts all things and people as an integral part of his world and goes out to them in friendship without regarding the differences that arise from wealth, position, etc. Brotherhood is still to be realized. Although accepted intellectually by many, there is far to go before it becomes that living reality which alone can solve both the individual and the world problem.

To many, fate presents great problems, and modern psychology can be seen to supplement the Theosophical idea of Karma. We are bound to "accept" Karma. Non-acceptance leads to neurosis, psychosis etc., and the psychoanalyst in his practice is endeavouring to bring to light and consequent acceptance the situations and problems of the past, which were rejected by the individual. But Dharma must be faced as well as Karma. It is possible to be neurotic because of a refusal to move forward into the future. Man's Dharma influences his present as well as his Karma from the past, and psychic dis-ease is a result of refusing to meet either of these implications in our evolutionary unfoldment.

Towards the end of his life, Mr. H. G. Wells, in his book *The Mind at the End of its Tether*, makes the tragic confession, great thinker though he was, that the mind is quite incapable of finding an adequate solution for the modern dilemma. A new light is needed in a world that is entering a period of Yoga. The loss of possessions and prestige is not only the experience of individuals but of many countries. Austerity is being imposed upon us. Superficially this austerity arises from a scarcity of food and goods as a result of the great cataclysm of war, but now we have "One World" we are realizing that the necessities of life belong to all men, and until those who were previously under-nourished are satisfied a certain austerity must be imposed on all.

The qualities of self-sacrifice and dedication to an ideal needed in Yoga have been wonderfully demonstrated during the last few years. These were developed as a result of the challenge of warfare. The possibility of their use in the interests of peace is for the modern world to explore. Professor J. MacMurray has said that self-realization is the true moral ideal. To be free from the personality, to have the

courage of self-forgetfulness and a measure of spiritual insight is to see a way through the modern problem. With self-realization comes the knowledge of brotherhood and from then on service is the natural activity of the human being. Jung says: "The serious problems of life are never fully solved. If it should for once appear that they are, this is a sign that something has been lost. The meaning and design of a problem seem not to lie in its solution but in our working at it unceasingly."

As man ascends the mountain of his own true self the personal problems are seen in perspective. They are not solved. They dissolve in the realization of the One Life. "He who would understand the plains must ascend the eternal hills where a man's eyes scan infinity, but he who would make use of understanding must descend to the plains where past and future meet and men have need of him." This is the epitome of self-realization, brotherhood and service.

The powers latent in man are the God-like qualities of love, knowledge and action; love before it becomes desire for personal possession or approbation; knowledge before it becomes crystallized into the concrete separative thought of the intellect; action that is free, because it is in the service of the One Life. As man seizes the great opportunities of these difficult days of preparation for a path of return, or a world yoga, and develops those great powers within himself, so will the modern problems be dissolved in the radiance of the One Life whose expression is joy and service.

DORIS GROVES

TEMPERAMENTAL DIFFERENCES IN INDIA

By C. JINARĀJADĀSA

(Concluded from p. 16)

I HAVE failed to mention that, before the coming of the Arabs, there were several waves of invaders into India from the north and north-west. From the north there were the Greeks under Alexander, but the Greek influence was on the whole slight, and affected only sculpture for about two centuries. After that period Hindu sculpture and art reverted to the old forms. Then there was the invasion of the Hunas, better known as the Huns, from about the fifth century A.D. They came from the direction of Turkestan and seem to have been largely Mongolians. Their cultural influence was not very great, except that they seem to have destroyed a good many monuments. How far they intermingled with the people of the north cannot be decided, but wherever there are invaders we may take it as a general principle that they marry women of the country, and so bring in their particular racial element into India, even if they pass away in later centuries as conquering races.

I want here to deal with two contrasting characteristics of the Hindus and the Muslims in olden days. We know that as the Aryans came from beyond the Himālayās they

were in close touch with all aspects of Nature. They were a strongly religious people, but all Nature for them was not merely the result of "natural physical phenomena" but also the manifestation of the activities of various deities. So there is the worship of Indra, Varuna, Savitri (the Sun), the divine forces behind the wind and the rain, the clouds and so on. We call this type of worship Polytheism, the worship of many gods. But the strange characteristic of this worship was the exaltation of any one of the gods to the position as the Over-Lord of all the gods. It is this type of worship, peculiar to the ancient Hindus, that has been termed Henotheism, the worship of the one god at a time as the Supreme God. In addition, there was here a very clear realization of the Supreme Godhead, who was beyond the whole phenomenal universe, and "from whom the universe emanates, by whom it is sustained, and in whom finally it is dissolved," to be re-created again after a long period of repose. The Hindus by some peculiar texture of the brain are strongly drawn to the *idea*, and take little note of the *substance* represented by the idea. In other words, the strong Hindu intellectualism revels in ideas, however mystical we may call them. There is an intense reality in the idea as idea. It is this innate Hindu characteristic that is to be seen in a marked way in Hindu art, especially in sculpture. All Hindu sculpture is in a manner symbolic, that is to say, it represents first and foremost an idea. There is a lack of perfect anatomical form, for the simple reason that the form which can be discovered by anatomy and the study of muscle formation, etc., is of little value to the Hindu artist who is striving to represent an idea, and is only incidentally involved in the physical substance which is his medium. So we find in most images (except during the period of Greek influence) clumsy legs, and most faces which the modern artist can see

are defective, as the sculptor has not studied the bone formation of the head. There is among the Hindus a strong philosophical tradition, that is to say, a purposeful search to understand the mysterious nature of God.

By contrast, among the Muslims there is no attempt to probe into and understand the nature of Allah by philosophical speculation. Such would be considered utter blasphemy. You know well the denunciation of any graven image of God. And the insistence, as in the Hebrew tradition, that there is but one God, Allah, *The God*. Of course this pure monotheism is also found in the famous Hindu aphorism, *Ekam Advitiyam*, "The One without a second"; but in India the thought in the Hindu of a pure monotheistic God does not abolish the worship of the many particularized gods. As most typical of the Muslim view concerning God is what Lawrence says about his Bedouin comrades: "The Bedouin could not look for God within him; he was too sure that he was within God." But we know how Hindu philosophy asserts the inseparable oneness of individual man with the Supreme Godhead. God is man. We find in Muslim tradition, of course, no attempt at sculpture, because of the prohibition not to make not only any image of God but also of any human being. The creative art therefore takes a different trend, as in architecture, pottery, glazed tiles and carved screens. Of course the sense of decoration is highly developed in both Hindu and Muslim architecture. Now, in all Muslim architecture what is evident to the artist is the substance and not the idea. The artist is definitely objective, not subjective, to use philosophical terms. We have to note that in decoration, while the Hindu artists take general running themes of line design, the Muslim artists use flower designs very greatly. Indeed, one characteristic among all the Muslims in the olden days was the love of gardens, and the great Moguls planned

their monuments like the Taj Mahal to be placed in gardens. The Shalimar Garden in Kashmir is still famous for its wonderful design, not only of the gardens but of running water made to flow as if over waterfalls. I would like to draw attention to one significant fact: Hindu architects always select the hard and difficult granite; Muslims select the softer sandstone and marble.

One important characteristic as between the Hindu and the Muslim is that the Hindu in the past has no sense of history as such. Legends and myths are to him so much more important, as giving what may be called the life rather than the form, that he does not set himself down to write careful histories. In contrast we find that the objective Muslim, like the Greek, has definitely a historian's temperament.

I want for a moment to diverge from my main topic, and speak of the temperaments of other peoples. I do so, only to suggest what temperamental differences mean. Thus about the English, Masfield, the poet laureate, makes a man in one of his stories say:

They're mostly English, Sir—old Fairfield said—and my experience is, that you can get the English to do anything, if you put it to them in the right way. The trouble with the English is they try the wrong ways first.

Lawrence of Arabia noted with regard to two men who worked for him, one English and the other an Australian, the difference of reactions after the successful blowing up of a bridge, as follows:

Lewis (Australian), full of suggestion, emerged bursting with delight at what had been well done whenever a thing happened. Stokes (English) never offered opinion until after action, when he would stir his cap reflectively, and painstakingly recount the mistakes he must next time avoid. Both were admirable men.

Of course every one in Britain, less in India, knows of the remarkable quality of the Irish. They have a completely new way of looking at things, with what might be called a topsy-turvy mind, which is a great fascination. It is as if they saw things from behind the looking-glass. And they are often very intuitive. Typical is the description by an Irishman who was asked "What is a net?" He replied: "A net is made up of a lot of holes tied up with string." Nothing could be truer, but it is a view from another dimension. Listen to the following conversation, about soldiers marching:

First Bystander: "Ah, They be noble boys, them goin' and dyin' for their country."

Second Bystander: "Shure, an' isn't that the way they make their livin'?"

More difficult to follow perhaps here in India is the following reported conversation between an Irish colonel and his men:

"Min, will ye fight or run away?"

"We will."

"What will ye do?"

"We won't."

"Thank you, Min, I knew ye would."

All this seems ludicrous, but it indicates that there is a quality of the Irish mind which approaches life from the other end of the pole.

One interesting description is the difference between women orators. A few years back, at a session in London of the Associated Countrywomen of the World, Mrs. Alfred Watt said of the women of India:

"The woman of India is a born orator. She speaks beautiful English, has a liquid voice, and possesses a remarkable advantage in her clothes." Referring to other nations, Mrs. Watt said: "The Englishwoman has the advantage of a rich tone; the Scandinavian woman, slow and forceful;

the Balkan is romantic; the Irish can get away with anything; the German is well prepared and exhaustive."

I would like to draw attention here to temperaments as reflected in women's clothes in India. Why does the Madrasi woman prefer saris in great slabs of colour, red, green or yellow, and wide borders; the Gujarati woman white or coloured saris but with flower designs; and the Bengali woman mostly white with red borders?

I come now to the last main point which is to discuss why there should be variations in temperament. I have suggested that it may be partly racial, but also due to environments such as deserts or forests, and of course also to a strong religious tradition. But there is something deeper than that, and this was first suggested long ago by Emerson. Emerson points out that there are two aspects of life, the infinite and the finite, the absolute and the relative, the real and the apparent, and how one temperament is drawn to one aspect rather than to another. Thus says Emerson:

"Each man is born with a predisposition to one or the other of these sides of nature; and, it will easily happen that men will be found devoted to one or the other. One class has the perception of difference, and is conversant with facts and surfaces; cities and persons; and the bringing of certain things to pass; the men of talent and action. Another class have the perception of identity, and are men of faith and philosophy, men of genius."

Fischer, the German psychologist, later described these two temperaments as "tender-minded" and "tough-minded"; William James termed them "reason-mongers" and "matter-mongers". But they are not necessarily racial characteristics, for the tender-minded can be found in the Englishmen or Englishwomen, as also the tough-minded,

Tender and tough are only other terms to describe two attitudes of mind, the subjective and the objective. Later, with the coming of psychoanalysis, we have the terms "introvert" and extrovert," the introvert being subjective and the extrovert objective. This perhaps gives us a clue to the difference between what is called Romanticism and Classicism in literature, especially in poetry.

We may say that on the whole those races in India which have a strong admixture of the Hindu racial element are introvert and subjective in temperament, while those who have an Arab element are extrovert and objective.

What is badly needed in India is the ability to laugh at ourselves—even if the jokes against us are from foreigners, so long as there is a grain of truth in the joke, as there always is. In Britain, the English are full of jokes against the Scots, how parsimonious and thrifty they are, and how it hurts a Scotsman to hand out a sixpence. But the Scots have jokes about the slowness of the Englishman, the best being the story of the Scot who went to London. When he returned, his friends asked him: "Well, what did you think of the English?" The reply was: "I didn't see them." "What do you mean," his friends asked, "that you did not see the English?" The Scot replied calmly: "My business was all with heads of departments." The Scots manufacture jokes about themselves. For some mysterious reason the inhabitants of Aberdeen are considered by the other Scots as not merely thrifty, but stingy. But the best jokes on this are manufactured by the Aberdonians themselves; there is a club to manufacture these jokes and circulate them throughout Scotland. In England, the weekly *Punch* always makes digs at the English and their foibles. There is today¹ in

¹ The article was written some years ago.

Paris a weekly, *Ici Paris*, which contains in two large pages at least twenty jokes about the French, illustrated to the highest point of exaggeration by French artists. They certainly are immensely funny. The best jokes about the Irish are not manufactured out of malice; they narrate what actually has happened, and the Irish are proud that they see men and events in a different fashion from other people. The Englishman of course turns up his nose at all jokes about him from foreigners, especially Americans; his immense sense of superiority encases him in sheet armour. He will tell jokes about himself, but he resents them from others. It has been long known that the wittiest jokes about the Jews emanated from the Jews. One Jew tells another, and then slowly it gets out among the non-Jewish public. The Jews too take a delight in making new jokes about themselves.

In India our cartoonists take always political themes; they have not discovered our foibles and how funny we must appear to others. I fear we in India have not what is termed the "funny bone," which sets us giggling when we are tickled. If only we could develop that funny bone, the study of temperaments would become most fascinating and entertaining. Perhaps some of you recall two oft-quoted lines of Burns:

Would the Lord the giftie give us
To see ourselves as others see us.

(I have Englished the original Scotch of Burns.)

It is indeed a gift of God to be able to see ourselves as others see us. There is an American verse which says:

The wisest men that e'er you ken
Have never dreamed it treason,
To rest a bit—and jest a bit
And balance up their reason;

To laugh a bit—and chaff a bit,
And joke a bit in season.

I hope the day is not far off when our temperamental differences in India will be “taken off” by humourists, in jokes and cartoons, and so make our public and private lives less solemn.

The extrovert considers that he has a superior character to that of the introvert, whom he considers dreamy, vague and ineffective, while the introvert retorts that the extrovert is a rule-of-thumb individual, insensitive, and uncouth. But when all is said and done, neither is better than the other, any more than one hand is more useful than the other. Left-handed people (and I am one) are not less efficient than the right-handed. Nature has transposed the two halves of my brain and made me left-handed. Nor does the size of the cranium have any effect on intelligence (except in the rare case of acromegaly due to disease); there are long-heads and round-heads, and both are good or bad. Size is not a factor on the effect of the quality of intellectual output; in London it is with the greatest difficulty that I find a hat small enough for my head. Women usually have smaller heads than men, but that does not affect their forcefulness. So too about racial temperaments; all that one can say is that there are differences. The wisest attitude for us all to take towards the problem is Shakespeare's:

God made him, and therefore let him
pass for a man.

And for me, it is best to say with that charitable Englishman who saw a man being led to the gallows to be hung: “There, but for the grace of God, goes Jinarājādāsa.”

C. JINARAJADASA

THE WORLD AND YOU

By SIDNEY A. COOK

Vice-President of the Theosophical Society

*(Lecture delivered at the International Convention
of the Theosophical Society at Adyar on December 27, 1948)*

IN choosing this title for my address, I have done so under the basic conception that the world is what men make it. It is safe to assume that we are all in agreement on this point, for none will venture to censure the Deity for the world's misfortunes or aver that there is any power of evil that works independently of man's agency. Wars come because of man's neglect of peace; pestilence through his inattention to sanitation. We call war and pestilence evil, but we do not think of earthquakes as evil; there is evil only when men knowingly build unsafely in dangerous areas. The tempest is not an evil thing, but it is an evil thing to send men to sea in unseaworthy craft.

Some who accept the dictum that the world is what men make it, do so only with the thought that it is what other men make it. It is my purpose to show that every man and every woman who has the capacity to think and feel and know has also a responsibility to contribute to the making of a better world.

Reviewing the world of our own life-time we are told by historians that in the last seventy years there have been but four years without war; that there has been no warless

year since 1910—thirty-eight years ago. On a previous occasion I referred to the study made by the Society of International Law of London, which brought forth the startling statement that there have been but 268 years of peace in the last 4,000, though there have been 8,000 peace treaties and 35,000,000 laws on the statute books of the nations and states.

There is no inspiration or encouragement in this picture of the past. But it is not the whole picture, and therefore not a true picture. There is an obverse as well as a reverse side to the coin. It is this obverse that I wish to picture to you. There is much of material in the press and in modern literature that tells of the immense present difficulties of mankind; so little that sets forth the magnificence of his efforts to build a better world. That men everywhere are struggling with the problems, searching sincerely to find solutions, seeking better relations, advancing the ideal of the freedom of the spirit of man; these are the real signs of the times. These tell of man's future and his ultimate triumph. The other are but fragments of his past thrown upon the shores of the present. Though there may be many a failure, still the real signs testify that it is untrue that human nature remains unchanged and that the world cannot advance beyond war.

In Greek and Roman days the cultural emergence of philosophy, law and beauty was on such a grand scale that these have ever since influenced the world and established many of its modern standards. Those civilizations however were built on slavery, on conquest and on pillage. These contradictions in morality not only present us with a striking example of the side-by-side existence of both good and evil of which Plotinus speaks, the good coming forth in power despite its associate evil, but suggests that such may be the case today when evil is so conspicuous and so much

publicized, and the emergent good so hard to perceive. Today in contrast to Greek and Roman times we see the leading nations voluntarily extending freedom to others and assisting them to acquire and maintain it. That is infinitely more significant than the fact that some nations still dominate others. We are witnessing examples of national morality unequalled, nay, unapproached, by any gesture in any other period of human history. That changes are taking place and that the new direction is in accord with the highest ideals and principles mankind has yet conceived is compellingly heartening. A discerning writer in the U.S.A. has referred to these as the result of the deliberate and conscious exercise of the national will and an awakened high morality. The word "awakened" is not without significance. It is the promising indicator of development and progress in mass human nature from selfishness towards human brotherhood. The great historian Toynbee has said: "Our world has risen to an unprecedented degree of humanitarian feeling. There is now a recognition of the human rights of all classes, nations and races."

Let us glance at a few of the elements in the world scene of the present day. I will not refer to the prodigious work of the Council and Assembly of the United Nations except to say that this work is persistently and patiently carried on through much discouragement. The persistence and patience are the saving and encouraging factors. There is however a most significant recent achievement of the United Nations in their adoption of the Charter of Human Rights, setting before all the nations of the world the basic principles of human freedom that have hitherto been the creed of but few and the practice of still fewer—without regard to race, creed or colour. So much is the Charter in accord with mankind's world-wide opinion that not a single

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dissenting national voice was heard. All accepted the Charter as a guide to conduct though a few found it expedient in the complexity of their present problems not to voice approval.

There is an economic Commission for Europe, a subsidiary body of the Economic and Social Council of the United Nations, on which the representatives and experts of nations in both Eastern and Western Europe, under the leadership of Gunnar Myrdal of Sweden, are successfully discussing and mutually studying problems to which those nations have psychologically been unable even to make collective approach hitherto, though they have squabbled about them for thirty years.

A remarkably significant but as yet little known work is that of a group of top-ranking scholars and thinkers of the United States under the chairmanship of Dr. Robert M. Hutchins of the University of Chicago, one of the very great and progressive educational institutions of the country—with a developed sense of public responsibility. This group has intensively studied the problem of world government since 1945 when they formed themselves into a Committee to frame a World Constitution. They conceived that it would be helpful while men were discussing the idea to place before them some concrete picture of how the world might appear under conditions in which the several nations gave up some element of their sovereignty for the common welfare of all. Having done their work and drawn up the constitution their conclusion is that "thus visualized in an exact frame of government and law, the Republic of the World does not look so absurd as defeatism maintains". Here is something of extreme importance. The Committee has no illusions that it has framed the World Constitution; yet it states that "world government shall come—is practically the consensus in this generation—whether within five

years or fifty, whether without a conflagration or after it," and they humbly offer their work as "a proposal to history".

It is fascinating to note the principles and concepts and the provisions of the proposed Constitution. Let me quote:¹ From its Preamble—the language is inspiring:

The people of the earth having agreed
that the advancement of man
in spiritual excellence and physical welfare
is the common goal of mankind;
that universal peace is the prerequisite
for the pursuit of that goal;
that justice in turn is the prerequisite of peace,
and peace and justice stand or fall together;
that iniquity and war inseparably spring
from the competitive anarchy of the national states;
that therefore the age of nations must end,
and the era of humanity begin;
the governments of the nations have decided
to order their separate sovereignties
in one government of justice . . .

And from its Declaration of Rights and Duties:

The universal government of justice as covenanted
and pledged in this Constitution is founded on the Rights
of Man.

The principles underlying the Rights of Man are and
shall be permanently stated in the Duty
of everyone everywhere
to serve with word and deed the spiritual and physical
advancement of the living and of those to come, as the
common cause of all generations of men;
to do unto others as he would like others to do unto
him;
to abstain from violence,
except for the repulse of violence as commanded or
granted under law.

¹ From the *Preliminary Draft of the World Constitution*, by
courtesy of the University of Chicago Press.

In the context therefore of social duty and service, and in conformity with the unwritten law which philosophies and religions alike called the Law of Nature and which the Republic of the World shall strive to see universally written and enforced by positive law: it shall be the right . . .

It is several years now since I wrote a brief article suggesting that the resources of the planet were ample for all the needs of all the human race; that, trusted in the hands of the several nations and made available to all nations alike at the cost of public acquirement or discovery, plus the cost of extraction or production; allocated by a world resources board to the nations according to need and taxed lightly by a world fiscal body, these resources would not only meet all human needs but in a reasonable time would pay off all the national debt that had been war-created of all the nations releasing the peoples of the world from this economic burden and to productive leisure and happiness.¹

It is of interest in this connection to note the following from the Declaration of Duties and Rights:

The four elements of life—earth, water, air, energy—are the common property of the human race. The management and use of such portions thereof as are vested in or assigned to particular ownership, private or corporate or national or regional, of definite or indefinite tenure, of individualist or collectivist economy, shall be subordinated in each and all cases to the interest of the common good.

¹ Under such a United World Scheme, the world fiscal body would take over all the war-created debt of all the nations and issue world bonds in its place. All privately owned natural resources would be similarly acquired in exchange for world bonds and held by a world resources board as the property of the people of the world. Automatically all newly discovered resources would be world owned and controlled. By debt standards, the present debts are immense but they are very small in comparison with the resources of the world and a small resources royalty collected by the world fiscal body would pay off all the debts in a reasonable period of years.

The Constitution provides for a representative Convention of delegates of all the peoples, popularly elected in number proportional to population; means of electing a President by representatives of all the nine great cultural and regional-national groups; a World Council; bodies to safeguard local institutions and autonomies and to protect minorities; and to represent the great occupational interests; an Institute of Science, Education and Culture; a Chamber of Guardians empowered to protect the peace; a Grand Tribunal of world justice; a World Supreme Court and a Tribune of the People who is charged with the responsibility of World Attorney and Defender of the Rights of Man.

No law is permitted under the World Constitution that

1. Condone discrimination against race, nation, sex, caste, or doctrine.¹

2. Bars access on equal terms of any state or nation to the raw materials and the sources of energy of the earth.

Capital punishment is abolished and Social Security provided for all peoples, and education made accessible to all.

The document is a striking one in many of its provisions. But most remarkable of all is the fact that some of the finest and most capable minds have set before the world a plan, the pattern of a future that is bright, in these days when that future to many seems most dark.

I have presented some aspects of the world scene, not only to reveal that all is not as black as a surface view might indicate, but to point out that many valiant and persevering men not in the political arena, on which the spot-light of publicity glares, are working toward the inevitable happiness to come. No pollyanna attitude may we

¹ Here the wording of the Constitution runs identically with the stated and primary Object of The Theosophical Society: "To form a nucleus of the Universal Brotherhood of Humanity, *without distinction of race, creed, sex, caste or colour.*"

adopt for there are many trials and stumbling blocks on the way but the direction seems not to be in doubt though the time of arrival is as yet unknown.

Another example may be given. We have witnessed the result of the modernization of Britain's Colonial-Empire-Commonwealth policy. In May 1946 a writer in the public life of England published the following:

The British have reached a stage of political, economic and social development when they are at any rate in sight of a period in which the centre of gravity of life will have moved from the material to the spiritual. We are clearly approaching a period, as a result of 150 years' experience of the machine age, in which the business of existence (the body-keeping business) will give place in importance to the art of living. We have not yet reached that introductory phase to man's real purpose on earth, and this is especially true of the masses of the people, but it is in sight. It is no longer a dream; it can be an object of practical policy.

In other fields too can equal encouragement be discerned. In such practical things, for example, as the recent co-operative adoption by three countries—after thirty years' intermittent negotiation—of uniform designs and dimensions of thousands of screw threads that their products may be interchangeable throughout the world. In education a *national* Commission in the United States has just urged the development, as an educational necessity, of international-mindedness with self-discipline, ethical conduct, a keen sense of justice, and a full appreciation of human values as its systematically cultivated concomitants. "Modern man," says the report of the Commission, "needs to sense the sweep of world-history in order to see his own civilization in the context of other cultures."

I have said enough to indicate that the world is an intensely interesting sphere and that with mankind are the seeds of a potential greatness toward which it is

evident that he is moving. The day is coming when international relations will be determined, not by the power of one to impose conditions upon another, but judiciously for the greatest good of the world as a whole.

But what of you?

Someone has said very succinctly: "Peace begins with the United Nations but the United Nations begins with you."

The Chairman of the Committee from whose work I have quoted, makes the very true remark that "a pattern or form born in the mind, if it is to some extent ideal and rational alike, bids for embodiment in the world of the real and quickens... the historical process of which it is the forerunner".

But if the historical process leading to the birth of the great ideal of One World is to be quickened, that quickening can come only as a sufficient number of men and women in the enlightened nations desire it, think it, seek it, and diligently work for it.

Therein lies the responsibility of every thoughtful individual, challenging him to be one of those who holds the great ideal in mind, studies its basis and its method, and inspiring him to practically live it in the world of his own life. It is natural perhaps that some question the value of their single small contribution to so great a scheme as world unity and world government. Yet each one added, "quickens the historical process". Democracy demands of every one of its citizens an essential personal self-discipline by which he calls upon himself to play a worthy part even though it be a small one.

SIDNEY A. COOK

(To be concluded)

OUR TRIALS

TRY and recall as many instances as you can possibly think of in which you are likely to lose your patience and self-control.

How would you react if you spilt ink over and stained your best suit; if you tripped over something; lost twenty pounds; accidentally hit your finger with any tool or instrument; failed in your exam; were jilted by your girl friend; were unable to find things when you needed them most; were kept waiting at an appointment or meeting; were tormented by mosquitoes or other undesirable pests; to personal insults or abuse; to hearing lies about yourself; when your private life becomes common gossip; and when people will not mind their own business; etc., etc.?

If none of these things can disturb your peace of mind and you can still remain calm and indifferent, then you have gone a long way towards perfecting your nature, for ninety per cent of life's battle is self-control. Tolerance and patience are not acquired overnight; but with enthusiasm and determination to gain mastery over one's unruly self one can with repeated effort eventually gain control of one's mind which is always ready to act on impulse.

If you are in the habit of swearing and losing your temper, or even getting depressed when things seem to go against you, then instead of using any violent oaths or allowing yourself to get upset, try holding your breath or mentally counting up to ten, and in this way you will let the explosive energy expend itself in another direction.

The mind that has so often acted on impulse has to be trained to think in another direction until it eventually

becomes an automatic process. Since habit is more or less a form of sub-conscious expression we see how important it is to always think before we act lest we become unconscious of the things we say or do. We must always consider whether the thing we are doing is right or wrong and then act accordingly. Do this and you will be accomplishing something really worthwhile.

If we all led a life of ease and luxury, then we would never know just how good or strong a character we might have, for the simple reason that we would never have any trials or troubles to test the strength of our characters.

Therefore, we should welcome those events and times that really try men's souls, for only in this way can we prove just how good and sincere we really are.

A. H. TAYLOR

It were better to have no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, the other is contumely: and certainly superstition is the reproach of the Deity. Plutarch saith well to that purpose: "Surely," saith he, "I had rather a great deal, men should say there was no such a man at all as Plutarch, than that they should say that there was one Plutarch, that would eat his children as soon as they were born"; as the poets speak of Saturn. And as the contumely is greater towards God, so the danger is greater towards men. Atheism leaves a man to sense, to philosophy, to natural piety, to laws, to reputation—all which may be guides to an outward moral virtue, though religion were not; but superstition dismounts all these, and erecteth an absolute monarchy in the minds of men . . . Superstition without a veil is a deformed thing, for as it addeth deformity to an ape to be so like a man, so the similitude of superstition to religion makes it the more deformed. And as wholesome meat corrupteth to little worms, so good forms and orders corrupt into a number of petty observances.

FRANCIS BACON

MYSTERIES OF THE CHRISTIAN YEAR

By KARL RIEDEL

1. *The Cycle of the Year*

THERE is only one great cycle, which has its correspondences in vaster archetypes as well as in smaller miniature-replicas; this is the cycle of the year, which marks the time, within which our earth, or better her ensouling Spirit, makes obeisance before her Lord, the Sun, in an encircling movement.

The symbol for this cycle is the circle, which represents, in its *static* condition, the immensity of space, boundless space—the *Unmanifested*, within which manifestation takes place. This Unmanifested may be, macrocosmically Parabrahm, or, microcosmically, the causal body of man, within which both creation and manifestation proceed. Both are one, macrocosmic and microcosmic are “relative” terms, for, as H. P. Blavatsky puts it, there is neither great nor small in the universe but only “One Existence”; great and small are differences made only by a limited consciousness.

In its *dynamic* condition this circle symbolizes the circles of time, the time-cycles, vast or tiny, within which manifestation takes its course, creating, sustaining and dissolving the vehicle for a greater or smaller existence.

Human beings evolve in their outer expression within the human time-period; for Angelic beings there exist greater time-periods. One human year is for the Angels a day.

The life-period of Human races and their divine representatives extends over eight equinoxial years, yet one such year is a day for the Angels; but a thousand times greater yet is the life-period of our Logos, in whom we all live and move and have our being. Such a period makes up one great day of creation, one day of God, one day of Brahma. After the image of these divine days also our human days proceed, which in their succession make up again their higher counterpart—the cycle of the year.

These time-periods signify and are expressions of physical and spiritual evolution. For physical evolution the moon, the feminine part of creation, and her cycles have to be considered too; for spiritual evolution the Sun is the ruling Lord.

Time calculations were made by different peoples and different nations either according to the sun or the moon cycles. In ancient Egypt they used the year of the sun for their calendar, in India the year of the moon. The secret cycles, which condition the times for physical events, are based on moon periods. Israel, too, uses the moon in their calendar, and in the *Old Testament*, Genesis, or physical evolution, is described. Christianity, however, is based on the sun year, and the *New Testament* deals with the inner spiritual evolution of man.

2. *The Cross in the Circle of the Christian Year*

But where to begin an unending movement in circles? As the earth bows before the Sun in her rhythmic movement around her Lord (astronomers call it the inclination of the axis of the earth to the ecliptic) four points are marked out especially, forming a cross within this circle, the points at which the sun reaches his highest and lowest position within the year, causing thereby the longest and

shortest days on earth (the turning-points), and the two points in between, where day and night are of the same length, when the sun crosses the equator, ascending above it or descending beneath. These points determine, too, the beginning of the four seasons of the year. In the corresponding daily cycle the sun ascends above and descends beneath the horizon at sunrise and sunset, and reaches his highest or lowest stand in the meridian at midday and midnight. These points mark out the four directions of East and West, South and North.

This Cross thus formed (be it within a day-period or the period of a year) consists of a horizontal and a vertical line. The horizontal line divides the upper part from the lower, day from night, a period of activity and outer manifestation from a period of rest and inner retreat, light from darkness; but what is darkness, what is light—are they not “relative” terms again? We identify a manifestation period with day and light, and call the following rest period night and darkness. But is not outer manifestation only a shadow in the darkness of the inner reality, in the higher light beyond?

The second line, the vertical line forming this cross, divides the upward course from the downward course, creative masculine forces from moulding feminine forces, fire from water, spiritualization from materialization. In the great course of evolution Spirit becomes matter and matter becomes Spirit again. Thus at every “day of creation” God comes down from heaven to incarnate, to become man, to be crucified in matter, but to rise again and to ascend into heaven sitting on the right hand of the Father. With God, who is the One within the many, every one of us came down from heaven to incarnate too, as man, to be crucified, suffer and be buried, but to rise again and to ascend to heaven. And in between, with every human race, a

“mediator” (between God and men), a world-teacher (of Angels and of men), a Christ, comes down from heaven to incarnate as man within mankind (but also as a “heavenly man”), to suffer and to be crucified in suffering humanity, but only to lead men to God again, to bring the many nearer to Him, and to rise and ascend with the few. His disciples, back to His Father again.

As the highest has also its reflection in the lowest, we see that every single man too, in each incarnation, comes down from his heaven to incarnate, to suffer and to be buried, but to rise again to his own father in heaven, his Ego, bringing back his harvest and his fruits.

This great cycle of evolution for God and Man and “heavenly man” (or a Christ) with many of its details is shown and described in the Church Year, its structure and arrangements, its festivals and specified periods of times.

To look first at the ground-plan. The three main festivals of God the Father, God the Son, and God the Holy Ghost are oriented according to the points of the compass (or seasons of the year). The Festival of the Son, Christmas, to the North (winter); the Festival of the Father, Easter, to the East (spring); and the Festival of the Holy Ghost, Whitsuntide, to the South (Summer). Is there no appropriate Festival for the fourth direction, the West? Does there exist something like a fourth Person? Yes, the Three manifest in matter, in maria or materia, and her greatest Festivals, which mark the beginning and the end of her cycle, Nativity and Assumption of Our Lady, lie to the West.

Thus the Cross is formed by these Four: From the Father goes out the Holy Ghost, who at Whitsuntide comes down from heaven (during the second half of the Church Year) moving above “maria” (the waters of the sea) and descending into her (into matter). Maria (matter fructified by Spirit) brings forth the forms in nature and at last the

highest form, "the son of man," is born (in whom Spirit is united with matter again) who has to become a real "son of God," ascending to His Father and uniting with Him in heaven (as the Holy Ghost united with Maria, Spirit with Matter, in descending). Thus rising (from matter) to the Father and to the Spirit, the Son becomes a Father too, able to create by Spirit.

The circle is closed and recapitulates again by the next generation; through generations races evolve and the divine beings, who incarnate in them; but through races of these His divine incarnations (these "heavenly men") God evolves and carries out His Plan.

KARL RIEDEL

CORRECTION

Mr. J. J. Poortman writes that in his article, "The Fundamental Paradox," which was printed in our February and March issues, the following corrections should be noted:

On page 316, line 25, for "We know for ourselves" read "We know of ourselves"; on page 317, line 33, for "be met, notwithstanding" read "be met. Notwithstanding..."; on page 319, line 3, for "(cf. Absolve)" read "(cf. absolvo)"; and on page 395, line 30, for "and it can be experienced" read "and can it, be experienced".

The quotation from H. Rickert's *Der Gegenstand der Erkenntnis* on page 316 is from the third edition, page 48 seq.; that of Schelling on page 397, from the dialogue "Bruno" in his *Works*, IV, page 236.

HINDU PHILOSOPHICAL THOUGHT AND EDUCATION

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

ONE of the greatest truths of Hindu philosophy which can exercise the most profound influence for good upon education is that man is divine by origin and intrinsic nature. The human being has come from God; he is potential God; he goes back to God. This is the keynote of the spiritual discoveries of the Indian people from prehistoric ages. It is not an article of faith, but it can be reasoned out even with our ordinary limited intellectual powers, provided we have no prepossessions and prejudices. The different systems of Hindu philosophy differ in details, but they are all agreed upon the infiniteness of human capacity, granted time and effort.

The applications of this truth to education are far-reaching. It follows that every human child is endowed with infinite potentialities for growth. There is no line for any child beyond which it cannot pass in course of time. This creates a revolution in our outlook upon the child, which consists in the understanding that the development of the child can and ought to come from within, he being potentially divine. The place of the teacher is for the purpose of drawing out, according to the true meaning of *education*, the innate powers of the child. The stimulus is provided by the environment. At the present day, there are totally

erroneous conceptions prevailing about the three constituents in the educational make-up, the pupil, the teacher and the environment. The pupil is looked down upon as passive material, and the much abused metaphor of the clay in the hands of the potter has been made consciously or unconsciously to reinforce this idea of the child's passivity. The teacher is all-in-all, shaping and thrusting and cramming, and very often fighting with cane and fist when the pupil refuses to be passive and turns rebel in his self-chalked out path of fulfilment. The environment till recently has never been thought of, except in the shape of a few uncomfortable benches and murky rooms. The Hindu conception of the divinity of the child, in clear and unambiguous terms, places the child in the pinnacle of pre-eminence. The divinity is there, only waiting to be revealed; the powers are there, longing for release. The teacher and the environment are there for help and only for help.

The second great Hindu philosophical discovery that can exercise a most beneficent influence on education is that of Karma. The concept of Karma is neither a fiction nor a dogmatic belief. It is as true, eternal and universal as the laws of science; it is indeed one of the most comprehensive laws of life. Any Karma or action of man leads to a result; it turns out to be good or bad to him according to the law of cause and effect. Hindu philosophy therefore proclaims that man is controlled by the Karma that has been performed in the past, but that at the same time he controls the Karma that he has yet to perform in the present and the future. This great truth, when applied to the education of the young, must bring home to the educationist how supremely important is everything done by the child in his school-life from day to day, from hour to hour, from second to second. The least little deed of the child is either making him or marring him. It either takes the child a

step forward in the unfoldment of his divinity or a step backward by wrapping his divinity in one more shroud.

It is not the deeds of the child alone that must be guided properly; the thoughts of the child and the feelings of the child have to be guided with an equal degree of care. There has been an erroneous tendency to place insistence only on the deed, never on the thought or the emotion. This is like putting the cart before the horse; for the deed is born of the emotion, and the emotion is born of the thought. Take care of the thought, and you safeguard the emotion at birth. Take care of the emotion in its growth and you safeguard the action. In this respect the laws of Karma entirely agree with the discoveries of psychologists. The advanced educationists of the world set a higher value on emotion than on action, and a higher value on thought than on emotion. The Supreme Spirit from whom we are all derived is Intellect, Feeling and Will; and we too have all the three powers from birth. All these three powers of the child have to be helped by the teacher to grow along healthy lines every instant of its life. Right education is, therefore, that which exercises a constant awareness towards the child continuously from the standpoint of time and comprehensively from the standpoint of the different planes of human activity—thought, emotion and will.

Hindu philosophy attaches very high value to the environment of Nature as a congenial atmosphere for the growth of the human being—the "god in chains". That was why the ancient sages of the land dwelt in forests surrounded by the beauty of Nature and hearing the voice of Silence. That was why the ancient schools of India were located in the forests or woods. Nothing can help the human child to manifest his potential divinity more than silent, unconscious communion with the expanse that is Beauty, the expanse that is God.

Another great discovery of Hindu philosophy which can make a healthy contribution to the advancement of education along right lines, is that of Reincarnation. The law of Reincarnation makes it abundantly clear that the human child does not begin with a clean slate, either in the region of the mind or in the region of the feelings.

The recognition of this profoundly true philosophical law will naturally and inevitably lead to more emphasis on individual attention as against the herd system. The understanding of the law of Reincarnation, abundantly supported by psychological experiments, makes it clear that one child may be at a lower level in regard to the power of comprehension as compared to another, and that one and the same child may have a higher capacity in one direction than in another. Such differences in initial equipment at birth must be provided for in any sound system of education. There must be extra achievements open to the more advanced, and extra help rendered to the less advanced, at any stage or in any subject. The same law of Reincarnation also gives a death-blow to the pernicious belief that if a child is not a success in the stereotyped procrustean school of education, he must be good for nothing. Surely he will have great potentialities developed in his past lives in some other direction. That direction must be found out and the child helped to grow along it. The law of Reincarnation also explains why some children have vicious tendencies initially. But the tendencies can certainly be corrected and made healthy by suitable environment and training.

S. SIVARAMAN

IS INTELLECTUALISM ENOUGH?

By NANN TILLY

IS intellectualism enough? No, better ignorance than head-learning with no soul wisdom to illumine and guide.

If a person can, as is evidenced in Theosophical teachings, centre his consciousness in another and have that one "speak his line," he or she can also control another in "acting his act". This places a great responsibility on those in the Theosophical Society who have been trusted with the technique of that knowledge. It proves the need in the Society for a broad system of education for the common people stressing the love side of man as an integrated spiritual being, rather than stressing the mechanism of man and his bodies. The world today needs an intelligent system of bringing about a synthesis of the whole of man rather than any further analysis of his parts.

When a few people use their talents in their human capacity to control the thoughts and feelings and actions of a large number of other persons, we have an obnoxious form of dictatorship—a form which has throughout the world built a foundation upon which a counter-dictatorship, the monstrosity that we call Hitlerism, has arisen. When intellectual dictatorship, devoid of love and compassion and just ordinary goodwill, wages war against physical dictatorship and uses the human body as the battlefield, there is only one way out, and that is through the door of spiritual understanding. All humanity are entitled to a knowledge of that way.

The idea of the eternal feminine is a very beautiful symbol of that principle, the feminine aspect of the Christ.

I believe that the greatest fallacy would be that of setting some one person upon a pedestal and worshipping that one as a runner-up for the office of World-Mother; of setting the most masculine male on another pedestal and worshipping him as Father-God. After all real love is a divine quality called forth by a kindred spirit, and not a product kept on tap by any individual to be wielded as a power.

Every soul born in a female body is a potential world-mother. Most of them are happy and satisfied in their small worlds, the world of their family. It takes a great soul indeed to express the Christ-Mother-Love to all whomsoever in even a small circle. When we do have a new world order, a world government, we shall have many spiritual mothers guiding and directing, not dominating and compelling, this very large family in its work of establishing a new civilization.

Every soul born in a male body is a potential world-father. His first strivings toward Father-God will be in his family. He will be a great soul indeed when he can express Christ-Wisdom in his small group; and greater still when he is able to express that wisdom in his dealings with his fellow-men in a national capacity.

I believe that the Theosophical Society should give some thought in the outer fringe of Lodges at least, to the strivings for a pure World-Motherhood or World-Fatherhood.

World humanity has a long journey from infancy to maturity, and in our growing humanhood we need the warmth of a many-coloured jacket. The Theosophical Lodge is wise that sees this need and can furnish the atmosphere whereby old souls in young bodies may secure the physical, mental and spiritual nourishment that they need, and whereby young souls in either young or old bodies may find the environment most suitable for their growth.

NANN TILLY

A GAME OF BALL AND ITS WINNING RULES

By MADELEINE POWELL

THE last war came as a surprise to many. Yet Mme. Blavatsky wrote in 1881: "It is simply knowledge, and mathematically correct computations, which enable the Wise Men of the East to foretell, for instance, that England is on the eve of such or another catastrophe; that France is nearing such a point of her Cycle; and that Europe in general is threatened with, or rather is on the eve of, a cataclysm, to which her own Cycle of racial *Karma* has led her."¹ Karma is one of the main teachings of Theosophy and is described as the Law of Cause and Effect in the manifested universe. But seldom has an attempt been made to explain how the cause brings the effect. Yet, some measure of explanation might do much towards freeing us from the tendency we all have in common to make Karma responsible for our sufferings, and perhaps lead us to discover how to overcome the painful effects of the workings of the Law, or modify them. In the quotation from Mme. Blavatsky's a key is offered. Let us try and see if we can use it.

To start with it is necessary to recall that there is no emotion from one's astral body and no thought born from the mental body that do not work an effect of some kind on

¹ *The Secret Doctrine*, Adyar ed., Vol. 2, p. 371.

the physical plane. One may refrain from acting from impulse or emotion, or cancel a carefully thought out plan, but sooner or later, far or near, consciously or not, someone will be influenced by that emotion or thought and, as a consequence, act in a certain manner. We are taught also that there is but one pattern and one law throughout the whole universe; so, we naturally infer that all thoughts or emotions—as they come to manifest directly or indirectly upon the physical plane—must do so according to the very law that rules the fall of an object from a roof, a tree or a table, the Law of Gravitation. Therefore all our deeds “hit,” so to speak, the plane of manifestation with a force which, according to Newton, is in direct relation to the square of the distance it travelled. So that we have a scientific basis to the statement that actions born from emotions are followed by greater consequences than those caused by physical impulses, that those deeds that are the fruits of carefully thought out plans leave in their wake effects yet far heavier than those of the two others. And we assume that mathematical computations of the kind of those by which Newton measured the force with which the apple fell on his nose can be used by Great Intelligences to work out the force with which our thoughts and emotions manifest as actions on this plane.

There is also the statement made by deep students of Occultism (and supported by Science’s description of the universe as finite) that our world is surrounded by a Ring-pass-not. Therefore such actions, as described above, are thrown against the Ring-pass-not as a ball is thrown against a wall, and one infers that the Ring-pass-not will cause them to bounce back along certain determined angles. Each action does so with a force which is in direct relation to the one with which it had previously reached the Ring-pass-not, and can again be calculated. Upon the force

with which that action is returned depends the length of the trajectory line it will follow; from the length of the trajectory line can be estimated the time necessary to travel it. So far we have taken into account the level only (mental, astral, physical) from which a force originated, but the consequences of an action depend also on the strength of the intention, the depth of knowledge and the intensity of the emotion put into its performance. A ball thrown against a wall, by a strong player, to a height of fifteen feet for instance, can come back to the sender at the same time, or even before, as would a ball thrown by a child to a height of five feet, even though the former has to travel back along a much longer trajectory line. This illustrates how the powerful deeds of black magic performed in Atlantis and those of excessive violence and cruelty acted during the life of the Roman Empire can all be returned upon us, in our present day, with those dating only from this very incarnation. From this it follows that the epoch at which a man is to come back to earth to reap the consequences of his former actions can be mathematically determined—and we see the intimate relation of the problem of Karma with the law of Reincarnation.

Now, some other kind of mathematical computations can give the measure of the angle according to which a given action is thrown back (or shall we say “refracted” upon) the Ring-pass-not, with its greater or lesser strength. Upon the measure of that angle depends the direction of the trajectory line along which the deed travels back to its author, and where the trajectory line ends there is the spot indicated by Karma for this man’s reincarnation.

The factors of the problems are the same but the operations a little more complicated when it is a question of determining the respective shares of Karma to fall upon those players who are playing the same game and all of

them using the same ball in turn—or who are using a ball each and the respective balls all get mixed up in the game. In other words, the collective Karma of a family or a nation is determined in the same way as the individual Karma, but proportions have to be calculated.

So then, the returning ball falls at a precisely indicated time, upon a precisely determined spot, with a force also precisely calculated. How are we to explain that the very player who threw it, and not another one, will be there to catch it? In other words, what is there to satisfy us that the right man will incarnate at the right time to answer for the Karma attached to a deed of which he is the visibly or invisibly responsible author? This I believe: By virtue of his being a microcosmos, man is a condenser of all the forces in the universe; and he charges all his thoughts and feelings and deeds with the kind of electricity, or magnetism, which is his very own, and the consequences of these can be “neutralized” only by being returned to him after contact with earth. The simple experiment, performed in the laboratory of elementary schools with a sphere of metal and a set of little balls made of the marrow of an elderberry tree, may help one to imagine how things work. When the sphere is charged with electricity the balls jump to and fro between the ground and the sphere because they are alternately neutralized and charged again with electricity from the sphere. So, then, the consequences of a deed of any kind are wiped out by being re-absorbed into the doer. And we read in the Bible: “Then shall ye do unto him, as he had thought to have done unto his brother: so shalt thou put the evil away from among you.” (*Deuteronomy*, xix, 19)

We are satisfied that there is no favouritism in the working of Karma. The root of our troubles is in our ignorance of the Law. “We stand bewildered before the mystery of our own making, . . . and then accuse the great

Sphinx of devouring us. But verily, there is not an accident in our lives, not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life.”¹ In the doing the whole universe is involved; and it may seem to man that the whole world is at war against him and that his fate is hopeless.

But the reverse is nearer the truth: the time has come when positions can be reversed. Hope must return to the heart as one recalls to memory some lines from Pascal's *Pensées*, written about 300 years ago: “Man is but a reed, the weakest reed in the whole universe. A vapour, a drop of water ‘t’ is enough to kill him. . . . But even though the whole universe should gather the whole of its forces to kill him, man could be stronger than the whole universe. . . .” because he is a “thinking-reed”. We have seen that the heaviest Karma falls upon our shoulders from the mental plane. So, then, it follows that thought-power is the power that can give the “thinking reed” control over this plane, that can make him master over his Karma, that can win the possibility of consciously wiping away his Karma in the way in which one wipes away some chalk marks from a slate. In *Flowers and Gardens* Mr. Jinārājādāsa describes how it shall be done in some future: “The whole thought is so novel and so revolutionary of present conceptions that it is not easy to make it clear. . . . Suppose a man has committed a crime; a judge will decree what he must do . . . to counter-balance the disservice he has done to the state. . . . But while the balance is being restored . . . all—the judge, the public, the culprit himself—think of the past as *not* having happened, in that particular way. . . . Each, on the other hand, according to his knowledge of the event, thinks over the past, goes back to it incident by

¹ *The Secret Doctrine*, Adyar ed., Vol. 2, p. 868.

incident, and where the elements of disservice appear, thinks of them one by one as *not* appearing, and so not culminating in the crime." Though this is an achievement which seems impossible of realization today we are at liberty to try it.

To return to our game of ball. It strikes us that the most obvious thing to do to avoid being hit when it bounces back is to jump out of its way. This means that, as far as Karma is concerned, one must find an escape to the plane above the mental plane. That escape is found by those who can command, within themselves, enough courage to perform—for instance for the Love of Christ, or for the sake of one's faith in spiritual Realities, or in the sacred name of Truth—such spontaneous act of sacrifice as may at once tear the Soul free, or almost free, from the bonds that chained it to earth and win for it the entrance to the Kingdom. Thus must have done the early Apostles and Martyrs who accepted to be tortured unto death rather than renounce their ardent Faith in the Lord; thus must have done Giordano Bruno who chose the stake rather than a denial of Truth. These—and others like them, who during the recent war accepted the horrors of the concentration camps rather than service to the Nazi oppressors—have proved to themselves the content of the promise "Ye shall know the Truth, and the Truth shall set you free". But such giants amongst men are rare indeed. So that for the bulk of humanity rules have to be found of winning the game more easily. These rules, roughly speaking, are two.

The first one consists in performing all our deeds with such measure of detachment that no consequence may follow in their wake. It cannot be question of abstaining from action, for this would simply mean not playing the game at all. But a time comes, after much practice, when it can be played according to the teaching the Lord Buddha

gave to those who would reach Liberation from rebirth, "Kill out desire". The *Bhagavad Gītā* explains what it means:

Having abandoned attachment to the fruit of action, always content, nowhere seeking refuge, he is not doing anything, although doing actions. (IV, 20)

In order to "kill out desire" it is necessary to destroy its root, which is ignorance. So then, to perform action with non-attachment to the fruit of action requires the possession of Knowledge—knowledge of what we are and of the reason for our being here.

This sort of knowledge takes a long time to acquire. All the while the player is exposed to the painful blows of the returning ball. Yet the position is not desperate. The "thinking reed" can find means of deadening the blows. It is only question of remembering how the cricketer, for instance, wears some special padding to protect some parts of his body. In its proper meaning this implies that one has the choice of doing as many good actions as possible, of purifying the mind, cultivating love, forgetting oneself for the sake of others. Then the nature of the inner bodies changes; they no longer respond to bad influences but call for good ones, and it comes that Wisdom gradually enters man's heart. In its light man finds the rule which is consistency itself, about which he knew all the time but which he heeded not, the rule by following which he can cause Karma to bring him what he likes. This rule was given by the Lord Christ as "Do unto others as you would have them do unto yourself".

In these various ways the player makes the game his very own, and when he has satisfied the Referee that he can play it according to rules, something may happen. As an adult, standing behind or by the side of a child, may snatch

the ball above the child's head, so may an Elder Brother, in His Compassion, take upon His strong shoulders some of the remaining Karma belonging to a "little one," though within limits granted by the Lords of Karma Themselves. Thus do—we are taught—the Masters of Wisdom for some of Their pupils.

In this comparison of the Game of Life to a game of ball—comparison made long ago by the Stoician philosopher, Epictetus—one remaining point may be considered. It may happen that, in a very exciting game, like rugby, for instance—a strong player pushes a weaker one outside the trajectory line of the ball in order either to protect him from an accident or to score a goal for his team. An ordinary human being may do all he can, sometimes at heavy costs to himself, to help another man out of a spell of bad Karma. In trying to save another from danger he may go as far as giving his life in ransom. An example of the latter case is in Dickens' *Tale of Two Cities*. We see Sidney Carton changing place with a condemned man going to the guillotine during the French Revolution, so that love should have its own way. By enlarging upon this example one reaches to the contemplation of the Cross and sees in SACRIFICE the ultimate ending of Karma's reign.

MADELEINE POWELL

WANTED

The Adyar Library is unable to lend *Annie Besant—Builder of New India* (Besant Spirit Series No. 9) because it has only one copy. It would greatly appreciate another copy if some generous reader can spare it.

A. SITA DEVI, Librarian

BEGINNING AND ENDING

By ELISABETH SEVERS

"MY end is in my beginning." These words are said to be, but on what authority I do not know, the motto of Mary, Queen of Scots. If given a wider conception than that of one life's destiny, they strike me as summing up very concisely the most fundamental of Theosophical teachings.

For what is the Theosophical conception of man's beginning and ending? Is it not that the Monad, the Spirit in man, comes forth from God, the Creator and Sustainer of our Kosmos, with a specific goal in view, and returns to God, bearing with him the sheaves reaped in his long pilgrimage in Matter? The Monad, self-conscious on his own spiritual plane, the plane of Ātmā, but ignorant of the lower and more material planes of his Universe, willingly submits to limitation of his innate spiritual powers to obtain the knowledge that will enable him to participate in the divine plan and pattern of the Universe. The Monad, unable to descend directly below his own plane, sends out from himself and always in connection with himself atoms on the Buddhic and Mānasic planes, to serve as his first reflection or manifestation on these planes. These in their turn are again reflected on the still lower planes, giving birth to the mental unit, the permanent astral atom and the permanent physical atom. These atoms show forth the characteristic of their origin. The Divine Will, watching with ceaseless

patience over the progress of His World, is mirrored or reflected in the physical atom as far as the heavier vibrations of matter allow. Buddhi is reflected in the astral atom, and the Buddhic sense of unity is shown forth dimly as emotions, affection and passion. "Love," it has often been said, "makes the world go round." God is love, all religions agree. Man inheriting the divine nature must widen out his emotional horizon until it encompasses the Kosmos with all its inhabitants, sub-human, human and superhuman alike.

The mental atom is the organ of the causal body, the store-house of all experience, and its physical instrument is the brain, through which works the creative intellectual power of the individual man.

Being, Bliss, Knowledge, or Life, Love, Light, these three divine characteristics show forth very faintly as the man emerges from the stage of the animal man. But all through the long centuries of his upward climbing, dim memory of his divine origin and anticipation of his far-off goal haunt the man, reflected in that "divine discontent" which lies at the root of all upward striving. The past influences his present, it has made him what he is, his present vanishes into his future which urges him on. Past, present, future, the trinity of the mystery of time, combine to help him to realize his beginning, his road and his ending, the trinity that must eventually merge into unity.

The splendour of our future ever beckons us on as we learn to know and to *act* upon our knowledge that in our beginning and in our ending we are truly "Sons of God and inheritors of the Kingdom of Heaven" each of us has fashioned for himself.

ELISABETH SEVERS

JUBILEE OF A THEOSOPHICAL LODGE¹

By C. JINARĀJADĀSA

A SOURCE of deep gratification to all of us Theosophists is the fact that one by one Lodges in many lands are celebrating their fifty years of work as a Lodge. How the hearts of the two Founders, H. S. Olcott and H. P. Blavatsky, would rejoice to know that the wonderful torch which they lit in 1875, here in this city of New York, has now created similar torches in many a city in more than fifty countries of the world.

As we celebrate the Jubilee of a Lodge, we of today must not forget all the earlier generations of Theosophical workers, who toiled in the heat of the day and battled against indifference or opposition when the Lodge began its work. Our work of today rests on the foundation built by these earlier self-sacrificing workers, some of whose names we of today do not even recall.

The rejoicing at a Jubilee gives us the opportunity of looking into the future, so that we may be worthy of the past and of the trust given into our hands, and add more pages to the golden book of record of work on behalf of the Divine Wisdom and the welfare of mankind. Where there is a true Theosophical Lodge, there is in truth a centre of the Divine Life expressing itself as the Unity of all life

¹ A message to Johannesburg Lodge, Southern Africa.

clothed in the Law of Universal Brotherhood. We have a great Wisdom to study and to give to others. It was said by the Lord Buddha, the Founder of Buddhism, that to give a man the Truth is a more meritorious deed than to feed the poor with a hundred pots of rice. For, when a man receives Truth, he holds in his hands a torch which will light his own way, and dispel a part of the darkness of ignorance and mental confusion which surround him.

This is what each of us as a Theosophist and all of us collectively as Lodges can do. We can give to all, who desire to understand, the torch of Truth, so that they may see and understand for themselves. If in a Lodge we meet all others with deep friendship and with an earnest search for Truth, the Lodge broadcasts invisible friendliness in the community, and also the certainty that, in spite of the uncertainties of destiny and struggle for living, there is security for all souls, since they are all held within the Everlasting Arms.

C. JINARĀJADĀSA

A second half-century of fine promise lies before you. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within this next half-century you can make Brotherhood a living reality in the world. You can cause the warring classes, castes and nations to cease their quarrellings, the warring faiths to live once more in brotherhood, respect and understanding. Make Theosophy a living force in your lives, and through your example those class and caste distinctions, which for so long have bred hatred and misery, shall at no distant time come to be but distinctions of function in the common service of the nation-family and of the World-Brotherhood.

AN ELDER BROTHER

REVIEWS

Freedom and Civilization, by Bronislaw Malinowski, G. Allen and Unwin Ltd., London, p. xiv, 388, price 16/-

Great thinkers are rare in the world. The author of this book has been known as "one of the four greatest minds today". A famous anthropologist, Malinowski is a name to conjure with among scientists and field anthropologists in particular. The task which the author set for himself in this volume was "an exhaustive and objective inquiry into the nature of freedom, its essential privileges and its essential limitations". This difficult task he has discharged in a masterly manner, in a brilliant, reasoned and eloquent analysis of the factors that compose modern society. In the words of the author, all the arguments submitted by him in his essay hinge round a simple proposition: "Freedom is the essence of civilization because freedom is neither more nor less than obedience to the rules of science, of social justice, and of ethics. These rules are not arbitrary. They are founded in the order of material process, of organic reality, and of cultural

structure." War and slavery (regimentation) being denials of freedom, and totalitarianism, which is mobilization for war efficiency, being the enemy of freedom and culture, he devotes two chapters to the discussion of these subjects, where he speaks about the ethics and doctrine of Nazism, enslavement through Nazism, pseudo-anthropological doctrine of a master race and master nation, the "master nation's" aim of world conquest, difference between democracy and totalitarianism.

The book is one of the most powerful arguments for democracy and against totalitarianism if we wish our present civilization to continue. "Democracy," the author says, "means government by the people, the control of government by those governed. It also implies the maximum of discipline with the least amount of coercion. It implies obedience to law without the need of physical enforcement. Democracy is a political system which we believe to be the real guarantee against coercion and oppression." Totalitarianism, on the other hand, denies freedom and also culture which is the

gift of freedom to humanity, and substitutes force as the only effective inspiration in human conduct. "Instead of the doctrine of a master race and master nation we postulate complete independence to be given to all races or nations and all cultural minorities."

The book is divided into five parts. Part I treats of Political Prelude, and speaks about the necessity for the establishment of international law and order, interdependence of world, world organization, requirements for a New League of Nations. Part II gives a detailed, beautiful, scientific analysis of different kinds of Freedom. Part III speaks on the Meaning of Freedom. Part IV treats of Freedom as a Gift of Culture. This subject is elaborated in ten different chapters. Part V treats of the Real Battlefields of Freedom. This part contains seven chapters. The Epilogue discusses the Foundations of Democracy and Freedom to Come. "The world must choose between a state of international anarchy or of international law. Since law cannot exist without sanctions, and sanctions must be embodied in a political organization, we need a Superstate, a World Federation, or a Commonwealth of Nations in order to have freedom anywhere and everywhere."

This is a posthumous book and Madame Malinowski deserves to

be congratulated on its production. It is a book which should be read by all administrators, statesmen and politicians, by all members of the United Nations and all other international organizations, by scientists, economists and industrialists, by teachers, professors and journalists, and, finally, by all lovers of freedom.

D. D. K.

Philosophy of Life, by Chen Li-Fu. Translated by Jen Tai. Philosophical Library, New York, pp. 148, price \$ 3.00.

The special interest of this book lies in the fact that it is a presentation of Chinese philosophy by a Chinese scholar, formerly Minister of Education in the Republic of China. The classical works written in Chinese are admittedly open to various interpretations and are difficult to translate. We owe a debt both to Author and Translator. This book is not a formal translation of any one Chinese work but gives the views of the Author, illustrated by quotations from ancient writings. That it has had a wide circulation in China indicates that it represents correctly at least a section of modern Chinese thought.

Part I deals with the formation and meaning of the Ever-changing Universe, Part II with the purpose and evolution of Individual Man,

and Part III with Collective Existence.

Some of the sayings and diagrams suggest material with which the Theosophist is familiar and perhaps may be taken as evidence for the common source of all religions. "The Universe is one Life-Substance from which the countless entities spread out"; "Man being different from other living creatures must seek for an ideal in order to maintain his higher existence"; "The individual is inseparable from Society, hence social service should be the ideal of life"; "The greater is the number of people with whom I am in sympathy and love the more spacious becomes my mind"; "Courage, Benevolence and Intelligence are the Trinity of the Tao."

In his final chapter Mr. Chen Li-Fu summarizes the outstanding traits and contributions of Chinese civilization. Chinese people hold the view that the whole universe is filled with the One Life. They were the first to understand the importance of human relations and to map out in detail the ways of government. Chinese civilization is based on a world state for all people. "Democracy is the very ideal of the Chinese Sages." Chinese civilization upholds righteousness and seeks a union of the spiritual, material, mental and physical, leading to lasting peace and freedom,

In *Philosophy of Life* we have indeed one more bridge between eastern and western thought.

E. W. P.

Religion in Life, by Minocher K. Spencer, The Spiritual Healing Centre, Coimbatore, India, pp. 240, price Rs. 8.

In this small volume the author has tried to show the value and significance in all religions. He points out that there is a guiding common principle in all religions, which is that man is a spark of God. In each Faith it is necessary to get past the rites and ceremonies to the central point, the essence, and find "the knowledge of the way to the truth, the knowledge of the working of the inner forces, the transcendental knowledge of the Spirit that pervades the Universe".

We find a chapter each on the Vedas, Zoroastrianism, Buddhism and Christianity. These consist mostly of quotations from the various scriptures interspersed with the author's interpretation of them. He does not go into great depths of metaphysical and philosophical thought but deals in a simple manner with the truths enunciated, showing their universal application in life for the uplift and benefit of all mankind. There is a Foreword by Swami Sri Rajeswarananda, and two chapters are devoted to the lives and teachings of two mystics

at present living in India, Meher Baba, and Sri Ramana Maharishi of Arunachala.

Some of the chapters seem to be unrelated and the book appears to be more a collection of essays put together under a general title than a co-ordinated whole. However, it is a sincere work and draws attention to the very great need in the world today for religious tolerance and understanding among men.

H. Z.

Akhnaton, a play in five acts by Savitri Devi. Philosophical Publishing House Ltd., London.

The action of this play takes place in Thebes in the fourteenth century before Christ, during the reign of King Horemheb, twenty-five years after the death of King Akhnaton.

A few devotees of Akhnaton who continue to follow his cult of Sun Worship are meeting to commemorate the summer solstice, and are persecuted by orders of the King. As a dramatic presentation it is difficult to estimate the likely reception of the play. There is little action, and so much discussion centres round the teachings and life of Akhnaton. The principal character is a woman, who has dedicated herself to him, and in the stress of her emotional religious ecstasy sacrifices herself for the cause. But her

devotion is so personal that one feels it rather eclipses the realization of the great Truths of her leader's teaching.

Akhnaton was an idealist who taught of the loveliness and goodness of life, and presented the Sun as a symbol of its source, and of that essence of existence which is joy and wellbeing. But his teaching was soon forgotten, and this is shown as the play develops. In the final scene the woman hails Akhnaton as the "King of the World"; all references to him in the book are given with a capital letter. One feels that perhaps something has been lost by emphasis on Akhnaton as a divine incarnation, rather than on those impersonal glories of the divine life which he worshipped through the symbol of the Sun.

The language of the play is beautiful and it has value in giving a picture of an outstanding figure in the history of ancient Egypt.

C. D. S.

The Theosophical Research Centre is to be congratulated on reprinting *The Theosophical Student* (in face of Revelation, Inspiration, and Observation); a lecture given by Annie Besant in 1909. It is rightly described as an up-to-date document and one of such value that it would be a pity if it were to be forgotten in the archives of the Society.

D. R. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MAY 1949

OFFICIAL NOTICE

Since the Republic of Eire has separated itself completely from the British Commonwealth, the Lodges of the Theosophical Society in Northern Ireland, hitherto a part of the Theosophical Society in Eire, can no longer belong to it, as Northern Ireland remains a part of the British Commonwealth.

Under these conditions, the Lodges in Northern Ireland will be attached directly to the Theosophical Headquarters at Adyar, until such time as there are in Northern Ireland seven Lodges entitled to receive the Charter as a National Society. The Lodges in Northern Ireland have already passed resolutions requesting attachment directly to Adyar.

I hereby appoint Dr. Hugh Shearman as the Presidential Agent. I further authorize him to issue application forms for membership, bearing the title, "The Theosophical Society in Northern Ireland".

C. JINARAJADĀSA,
President

April 20, 1949

FINANCIAL STATEMENT

The following receipts for three months, from 1st January 1949 to 31st March 1949, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES				Rs. A. P.		
The T.S. in England	1948-49	£110-6-6	...	1,458	4	9
The T.S. in Southern Africa		£18-7-8	...	242	12	7
The T.S. in Philippines			...	70	0	0
The T.S. in Mexico	1948	\$50.00	...	162	6	4
The T.S. in Portugal	1947-48	£6-0-0	...	79	2	9
The T.S. in Cuba		\$88.53	...	289	5	9
				137		

			Rs.	A.	P.
The T.S. in Colombia	1948	\$25.50	88	1	3
Vasanta Lodge, Medan		£8-15-0	49	7	7
			2,484	9	0

DONATIONS (GENERAL)

Mr. J. N. Ganguly, Moradabad	...	...	100	10	0
Blavatsky Lodge, T.S., Bombay	...	...	140	13	0
A well-wisher, Adyar	...	...	52	8	6
Felix Bermudes, Portugal	£10-0-0	...	191	15	4
Mr. F. Francisco Lopez, Portugal	...	...	19	12	9
Miss Emily English, U.S.A.	\$5.00	...	15	14	0
			461	9	7

DONATIONS (ADYAR DAY)

Mr. T. H. Vaswani, Adyar	...	...	1	0	0
D. R. D., Adyar	...	...	25	0	0
Mr. A. Subramaniam, Malur	...	...	2	0	0
Mr. R. Muniswamappa, Kolar	...	...	3	0	0
Mrs. Angachchammal, Kolar	...	...	12	0	0
Mrs. P. M. Advani, Adyar	...	...	25	0	0
Mr. V. G. Trilokekar, Bombay	...	...	1	0	0
Mr. N. V. Thatte, Bombay	...	...	1	0	0
Salem Lodge, T.S.	...	...	25	0	0
Secretary, Theosophical Society, Bangalore	...	...	25	0	0
Jyoti Lodge, T.S., Navsari	...	...	15	0	0
T.S. Lodge, Bowringpet	...	...	5	0	0
Mr. C. Ramachandran	...	...	1	2	0
Sanatan Lodge, T.S., Surat	...	...	21	0	0
Mr. H. Lorimer, Canada	\$10.00	...	32	7	0
"Some members in Calgary" through Mr. N. Sri Ram	...	...	82	8	0
Mrs. Jane Clumeck and Miss Jean Clumeck	...	...	100	0	0
The T.S. in England	£27-1-0	...	857	9	0
			684	10	0

PRESIDENT'S TRAVELLING FUND

Mrs. Gulnar Parakh and Mr. Sohrab Parakh, Bombay	...	...	50	0	0
Srimati P. Savitri Ammal	...	...	1	0	0
D. R. D., Adyar	...	...	25	0	0

			Rs.	A.	P.
Mr. T. H. Vaswani, Adyar	...	...	1	0	0
T.S. in Scotland	£5-5-0	...	69	10	0
			146	10	0

DISPENSARY

D. R. D., Adyar	...	...	25	0	0
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ADYAR BESANT COMMEMORATIVE FUND

Mrs. Gulnar Parakh and Mr. Sohrab Parakh	...	...	25	0	0
Miss Hilda Yarrow, England	...	...	18	4	0
Mr. K. N. Dastur, Ahmedabad	...	...	1,000	0	0
Mrs. H. B. Moorhead, Singapore	...	...	55	0	0
Mr. K. F. Minwalla, Karachi	...	...	498	2	0
The T.S. in South Africa	£89-0-0	...	1,176	7	2
Mr. T.S. Thadhani, Adyar	...	...	500	0	0
Mr. R. M. Alpaiwala, Bombay	...	...	24	8	0
Mrs. H. B. Vaswani, Adyar	...	...	5	0	0
Miss Gladys M. Taylor, Surrey, England	£3-0-0	...	89	10	0
Anonymous through P.T.S.	...	...	2	0	0
"	...	...	50	0	0
"	...	...	75	0	0
Dr. K. J. Kabraji, Karachi	...	...	101	0	0
Mr. K. K. Bhargava, Allahabad	...	...	90	10	0
Mr. Bal Govind Das Loiwal	...	...	2,000	5	0
The T.S. in Cuba	\$612.84	...	25	0	0
D. R. D., Adyar	...	...	1,042	6	6
The T.S. in Australia	£78-9-8	...	10	0	0
Mr. C. J. Sutaria, Baroda	...	...	10	0	0
Mr. P. G. Munuswamiah, Robertsonpet	...	...	1,141	8	0
The T.S. in France through Mr. Sidney A. Cook	...	...	160	0	0
The Karachi Theosophical Society	...	...	200	0	0
Mr. J. J. van Ginkel, Adyar	...	...	162	8	0
Mr. A. J. Riesco, Cuba	\$50.00	...	829	14	5
Miss Gladys Newberry, England	£25-0-0	...	200	0	0
Dastur Khurshed S. Dabu, Andheri	...	...	100	0	0
Mr. and Mrs. N. Sri Ram, Adyar	...	...	1,821	18	8
Mr. Bernard Dowson, England	£100-0-0	...	197	1	7
The T.S. in England	£14-18-3	...	10,556	2	4

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

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

Mr. N. Sri Ram and Srimati Rukmini Devi left Madras on 29th April by air for Europe. Mr. Sri Ram will tour the English Section and attend its Convention, while Srimati Rukmini Devi will be the Guest of Honour at the Congress of the European Federation in Paris from July 28 to August 1. They will also both visit other countries in Europe.

India

At the Annual Convention during December, the General Secretary, Mr. Rohit Mehta, presented a lengthy and detailed report to the members, covering 58 pages. The membership of the Section has reached 7,964, a membership record, and an increase of 156. The number of Lodges and Centres in the Section now totals 482, an increase of 6. A number of Section workers have toured during the year in addition to tours made by the President, Mr. C. Jinarajadasa, Mr. N. Sri Ram, Srimati Rukmini Devi and the General Secretary himself with his wife, Srimati Shridevi Mehta. The Theosophical Order of Service for India has been re-

vived and groups are being formed. Regular study and workers' Camps have been held in several of the fifteen Federations.

The work at the Indian Section Headquarters in Benares has gone on well in spite of many difficulties and the Indian Bookshop has had a fine turnover with a number of books ready for publication during the coming year. The Section Library has been extended and the Besant Theosophical School, which is run by the Section, has become a higher secondary school for the first year.

The Section has printed a handbook containing very excellent material. It is a book of reference covering such matters as the organization of the Society, both international and through the Section, a plan of study, the allied activities of the Section, a draft constitution for Lodges, suggestions for Lodge work, etc.

A new series of booklets in Hindi for children has been planned by Sri Jagat Narayan at the Benares Headquarters. It is hoped to issue one each month.

In Bombay, on 30th January, there was a meeting arranged to bid farewell to the President of

the Society, Mr. C. Jinarajadasa, on his departure overseas. This meeting was unique for the Lodge because on the platform with the President were Mr. Sidney A. Cook, the Vice-President of the Society, Mrs. Doris Groves, General Secretary of the English Section, Mr. Jamshed Nusserwanjee, Presidential Agent for Pakistan, and Mr. N. Sri Ram, former Vice-President.

The Andhra Circars Federation held its annual meeting on 19th and 20th February under the presidency of Srimati Rukmini Devi.

The Gudivada Lodge held its Golden Jubilee on 9th and 10th April in conjunction with the Kistna District Theosophical Conference over which Mr. N. Sri Ram presided.

At Adyar during Easter the South Indian Theosophical Conference was held with the Vice-President of the Society, Mr. Sidney A. Cook, presiding. Dr. C. R. Kamath was elected as the new Joint General Secretary for the South for the coming year. Mr. N. Sri Ram and Srimati Rukmini Devi both made valuable contributions to the success of the gathering.

A Theosophical monthly named *Quest* is being published in Ahmedabad and contains a variety of articles. It is under the direction of Sri V. Gopalan, a very active

Young Theosophist, who is also the new General Secretary of the All-India Federation of Young Theosophists.

The workers employed in the Papanasam Mills at Ambasamudram recently founded a reading room and named it after Dr. Annie Besant. They did this on their own initiative by raising funds amongst themselves. It is not widely known what an important part Dr. Besant played in trade union movements in India; she was a pioneer in that and many other movements in this country.

Canadian Federation

The Federation Quarterly of January 1949 gives news of the work going on in the Lodges. Besant Lodge, Victoria, has held two Lodge meetings and two public meetings every month. The public meetings are well attended. It is interesting to note that a number of young people are attending the public meetings and reading Theosophical literature.

In Hermes Lodge, the weekly Sunday night public lectures continue to draw good audiences and much valuable work is being done to acquaint the public at large with the Theosophical concepts.

Wayfarers Lodge, Winnipeg, has decided to cancel the Tuesday evening members' meetings and replace it with an open meeting in

order to interest more non-members in Theosophy. The members in this Lodge continue to study *The Secret Doctrine*.

British East Africa

The report in the March issue of *THE THEOSOPHIST* incorrectly stated that the retiring General Secretary, Mr. Jayantlal D. Shah, had been elected as the National President. The name of the new National President is Mr. Dwarakadas Morarji Shah. We regret this error.

Spain

The Spanish members have maintained their enthusiasm and are carrying on work to some extent in the present difficult conditions. Many students everywhere are interested in our ideals and look forward to the occasion when they can become members of the Society. In the meantime there is a great scarcity of books and pamphlets in Spanish and they would be grateful to those in South America or elsewhere who could send them some literature.

Japan

Mr. Jinarājādāsa's *First Principles of Theosophy* has been translated into Japanese, and it is planned to mimeograph 100 copies for circulation amongst interested members and enquirers. It is hoped that this will stimulate the work

there, as the lack of literature in the Japanese language is a very great difficulty. In Tokyo there is one Lodge which has a small group of members.

Wales

Colwyn Bay Lodge has been meeting regularly at Plas Bendith. In Penarth a meeting was held in December to revive the Lodge there which has been dormant for some time. Regular members' meetings have been started and it is hoped to arrange some for the public also. A revival in West Wales is also being hoped for in the near future.

United States of America

A series of thirteen broadcast talks on Theosophy have been given in New Orleans. These have been prepared at Headquarters and transcribed at the station by a local member.

The American Theosophist reports that recently a member of the Society made a round trip by car of some two thousand miles and visited over 100 libraries taking orders for Theosophical books. Another member contacted over 85 libraries. This activity is carried on under the auspices of the Theosophical Book Gift Institute which, in the months November to January, has mailed 788 books to 189 libraries located in 12 States.

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadasa. **Vice-President:** Sidney A. Cook. **Treasurer:** C. D. Shores. **Recording Secretary:** Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" 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 Signe Fjellander (acting)	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley.	Amsteldijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>La Vie Théosophique;</i> <i>Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella, Postale 85, Savona	<i>Alba Spirituale.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Revista Teosofica Cubana;</i>
1905	Cuba	Señor Armando Alfonso Ledón (acting)	Apartado No. 365, Habana	<i>Theosofa.</i>
1907	Hungary	Selevér Flora úrno	Bárvó Lipthay-utca 9, Budapest II	<i>Teosof.</i>
1907	Finland	Herr Hugo Valvanne	Vironkatu 7 C, Helsinki	...
1908	Russia	...	Praha—Sporilov 1114	...
1909	Czechoslovakia*	Pan Václav Cimr	Box 868, Johannesburg	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	28 Great King Street, Edinburgh	<i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	Rue Carteret 6, Geneva	<i>Theosophical News and Notes.</i>
1910	Switzerland	Mademoiselle J. Roget	37 Rue J. B. Meunier, Bruxelles	<i>Ex Oriente Lux.</i>
1911	Belgium	Mademoiselle Serge Brisy	...	<i>L'Action Théosophique.</i>
1912	Indonesia	Mr. J. A. H. van Leeuwen (acting)	Bandarraat 9, Bandoeng, Java.	...
1912	Burma	U. Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, I, Oslo	<i>Norsk Teosofisk Tidskrift.</i>

* Presidential Agency.

what excuse or reason. Intelligence directs otherwise and suggests a measure of self-control, as a matter of honour. For seldom, if ever, does free play in the lower realms of the emotions fail to involve others also.

But there are questions that psychologists encounter that give Theosophists cause to stop and think. We are so convinced, and rightly, of the existence of the great natural law of Karma under which all that happens is just and perfect that we fail sometimes to question our knowledge and fail equally therefore to be convincing to others. We know there must be law or all would be chaos. But to many it *is* chaos, and for these we must needs be more enlightening and helpful than we are.

We can see Karma at work, producing its effects from causes observable within a single lifetime. It is often possible to trace later disabilities to earlier indiscretions. These cases are easy to explain. We know also of cases where pain and suffering come for people of beautiful character seemingly without just cause. Accepting the principle of Reincarnation we recognize a cause in an earlier life than this, a working out of previously generated Karma, a purification for a life to come. This is particularly clear when the suffering is seen to be creative of beautiful qualities, patience, forbearance, resignation etc.; there is obvious gain and we can be convincing.

The real difficulty confronts us when the result of pain, whether physical, emotional or mental, is other than this; when bitterness and resentment build steadily into the nature of the sufferer. What is then the answer? To ourselves as Theosophists we say that the gain is to the Ego, the eternal reincarnating self behind the suffering and resentful temporary personality. But on this we cannot be so convincing; there is no obvious gain and the truth is less demonstrable.

Here we fall back upon faith and we may as well recognize that reasoned faith is a grand and necessary quality for sane living. We decry the unreasoned and unreasoning faith of the blind follower who puts no question to himself and by whom no question is answered for another. Beautiful character he may be, but tending to weakness in helpfulness to the questioners of this modern age.

But reasoned faith we must have since all Nature's mysteries have not yet cleared for us. We adopt the methods of the scientist, who not knowing the causes of certain phenomena he observes adopts a theory, that explains them. In the course of test and trial, if the theory stands up and is supported by more and more experimental tests, and if it is not found to be in conflict with other established knowledge already proved accurate, the adopted theory is accepted as itself proven by its fitting in with all that is already known and by its accounting for certain phenomena otherwise unexplained. This is the scientific method.

Can it be applied to our case of growing bitterness and apparent failure to learn or gain in the face of distress and pain? It is not enough merely to assert that the Ego gains and learns, or to say that this theory or idea is supported by clairvoyant research of which we quote examples. The world in general has not accepted clairvoyance, nor is it completely convinced about a self apart from the physical body, although both psychology and science are moving slowly toward the idea. But it is possible, in the light of the clear evidences of the law of Karma and of the value of suffering, to reason that it is operative and equally just where only one end of the Karmic sequence can be plainly seen; and further, since in no case of suffering does the body gain, that in *all* cases it is the inner self that is augmented in beauty and quality. And as in recovery

the enhanced beauty often shows itself forth as a permanent shining of the nature, is it not reasonable that when there is no recovery the growth is still not lost but stored for another incarnation?

Comes another question. Why suffering at all in a world God-governed and beautiful? To be consistent we must admit that the great scheme of things has somehow gone awry. Reason, however, says and shows that man is himself the cause. Intensest suffering, greatest terror, extreme unhappiness, not only come to man but come through his own agency. These are so out of harmony with the beauty and order of the universe and the rest of the world where man has had no power to assert himself that we cannot place upon God, in whatever idea we think of Him, the responsibility for the lessened loveliness of the man-inflicted realms. Man is responsible. By the very nature of his being he has been free. Of him Tagore has written:

"It is the self of man which the great King of the Universe has not shadowed with his throne—he has left it free. In his physical and mental organism, where man is related with Nature, he has to acknowledge the rule of his King, but in his self he is free to disown him. There our God must win his entrance. There he comes as a guest, not as a king, and therefore he has to wait, till he is invited. It is the man's self from which God has withdrawn his commands, for there he comes to court our love. His armed force, the laws of Nature, stand outside its gate, and only beauty, the messenger of his love, finds admission within its precincts."

It is man who, in his freedom, has gone awry and it is within his power to swing back the world he dominates into harmony with the rest of Nature from which the

divine control has never been loosened awaiting the time when man has had enough of his self-caused pain. And because the supreme control has been maintained and man is of the nature of that Supreme, that day will inevitably come.

At first glance it may seem impossible to change the past. Yet because the future is the product of the past, it is clear that in the power existing in the present to modify the future lies also the ability to change the results arising from the past and therefore in effect, the past itself. The future can be made different from what the past decrees as if the past itself were different.

In man's hands is every decisive moment of the present, the only period he can directly control, but in which he has the power to create a future bearing something other than the stamp of the past, impressed with influences new and vitalizing from current thoughts and acts.

How extremely important that such influences be brought to bear, for without them there is stagnation—mere continuation of things as they are. Yet to change them wisely requires not only the addition of the new but recognition of the real values contributed by the past that these may be preserved. Always there are those who are ready to tear down all that is and start anew. The world still has its anarchists, by whatever name the excessively radical may be known, who would indiscriminately destroy in order to build by a plan untried by and inapplicable to free men. It is worth while to remember that, essential as it is to be progressive, it is equally necessary to be protective of the already existent good. For it is out of this in combination with the new that the future is to be evolved.

John Buchan once said that if a man looks upon the past "as the matrix of the present and future, whose potency takes many forms but is not diminished, then he will cherish it scrupulously and labour to read its lessons, and shun the heady short cuts which end only in blank walls. He will realize that in the cycle to which we belong we can see only a fraction of the curve, and that properly to appraise and therefore to look ahead we may have to look back. . .".

The suggestion of the cyclic curve is a true simile, an upward spiralling arc, for the true way of progress for mankind is not by breaking with the past but by building upon what it presents of good. We note the care with which modern Governments, old in experience, safeguard the great cultural gains of the centuries while modifying the machinery and achieving ever greater social and human ideals.

George Santayana expressed in these words the importance of a knowledge by which the real inherited values may be judged and preserved. "Those who cannot remember the past are condemned to repeat it." The word "condemned" is well chosen. Unless the lessons of the past teach what is worthy of preservation and what should be discarded and replaced, truly all its ills will also remain with us.

And Patrick Henry said: "I have but one lamp by which my feet are guided and that is the lamp of experience. I know of no way of judging the future except by the lessons of the past." The crucial word is "lessons," and one of the most important things is to become aware not only of the causes of events but of the ideals that are seeking expression and to foster, to encourage and to preserve these through the present into the future. This has nothing to do with the continuation of old forms, or

patterns or conventions. Most of these will pass. Those retained must be flexibly adaptable that they may be moulded to the need of the continuing development of the great principles and ideals that are to be for ever cherished in accord with man's noblest and highest aspirations. It is of the essence of democracy that its greatest institutions have met and shall always meet this test.

Constant references appear in the press and other journals to the universality of science. Examples are frequently given of the simultaneous and sometimes collaborative work of scientists in countries far distant from each other. They make coincidental discoveries, find that they are working along similar lines, are engaged in a common search or have corresponding objectives. Their work is characterized by its universal nature unaffected by race, creed or sex and, where left free, is untouched by political or national considerations.

The reason for this is that true science deals with natural laws, their discovery and their application to useful purpose. In this respect science is unique but it ought not to be so. There are natural laws that are not limited to the physical but are equally universal. They are the laws underlying man's nature, and if the study of these, like the study of science, could be freed of national and political implications, man's welfare on earth would be tremendously advanced and enhanced.

Principal and basic among these is the law of man's universal nature. The functions of his body are the same in every clime. In similar stages of development his emotional reactions, his longings and desires and sufferings are alike. Mentally, despite differences of temperament which are found also within any race, men think by the

same processes with equal facility and to corresponding purpose, the world over.

Humanity is humanity everywhere. Allowing for the fact of unequal evolvment they can be trained to similar productivity under equal conditions; their capacities are equivalent regardless of race or country.

This fact of man's universal nature ought to be the leading concept in all deliberations on the international level. That it is not so is due to a lack of knowledge of the underlying truth, that man is not merely a human animal but a spiritual being endowed with all the latent qualities that ally him to the Power that animates and controls the universe; that each man is in fact linked to a fragment of the divine nature that will in due course function fully in his human nature; that he is therefore inherently and potentially divine; and that to serve man in his spiritual unfoldment is the only way to serve God Himself.

If man could but realize that on every hand God awaits his ministrations to release Him in every brother man; that all the glories of spiritual unity but rest upon man's service of other men as service of God, rather than in service of personal or even national ends, then would science no longer exclusively claim universal quality.

Far and beyond the values of science would be discovered the values of the human relationship in its divine qualities arising from man's sharing of a common life not only with his brother men but with the Divine Nature that flows throughout the universe. It is because this great reality is not a principal basic in man's deliberations for world welfare that he finds his efforts ringed always with conflicts springing from attempts to serve a lesser and a separative cause.

SIDNEY A. COOK

ARE WE NOT ALL ARTISTS?

By C. JINARĀJADĀSA

WHY is it that only painters, sculptors, musicians and dancers are called artists, but not poets or dramatists? A painter who paints the most crude and atrocious pictures calls himself an artist, and similarly every performer on the vaudeville stage, from a singer to an acrobat, calls himself an artist. But we never call Homer an artist; we call him only a poet. Among the greatest dramatists of the world are Aeschylus, Sophocles and Shakespeare; but we call them dramatists, and never use the term artist for them. One of the greatest in the realm of poetry, who has supremely the characteristics of the artist, is the Italian poet Dante; he, more than any other poet that I know, sees men, the world and its happenings in terms of the intuition and not of the mind. Yet nobody calls Dante an artist, though we may go to the extent of saying that he had an artistic nature.

Why are not great orators called artists? One of the greatest that the English language has produced was Dr. Annie Besant. At her best, even in the days of Free-thought, there was something extraordinary in her as orator. There are many types of orators who can sway audiences, but her oratory was distinguished by what I shall call an artistic form. If you will examine any of her great lectures on Theosophical themes, you will find, as

you analyse, that topic after topic is developed consequentially and harmoniously, from certain theses stated in the beginning. But it is the presentation by her of the topic as one whole that I term artistic. Dr. Besant stood unique among all philosophical exponents of the spiritual life, in that she never expounded as does a professor, expounding each point in its logical development. Bishop Leadbeater was a splendid exponent of spiritual and ethical principles, but while his imagination was charged with the highest sense of ethics, and his exposition was perfectly lucid and was surcharged with idealism, he was not like Dr. Besant; for Dr. Besant always was like a painter who before painting surveys the landscape which he means to paint, examines first the view from several points, and then selects his place of survey and so what particular lights and shades he will paint on the canvas. In a similar way, with regard to any spiritual topic, Dr. Besant definitely proceeded as does the landscape painter; she would select a particular angle from which to describe what the audience was to see. Furthermore, in her great lectures, after stating everything perfectly logically to the higher mind, towards the close of each lecture she presented a vision of the topic which went beyond the higher mind into the intuition. It is this that many felt, so that after one of her lectures if you were to ask one who had listened with rapture to explain what she had said he could not explain clearly what it was that enthralled him. The true description of Dr. Besant's technique was given by a young violinist in England, one of those child prodigies who have marvellous technique and expression. This girl of about 16, after listening to one of Dr. Besant's lectures said: "Oh, Mrs. Besant, you are *such* an artist." There was the perfect truth. Dr. Besant was an artist in oratory. Yet nobody has applied the term artist to her.

This brings me to the chief topic: What is Art? What do we mean by this word of three letters? In many ways the answer that satisfies me most was that of the French sculptor Préault, who when questioned replied: "L'art, c'est cette étoile. Je la vois, et vous ne la voyez pas." ("Art—it is that star. I see it; you don't.") Of course this is a brilliant answer, but in reality it does not explain what is Art in its fundamental nature.

There are two great philosophers who have presented a fairly clear conception of what is Art, a conception that we can intellectually grasp, because it is presented in a clear way, and not befogged with emotional clouds. These two philosophers are Schopenhauer of Germany and Plato of Greece. We may accept the thesis of each or reject it; but it is perfectly clearly expounded.

First, with regard to Schopenhauer's conception of Art. He first points out that there are two aspects of the Cosmic Process. One aspect is the World as Will, and the other the World as Idea. Let me deal with the first aspect of the World as Will.

When we examine all life processes, we see that there is a process of creation operating everywhere and in all things, in the life of plants and in every species of animals and men. Life is never still; it is always pushing and pressing each manifested form in the evolutionary process to change. There is behind all Nature a pressure that experiments with forms, first by building them up, then testing them; if they are found to be strong enough, the form propagates by some method of generation another form which will have the characteristics of survival of the parent form. All such forms as are found weak and not worthy of survival are cast aside by Nature on the scrap-heap of life, to be broken up and their physical material to be disintegrated into their original constituents, to be

reintegrated later into new forms. We call this process "the survival of the fittest".

In the course of this process there is furious activity, which we call "living". What we call living naturally has many forms. For the animal it is for food, and on certain occasions to satisfy its sexual urge, and also to fight its enemies to retain its own life and get all the nourishment and the mates which it wants. There is therefore a murderous competition in animal creation. Though more subtle, the struggle is not less in vegetable life. It is most acute among men. In this process of competition among men, certain strong characters stand out and dominate their fellow-men. We call these "leaders," and special examples of them are the world conquerors like Alexander, Caesar and Napoleon. We have had two of late who tried to play this role, Hitler and Mussolini. These world conquerors, full of pride in their ability and in their genius, and especially in their power to control and dominate others, consider that they are men of power. But Schopenhauer points out that they are merely instruments created by the World as Will, and that they have no real individual initiative of their own. A log that falls over the cataract of Niagara has the tremendous speed of the water, but it is not a speed generated by itself; the log moves fast but only because of the current of which it is temporarily a part. So Schopenhauer points out that these world conquerors, who are supreme examples of the World as Will, are no more than channels or pipes through whom the World as Will flows. When each conqueror has played the role mapped out for him by the World Will, he is cast aside and thrown on the scrap-heap of life. Very briefly, what we often term "strong individuality" is nothing of the kind, for the strength in it is external to the individual, for he is merely the plaything of forces beyond his knowledge and control.

As long ago as the sixth century B.C., Gautama Buddha, in India, proclaimed that the root cause of all human misery is what he termed *Trishnā*, a Sanskrit word meaning "thirst". It is the thirst for life, that is, for one group of sensation after another, whether physical, emotional or mental, which drives men onward to seek happiness. But under this overwhelming thirst, which is pushing them onward, the result is that when one thirst is satisfied, another springs up in its place. Man, therefore, is continually under the sway of an intolerable desire for living. But the word "living" signifies, not forms of life that would give a real inward happiness, but only such activities and such possessions as are traditionally supposed to give happiness.

Gautama Buddha, therefore, proclaims that there is no real living possible until a man puts an end to this thirst.

Probably at no period in the world's history has the thirst for life been so pronounced as in the modern world, and especially that of Europe and America. With the increase of control over the powers of Nature, and the discovery of many inventions, the lives of men have become fuller than ever of what they consider are the necessities of life. Each individual, naturally, according to his temperament, states these necessities for himself, but in the main the necessity is not for anything internal in the individual's nature, but always for something external. Owing to the general sense of insecurity, all men seek wealth, thinking that in the possession of wealth will come security, and as a result of it, peace, and from both a really comfortable living. Happily, in a few countries, arrangements are being made today to give a sense of security, with pensions of various kinds by the nation, for unemployment, sickness and old age, and so on. But such external security does not touch the root of the problem of minimizing the discomforts found in the process of living.

Men as heads of families naturally desire wealth and possessions for themselves and for those dependent on themselves. Also they not infrequently desire honour from their fellowmen; in some countries, titles and distinctions. Some men think they cannot be happy unless they go out shooting animals and birds, and in the case of the very rich, tigers, rhinoceroses and elephants. There is a large number who think that they must attend horse races, and the rich among them keep racing stables. The women feel strongly the sense of insecurity, and hence the feeling that a woman must establish herself as a married woman. In the fierce competition in life in western countries, where there are more women than men, the struggle for existence brings in its train forms of social life that are truly parasitic, which suck the blood out of a woman's nature. The enforcing on women by fashion that each year, if not each spring and autumn and winter, the shape of clothes and hats must change, means that the woman who cannot afford the expense of such changes feels herself in some way lessened in her natural desire for the sense of living.

In all kinds of ways, then, what we term living is a furious process in which we are engaged, trying to gain happiness, but, even if there is some happiness gained, we quickly discover it is not lasting and is, in biblical terms, "dust and ashes in the mouth".

It was Schopenhauer's great contribution that one cannot truly live, with the sense of peace, so long as one is swept hither and thither in the tide of living. There is a proverb that you cannot be a part of a procession and at the same time see it from a window. If one is to see the procession, it is necessary not to be a part of it. In the same way, Schopenhauer points out that until an individual separates himself from the World as Will, he cannot come to peace.

But how is an individual to separate himself from this world, with its many forms of living, in the meshes of which he is entangled like some creature inside a trap? Says Schopenhauer, it is by discovering the nature of Art. Art, says Schopenhauer, is the World as Idea. If a man will step aside from the World as Will, refuse to be carried away on the stream of his thoughts and emotions, and will train himself to stand apart and to contemplate that stream, then he can come to the beginning of peace.

Now it is the function of Art, according to Schopenhauer, that it requires the artist to stand apart from the thing-as-it-is and see it completely detached from himself. This process is, indeed, true of every great artist. It is only in the measure in which an artist succeeds in detaching himself from his environment, even from his thoughts and feelings and longings, and stands, as it were, on a mountain top and looks down, that he sees the World as Idea. He sees the World as Will interblended with the World as Idea. Just as in any texture there is the warp and the woof, so Will and Idea are interwoven. But if a man will only see, not the cross threads, but the long threads, that run from eternity to eternity, he then sees the Idea. The discovery of the Idea stills the storm within a man, and he is at peace, because the peace is a power that rises within his own soul and is not given to him from the world without.

This, of course, is the great teaching of Buddhism, as also of Hinduism, which has as its supreme ideal the Sannyasi. The word means "he who renounces". It is by renunciation of "living" as men call it, with possessions, with a name and caste, and even a Guru, that there is for the first time the real discovery of the meaning of life.

Of course, here, with this idea of Schopenhauer of Art as the revelation of the Idea, we leap across the centuries

and sit at the feet of Plato. But for Plato the Idea is not something that is interwoven with the World as Will, but apart from it. The Idea is an expression of the Divine Being, whom he calls the Demiurgus, the "fashioner". Before the creation of the universe, the Demiurgus has before him a plan of what shall appear in the creative process. All the Archetypes, the essential fundamental final types of the evolving forms, as also the Archetypes of thoughts and feelings and aspirations, are already bodied forth by the Demiurgus, before His first act of creation. Little by little creation proceeds, the Demiurgus slowly experimenting with the process which we call Evolution. But over that process there are always hovering the Ideas of the Divine Mind; the Ideas guide the forms of evolution in their struggle for existence, and mould them to approach nearer and nearer to the ideal form. Having postulated this, Plato then continues to show us that it is possible, through intense purification and by growing in sensitiveness to beauty, to see the Eternally Beautiful hovering over all things. For the Idea is the Eternally Beautiful, as it is also Eternal Truth and Eternal Goodness.

Along the lines both of Plato and Schopenhauer, as also of Buddhism and Hinduism, we can come to the conclusion that only in so far as man separates himself from the furious rush of living, or, to use the phrase of mysticism, "kills out the desire of life," will a man see where is the road to peace. It is the function of the artist to show this road to peace to all mankind.

C. JINARĀJADĀSA

(To be concluded)

THE GREAT ILLUSION

By N. SRI RAM

"**K**NOW thyself." Because the self is a conditioning factor of our knowledge, and according to its nature are our reactions to things. According to the materialistic view of nineteenth century science, the self or mind—the two were regarded as the same—was a product of matter or environment, pertaining to the perishable body. The occult view was otherwise, and has since been increasingly justified. Myers' *Human Personality and Its Survival* marked a turning point in the outlook of modern science upon the nature of man. Yet the survival of the body, it must be remembered, does not prove the permanence of the surviving principle, which is the human consciousness or self. Modern science has not taken us far on the road to its actual nature. The ancient philosophers, notably in India, have, on the other hand, directed their most minute enquiries to this very principle, whose constitution has been dissected and investigated by them with exhaustive care. Their dissection and analysis—not always mere speculations, as the western orientalists are so ready to dub them—have led to the most startling discoveries. The astonishing character of these discoveries, as they are studied, no less revolutionizes one's outlook than the results of the researches by modern science, since they took the turn that Copernicus, Newton and Einstein gave to them in succession, the last in 1905.

The fundamental change in our understanding produced by the one study as by the other is the total shattering of that basis of ego-centricity with which man in his dawning intelligence has proceeded to construct the theories relative to his own existence. He is an infinitesimal in a boundless continuum of time and space, boundless yet not infinite, according to Einstein, and the consciousness on which rests his self-hood is as ephemeral as external nature, according to the researches of subjective science. Is it not a wonder of wonders that the one certainty in the world of human cognition, that primal factor which enters into every experience of his, namely, his own self, as he has so fondly regarded it, should prove to be the greatest illusion of all, being but an artificial sense created by his encounters with the external world, of which the marks are his memories? Space, time and self all thus become illusory, they constitute apparently a triangle of illusion. It now becomes obvious that before we can hope to realize the nature of these illusions, we have to bring to bear upon them an intelligence unaffected by them, which, as it were, can approach the extensions of our problem from a new dimension. Occult science teaches us the existence of this very possibility. In the light of this intelligence, which lies embedded in each human being as an undeveloped germ, his self, as he knows it down here, is but an enclosure of shadows, which he seeks to maintain and fortify by every psychological means in his power. Before he can comprehend the nature of time and space, as anything more than mathematical symbols, he has to prepare in himself a state of consciousness, which shall be able to take fresh impressions of the phenomena constituting them and read their significance, unaffected by previous modes of understanding them. It has to be a state of consciousness, moreover, in which the faculty of cognition shall be free from the thralldom of

attachment to its own previous perceptions, free from any momentum of inertia, which carries it without awareness over the limits of fresh direct perception, depending on contact between subject and object from moment to moment. It has to be a faculty so subtle that it accepts no connection between point and point in time or space which it cannot directly perceive or verify for itself. Such a fresh, one-pointed illuminating expansion of consciousness must needs first dissipate the darkness enveloping the prison-house of its own origin. It is only as the nature of one's own limiting self-hood is realized, that the faculty of cognition withdrawn from its toils is fine enough or pure enough to comprehend even the outermost aspect of that eternal relation between *is* and *is not*, which constitutes the essence of manifestation.

N. SRI RAM

STARS

Ye stars ! which are the poetry of heaven,
 If in your bright leaves we would read the fate
 Of men and empires—'tis to be forgiven
 That, in our aspirations to be great,
 Our destinies o'erleap their mortal state,
 And claim a kindred with you ; for ye are
 A beauty and a mystery, and create
 In us such love and reverence from afar,
 That fortune, fame, power, life, have
 Named themselves a star.

BYRON

THE WORLD AND YOU

By SIDNEY A. COOK

Vice-President of the Theosophical Society

*(Lecture delivered at the International Convention
of the Theosophical Society at Adyar on December 27, 1948.*

Concluded from p. 107)

IT has been said: "That which our forefathers bequeath to us we must earn if we are to possess it." This is true also of all the good things of national life. If we of this generation have inherited freedom and grand institutions of order and justice and government and public welfare, we now have to prove ourselves worthy of them or they will slip from our hands. Privileges we do not rightly use atrophy and pass away; responsibilities shirked drag us down to a level where freedom is supplanted by dependence, or worse—even by slavery.

I sometimes wonder if we can have a government on a world scale until our present lesser governments have so progressed that they are in all respects honourable. I wonder, too, if a government can ever be better than the people who elect it. For I sense that people call forth their leaders, and in the wisdom and justice of natural law are given exactly the government they deserve. I am convinced that integrity in government cannot co-exist with dishonesty through the fabric of a nation.

A corrupt people will have corrupt leaders; if there were no personal crime there would be no national crime. We, individuals, create our nations and make our governments according to our own standards. To the extent that we fail personally to live according to great principles and high ideals, so do our nations suffer at our hands. Our governments reflect ourselves.

There is a story of a small mediaeval town in Southern France where some great incident in its history was soon to be celebrated. The elders of the town gathered together to decide how this great event could be most fittingly commemorated. Decorations were planned and parades were arranged, all to be climaxed by their arrival together at the town square where a very large vessel was set up into which, in the days preceding the event, every citizen was to pour a bottle of his best wine. Southern France is a grape growing country and every townsman made wine for his household. Here was something to symbolize their unity—each giving a bottle of his best to be blended for sharing by all, on the great day.

Now one man poured in a bottle of water thinking that his small contribution would not be missed. The day came, the parades were completed and all met in the market-place and the spigot was opened that all might drink of the wine, symbol of their unity. But only water flowed from the vessel. Every citizen had been willing to cheat a little thinking his little lack of honour would not be noticed, but the citizens discovered that their leaders were like themselves and none could blame another. There was no honour in the household or the shop, and none therefore in the town.

Friends, we cannot hold back our best living, our highest ideals and honour, if we would build a nation competent to participate and to contribute its great gifts

in a world government. Great things begin in the hearts and lives of individuals. No one can shirk his part without betraying his fellows. On the other hand each individual possessed of an ideal moves the nation and the world onward to that grand consummation when nations both founded and built on integrity and honour see their boundaries pale (though they may not disappear) as they grow towards the One World idea, and unity becomes a truth in practice.

Let me recall the inspiring phrasing of personal responsibility in the World Constitution I have already referred to. "The principles underlying the Rights of Man are . . . stated in the Duty of everyone . . . to serve with word and deed the spiritual and physical advancement of the living and of those to come, as the common cause. . ."¹

This duty is not something the citizen can himself neglect while expecting its fulfilment by those he looks upon as leaders. It is something devolving upon every thoughtful person in the environment of his own little world of family, friends and associates. The world waits for vision based on knowledge, but this knowledge has to be discovered by individuals and applied throughout all human relationships. We admit, I am sure, that not expediency but justice and the moral law must guide the nations in their relationships. These, no less, must be the guides for the men and the women who collectively constitute the nations. Rights we must recognize as always balanced in favour of the weak, duties in favour of the strong. And the duties and obligations of the strong are limited only by their ability "to serve with word and

¹ From the *Preliminary Draft of the World Constitution*, by courtesy of the University of Chicago Press.

deed" the movement of mankind toward the unity, inspiring glimpses of which are already seen.

I have attempted to show you the trend of thought of some who are interpreting the inevitable direction of the future history of nations. I have not set before you the atomic horrors of failure. I would rather direct your thinking in the constructive channels that will make failure impossible. For this I have suggested a responsibility which lies upon all men within their own circle, however limited, to make their own small portion of the world a sphere in harmony with the One Humanity, One World idea.

There is a destiny for mankind and it is—one brotherhood of all. It cannot be escaped or avoided because its seeds are planted in the heart of every man and woman, and God Himself has done the planting and thus decreed men's destiny to be themselves like Him. But in the eternity in which His works are to be accomplished time is none of His concern; men may take as long as they desire. But man's destiny is one that he can scarce afford to wait for, one which he need not wait for with all the suffering attendant upon the long drawn out waiting of inaction.

Already there is sufficient indication of the way; already evidence enough that men can conceive the method and plan the process. Men of capacity and vision are not lacking. The only uncertainty is of the willingness and the readiness of the individuals who make up the nations.

The "historical process" is not of God's concern but it is of infinite concern to man because man controls it. The road to unity can be long or short, full of travail and pain, war encompassed or blessed with peace, according to his own desire and will. Our Karma is self-induced, self-inflicted, must be self-borne and self-discharged. The way of world unity is being clearly marked out as the way of

world release. Men far outside the realm of political or national self-seeking are lighting the path. Intelligence directs that we aid with our sympathy and our encouragement, through a genuine and studied interest, every movement towards One World, One Government, One Humanity.

It is true that man is himself immortal but he cannot escape his self-created, more immediate destiny though in the end his unity is decreed. Neglects and follies, contentment with conditions he has the power to improve, can bring him but life after life in a world like the present or worse. But he can create a world of happiness if he will.

"How infinitesimal is any thing that I can do but how infinitely important it is that I should do it," said Herbert Spencer. This is the largeness of mind that needs to direct all our daily round.

How important then in these days that every activity be considered in its widest possible context. The small affairs of the family can be thought of in terms of the village, the community, the nation. Does a man grow grain or fruit for his family? He is helping to feed the nation. With such a largeness of view he will till and toil the more effectively and with greater zest. Does a man operate a store? He is engaged in the business of the world, for the products of the world find outlet and distribution through channels like his own. Does he send his child to school? He is educating the nation. No one is an isolated unit and much is gained from man's recognition that wherever his life touches the community, however small the contact, there the coming of world unity, world government, is being forwarded or retarded.

This is the point of view that education should impress upon the children, that they may grow up sensing themselves to be, not themselves alone but part of a community

of interest that includes the whole world. Import and dignity attend work done in the atmosphere of this larger-mindedness, and the value of the contribution of another, however humble, is the more appreciated and therefore the more encouraged.

In this way through encouragement of simple effort; only in thus enlarging the vision of the individual can there be a broadening of the concept of village management and on outwards and onwards to world government.

The individual is the ever important unit but he must see the value of the part he plays, the work he does, as an integral and necessary contribution to the world's welfare. If on analysis it cannot be so regarded it cannot be really worthy work. To seize upon this theme and to apply it in every act and thought is to promote that unity that is humanity's most urgent need and only safety. It is to move in harmony with world trends that we must take every opportunity to strengthen. It is in full accord with the fact of man's inherent Divinity that makes each individual a unity with all his fellows.

Each man thinking beyond himself learns to yield some element of his personal sovereignty, to give up something of himself for the common welfare. It is in this sacrifice of the individual that the yielding of an element of national sovereignty can alone find its origin. The nation can act with broadened and enlightened vision only if its citizens are of similar calibre, for it cannot be different from its components.

Again and again we are driven back to the individual as the unit within whose heart and understanding the great work of regenerating the world must be done. Yet if he but knew, there is no loss from his sacrifice of self, for his community and his nation gain more than he contributes, and through the unity there flows to him enhancement

far beyond his gift. For we are dealing with things of the Spirit.

Similarly the nation yielding some segment of sovereignty to a purpose beyond its power to achieve alone, gives of its spiritual strength, and the world returns a gift to humanity that can be created by no power less than the whole—the priceless gift of order and of peace, which can flower in no soil except that of unity and sacrificial brotherhood that, once tried, proves itself no sacrifice at all.

In all of this let us be concerned only with the direction that our efforts take, for though time from man's point of view is pressing and the need most urgent, we can gain nothing by expecting effective results beyond what our best efforts bring. We cannot do more than our best but if we are sure we are holding nothing back that we can contribute, if too we are certain that the effort we make is with, not against, the world trend toward unity, all the forces of God's decree regarding man's own nature and destiny are working with us. To expect too much from our efforts is to under-rate the task. To repine is to waste the energy needed in constructive work. Having become an humble ally in the divinely ordered plan for mankind's future, we may leave the timing of the result to the plan itself.

The only requisite for the commencement of "The Era of Humanity"—to use a phrase from the World Constitution—unified in world brotherhood and government is just this sincere and whole-hearted association of a sufficient number of the human race, with the idea. For it is the idea that has to win its way. Already making itself felt, it is so directionally sound that it can but succeed if mankind will give it impetus and strength.

That which men now glimpse is the Truth of man's relationship to man; basic truth of which someone has said, "it is so tough that it must, and will, ultimately be

universally recognized and woven into the whole fabric of life". At present, in the words of A. N. Whitehead, it is but "a great idea in the background of dim consciousness . . . like a phantom ocean beating upon the shores of human life. . ."

To bring that great idea into focus, to "quicken the historical process," instead of awaiting the slow sapping of habit of thought and prejudice, is the only purpose of the Theosophical Society. Its work is a virile exposure of the world to Truth and especially to the truth of man's inherent divinity and brotherhood. Its members are students of and searchers for that truth, and to the extent that they discover it, they teach it. They have no creed and they dare not be dogmatic, for but a corner of the veil by which Truth is hidden has yet been lifted, and to assert a finality to Truth would put them in the position of the scientists of a past day who declared the atom to be the ultimate particle. Yet many Theosophical teachings are fundamental and indisputable, since they tell of natural and spiritual law. It is in the sense that they are but partly understood that they fail of the ultimate.

Truth itself is ever unfolding and to man's continuing achievement of it there can be no limit. The quality essential to the research scientist, that which has characterized its greatest discoverers, is the ability to know when something of import is presenting itself and is pointing the way to further knowledge. Such are the students of Theosophy. What has presented itself to them is such an unveiling of tremendous import, pointing to the knowledge by which the "historical process" of man's achievement of unity may be "quickened".

That unveiled truth is the simple basic one that all men are in fact close kindred spiritually, that they are all equally divine in origin and in destiny though they choose

diverse roads to an inevitable unity. Each is a spark from the Eternal Fire of the divine life, each is undying and eternal, each potentially divine, each through travail self-generated and from which to be self-released, ultimately to be triumphant. There is neither birth nor death but only change from life to life; neither reward nor punishment but only justice.

Paraphrasing the words of L. W. Rogers, a lecturer for over forty years in the United States: Theosophy is the magnificent philosophy of unity that sees no distinction among people anywhere in the human race, loved by those who know it for its philosophical depth, for its lofty spiritual heights, its magnificent breadth and tolerance. It is the beautiful and logical teaching that when our brother falls he shall rise again through his inherent divinity, that when our sister errs—because perhaps heart overshadows head—the God within will set her right in time, that what we call sin is only the absence of a moral strength that shall yet be won, that all of us with our mingled good and ill through the light and shadow of coming lives shall finally win the moral strength of Gods and look back without regret to all our faults and failures of the past.

Such is the hope-bringing teaching of Theosophy. Its basic concept, man's spiritual unity, is the truth dimly seen in the emergent idea of One Humanity, One World, One Government. To know this basic truth, to apply it in personal living, is to move the world a little onward to that inevitable future day when war and strife will be looked upon, in Ruskin's words, as but a "temporary calamity which . . . rightly mourned . . . would occur no more hereafter".

John Masefield puts our responsibility and our quest into beautiful poetical lines:

My road calls me, lures me
West, east, south and north;

Most roads lead men homewards,
My road leads me forth.
To add more miles to the tally
Of grey miles left behind
In quest of that one beauty
God put me here to find.

And that beauty is the beauty of man's brotherhood which once known can never be forsaken, and once achieved, brings unity and world order and peace.

SIDNEY A. COOK

There is a dangerous tendency in the Theosophical Society to make books of observations authoritative instead of using them as materials for study. We must not add to the number of blind believers who already exist, but to the number of sane and sober students who patiently form their own opinions and educate their own faculties. Use your own judgment on every observation submitted to you; examine it as thoroughly as possible; criticize it as fully as you can. It is a poor service you do us when you turn students into popes, and, parrot-like, repeat as authoritative, statements that you do not know to be true. Moreover, blind belief is the road to equally blind scepticism: you place a student on a pedestal and loudly proclaim him to be a prophet, despite his protests; and then when you find he has made some mistake, as he warned you was likely, you turn round, pull him down, and trample on him. You belabour him when you should belabour your own blindness, your own stupidity, your own anxiety to believe.

ANNIE BESANT

MARU AND DEVĀPI

By RAI BAHADUR PANDA BAIJNATH, B.A.

THESE two Rishis occupy a high position in Hinduism because they have been entrusted with the mission of restoring Dharma or religion to its purity at the end of the Kali Yuga. They are said to be the seeds of the future Manu's family. Many Theosophists believe they are the same as the two Masters who founded the Theosophical Society, but I have not come across any authoritative statement to that effect, though the question was raised even in the early years of the Society in India by R. Raghunath Rao, (vide *Five Years of Theosophy*). It is, however, important to collect all the references to them in the Hindu books in one place and an attempt is made here accordingly.

Shrimad Bhāgavata, which is a comparatively recent compilation, says (XII, 2, 37): "Devāpi, the brother of Shantanu, and Maru of the family of Ikshvāku are living in Kalāp village.¹ They possess great Yogic powers. At the end of the Kali Yuga, under instructions from God, they will restart the Dharma with Varnas (four castes) and Āshramas (the four stages of life) as before."²

¹ A village north of the Himalayas according to Vachaspati's Dictionary.

² देवापिः शंतनोभ्राता मरुश्च इक्ष्वाकुवंशजः । कलापग्राम आसाते महायोगबलान्वितौ । तौ उपेत्य कलेरन्ते (also ताविहृत्य) कलेरन्ते वासुदेवानुशिक्षितौ । वर्णाश्रमयुतं धर्मं पूर्ववत् प्रथयिष्यतः ॥ श्री०भा० १२-२-३७ ॥

In the same book, (IX, 12, 6), Maru is stated to have attained to great Yogic heights, and it is said that he will restart the Surya-vamsha (Sun Race) at the end of the Kali Yuga.¹ Thus their attainment was about a hundred years before the Bhārata War.

Vishnu Purāna, one of the earliest Purānas, says: "Devāpi the Puru King, and Maru of the Ikshvāku Race, of great Yogic powers, live in Kalāp village. They will restart the Kshatriya Dharma at the beginning of the Krita Yuga (i.e., new Satya Yuga). They are the seeds in the family of the future Manu" (IV, 24, 118, 119).²

The earliest reference to Devāpi is in *Rig Veda*, X, 98. He was the heir-apparent to the throne, but he returned to the forest at an early age leaving the throne to his younger brother Shantanu who was reputed to be a great healer. A drought of twelve years occurred, and the Brahmins thought it might be because Devāpi, the rightful owner, was not on the throne. *Matsya Purāna* (chapter 50) says he had leprosy and people did not want him on the throne. In the *Nirukta* (II, 11) it is said he had some skin disease and therefore he could not rule. To remove the drought Shantanu invited him to rule, but Devāpi refused and advised his brother to perform a Yajna (sacrifice) and make him the hotri (priest). This was done and Devāpi invoked the Gods through a hymn (*Rig Veda*, X, 98) and brought down copious rain. This story is repeated by various Purānas and other books, e.g., *Vishnu Purāna* (IV, 20)

¹ योसावास्ते योगसिद्धः कलापग्राममाश्रितः कलेरन्ते सूर्यवंशं नष्टं भावयिता पुनः ॥ श्रीमद्भा० पु० स्क० ९० श्लो० ६ ॥

² देवापिः पौरवो राजा मरुश्चेक्ष्वाकुवंशजः । महायोगबलोपेतौ कलापग्रामसंश्रितौ ॥ ११८ ॥ कृते युगेतिवहागस्य क्षत्रप्रवर्तकौ द्वितौ । भविष्यतो मनोर्वशे बीजभूतौ व्यवस्थितौ ॥ ११९ ॥ विष्णु । पु० अं ४, अ० २४ ।

makes Shantanu's clever minister induce Devāpi to speak against the Vedas and thus forfeit his right to the throne.

Bṛihad Devatā (VII, 155-157, and VII, 1-6) refers to the above story of Devāpi retiring to the forest owing to his suffering from some skin disease and thus being unable to sit on the throne. There was drought and Shantanu sought his help and procured rain as described above. *Brahmānd Purāna* (XIII, 117) mentions Devāpi and Shantanu and Bālīhika as three brothers, sons of Pratīpa, and Devāpi becoming the priest of the Gods.

Mahābhārata (Ādi-parva, LXIII, 47-48) mentions the above three sons of Pratīpa, and the fact of Devāpi going to the forest in his childhood, and Shantanu succeeding him on the throne. The latter is mentioned as a great healer. The same facts are again repeated in the same *parva* (CIII, 50). In *Mahābhārata*, (Shalyaparva X) Ārsh-tishen and Devāpi are separate individuals and both attain to Brahmanhood in Sindhuvīpa.

Ādi Brahmā Purāna (chapter 13) names the three sons of Pratīpa, and states that Devāpi of them became the priest of the Gods. Shantanu's son Devavrata subsequently came to be known as Bhīshma Pitamaha.

Kalki Purāna (III, 19-28) mentions Maru and Devāpi carrying out the administration of the earth according to the orders of the Kalki Avatāra. When the Kalki Avatāra came they both joined him from Kalāpgram in the Himalayas, and fought on his behalf in his army, and were left to rule as described above.

There are a few other minor references to the two Rishis, which add no new information, e.g., in *Vāyu Purāna* and *Hari Vamsa*.

PANDA BALNATH

CREATIVE THEOSOPHY

By HERMANN RENNER

“THE kingdom of heaven is at hand.” Some two thousand years ago these powerful words were uttered. For Jesus of Nazareth, who spoke these words, the kingdom of heaven surely was not just nearby, but completely realized, within him. But for the majority of his contemporaries to whom these words were spoken the kingdom of heaven was near, at hand; that is, still at a little distance, still to come nearer. As such messages are delivered according to the receiving capacity of the people to whom they are given, it can be said of the majority of the contemporaries of Jesus that they could not yet approach the kingdom of heaven by themselves and through life. This signifies, in other words, that at that time and among its people the Buddhist principle was not yet unfolded to an appreciable degree.

The message delivered in our time has a deeper significance than that of two thousand years ago, and as today we have the radio and swift and world-wide communications, many voices can be heard and books read, the messages of which can all be summed up in the famous phrase: “Be in love with life.” Translated into the old terminology it would sound thus: the kingdom of heaven is here, present, not nearby, not at a distance, but to be found here in life, very close to us, to be realized by our own life-experiences. As to the people to whom it is delivered, one could assume that in our days there must live a high

percentage of persons whose Buddhist principle is more developed, who are able to realize the kingdom of heaven by themselves, by their contact with life, here.

Let us see whether it is true or not that large multitudes of people are ready to understand the new message. If we scrutinize the inner condition of men as they express themselves by art, philosophy and action, we can discover that tens of thousands of people in every country show the following three tendencies.

Firstly, there is a growing contempt for organizations. Life, running faster than ever the last few years, has shown to mankind in very short cycles what in former centuries took a long time. Vast empires have grown speedily out of nothing and disappeared just as quickly. Political parties show their inefficiency every day. Socialism trying to get hold of the inner life of men becomes a tyrant. The costs of socialism turn out to be in no sound relation with what is achieved, and are almost crushing civilization. The churches, on one side praising the love of God, have on the other side blessed the weapons for mass murder, that is, for war, and by such contradictions lost the sympathy of large masses. All this is the reason why a very great part of humanity turn their back on all organizations.

This does not signify that this part of mankind does not want co-operation. They have only found out that their goodwill for co-operation is deceived by the existing organizations. Therefore they are looking for other fields of co-operation: direct human help, and art. Many have realized that their wish for co-operation springs from a deeper source and they begin to discover that source.

The second tendency of this growing nucleus is that many men and women are no longer able to believe that enlightenment, salvation, liberation, or whatever name is used for this achievement, is to come to them by means of

a spiritual organization. They feel that because they are born into life, are part of that life, therefore in that life too they must somehow find their goal. They begin clearly to recognize that there is a difference between the natural religion of life, which is in the proceedings of life itself, and an artificial and symbolical picture of life as it is presented in the faiths in more or less successful degree. Having come to this clear perception that there must be a natural religion in life itself, something which is the pattern for all symbolical picture-faiths, they reject the latter and are ready to cling to life itself.

The third tendency is that there is an increasing understanding of the fact that all so-called saviours, saints, holy men, sannyasis are of the same type of men. In one of the most devastated towns in Europe, the author saw two series of lectures announced at the same time. The first was called "The Unity of Being in Meister Eckhart, Buddha, Christ and Lao-tze"; the second "From Appearances to Pure Being". These titles were so appealing that one was astonished that they were not delivered by Theosophists. The lecturers did not make any propaganda for any organization; one was a university professor. I decided to hear "From Appearances to Pure Being". The hall was crowded with some two hundred persons who listened attentively during the whole lecture. The lecturer deserved the best praise I can give him, and that is that no Theosophist could have dealt any better with the subject than he did. A high spiritual tension existed during the whole lecture. The speaker mentioned many parallel sayings of the Buddha, Christ, Eckhart, Confucius and others, and tried to show that all of them spoke from the same spiritual level, that it was the same truth which all these men had found. Announcements of similar lectures continue to appear here, and also books on the same topic.

Summing up these three tendencies it can be said that large numbers of people are ready for a new start. They reject organizations, they want to stand alone in their spiritual affairs, and they are non-sectarian. They are eager to extend their views on life because they feel that in life the solution of their problems must be found. Without exaggeration many of these people stand on the very spot from which but one step is necessary to be in love with all life, to discover the kingdom of heaven in life itself.

Having come to this conclusion the question arises: what has any writer, lecturer, or any person interested in spiritual affairs, to do *vis-à-vis* this situation? The first thing to do would be to avoid everything which could have the slightest appearance of being unnatural, narrow-minded, sectarian. Where does sectarianism begin? It begins in the feeling to be safer than others because of belonging to a certain group or sect. Therefore everybody should scrutinize himself if this very gratifying feeling for the little self is not already present in himself. Other persons show a spiritual acquisitiveness by calling Christ or others "my". This has nothing to do with real spirituality. Out of this unwatched acquisitiveness grows sectarianism, and later the habit to call people of other opinion heathens and heretics. Some persons believe themselves to be more evolved than others because belonging to a group. This also leads to sectarianism for it creates a separation from the so-believed lesser evolved one (who may possess and presently reveal far more excellent faculties than the so-believed higher evolved ones).

A rigid terminology is also a cause of building up sectarianism. So here also one has to be non-sectarian, one must coin new words for the same old truths, that they may be understood by every one. Both the pure devotee and the purely intellectual person easily create sectarianism.

Adoration of a limited part of the world, of one person, one set of persons, or one set of symbols keeps the rest of the universe out and therefore tends toward sectarianism. On the other hand the purely intellectual type which rides every idea to death, say, rounds and chains, or reincarnation, and tries to force his limited sight on others, is also creating sectarianism.

We must now come to the positive side of the thing. Just being non-sectarian is not enough. "Positive" here means creativeness. Creativeness is the opposite of sectarianism. Sectarianism is the adoration of fixed forms; creativeness is the creating of new forms. Sectarianism kills out creativeness. So besides being wholly unsectarian we must be naturally creative. What is this creativeness which shall bring men into closest contact with the kingdom of heaven, to the greatest love for life?

For a man who not only studies the Theosophical teachings but also the Society as such, its leaders and members (which study is as instructive as the study of the teachings), it is obvious that within the last twenty years many Theosophical writers have become more creative than before. This shows very distinctly in their writings. It began with such books as: *Natural Theosophy* by Ernest Wood; *The Gods in Chains* and *The Divine Vision* by C. Jinarājadāsa; and *The Conquest of Illusion* by the late J. J. van der Leeuw. Entirely new terms are employed for the old truths, entirely new starting-points are used. It is exceedingly refreshing to let this new creative wind touch oneself. It shows that these authors have released in themselves a new creativeness each in his own way. This creativeness shows itself in later books of the same and other authors. The lecture of Mr. Jinarājadāsa delivered to the Diamond Jubilee Convention in 1985 and printed in the last January and February issues

of THE THEOSOPHIST, "Let the Universe Enter," is a splendid example of what is intended to convey.

This new creativeness is exactly that which has to meet the unsectarian attitude of the people. It will bring a natural Theosophy, a creative Theosophy. This signifies that old truths are reshaped according to our own experience of them, Theosophy is taught not out of books but out of that which after reading the books we have discovered in life, however small the discovery may be. Lifeless re-reading will convince nobody today. Theosophy must be brought so completely into life that it almost smashes the difference between the self of the reader and the universe. This new creativeness must do away with the little self which still lingers in those who are negatively unsectarian. The small circle of the little self must burst until the whole universe can enter. This phrase of Mr. Jinarājadāsa meets the beautiful words of the Buddha in *The Light of Asia* by Sir Edwin Arnold: "Foregoing self, the Universe grows 'I'."

In an article printed in THE THEOSOPHIST of February and March 1948 Mr. Jinarājadāsa made himself the champion of large, hard-striving multitudes of men by suggesting a new mental framework for mankind. But at that time nothing was said as to by what means to fill it and with what. The later article "Let the Universe Enter," in which so much is spoken on creativeness, leaves no doubt about what to do. The new mental framework of mankind has to be filled by creativeness with the whole universe. This indeed would help those hundreds of thousands of men who stand as yet negatively unsectarian, rid of the old fetters, but needing just one little push to rush on. We should rejoice that that which is most needed today is being pointed out in such a clear and simple way. We should be grateful that the right word has been given.

HERMANN RENNER

TOOLS AND PRECISION

By ARTHUR RELTON

"GIVE us the tools and we'll finish the job" will long be remembered as the stirring slogan uttered by Britain's Prime Minister, Winston Churchill, when he, in characteristic fighting mood summed up the nation's need at a time of acute stress and trial.

Slogans come and slogans go, but this particular one may well be destined to live on as a spur to many generations yet unborn; a rousing challenge to all forces that tend to retreat from the path of right action.

Tools, tools, and more tools, with no indication of the many mechanical marvels yet to come to surprise and astonish mankind; tools to ease man of his many laborious tasks incidental to the complex way of life, willy-nilly he has adopted or has had to adopt; and tools eventually to pave the way for the leisure he so badly needs to enable him to turn his thoughts in the direction of things noble, good and true, and evolve a worthy way of life.

Today, in this the Kali Yuga, we find ourselves of very necessity compelled to come into very close contact with metals of all kinds. We call it an iron age, but we must surely mean a metal age, with the mind playing upon the mineral kingdom with an ever-increasing pressure of concentration, affecting all from subtle, elemental essences to marvellously complex aggregations of physical elements,

moulding them inexorably into a myriad forms to serve a myriad needs.

Tools, tools, an endless avalanche of tools, materials drawn from forest and earth, shaped and forged into hammer and axe, sickle and plough; saws, planes, lathes; anvils and blocks; engines and trains; planes, mighty ships, needles and pins; pots, pans and metal ware; chairs, tables, looms, guns and bombs; great printing-presses, watches and clocks; of tools in diverse forms no end, and all to serve a pressing need for good or ill; for peace or strife; to maintain this wonderfully strange brand of civilization we know so well.

These are appliances of modern life, providing us with necessities, comforts, amenities, without which there would be little to act as a stimulus to the concrete thinking mind of which we are so proud. How we should miss them, if some terrible set of circumstances were suddenly to wipe the slate clean, and land us once more in the conditions appropriate to that of primitive man, with nothing better than a few rough chunks of stone or flint to serve our needs. What a prospect! Certainly not a condition devoutly to be wished, to end the heartaches and the sighs of suffering humanity.

There are tools and tools, and there is a vast difference between the far-horizon days of primitive yesterday and the well advanced iron age of today, which has not yet shown any signs of yielding up the ghost. The iron age ushered in a bewildering variety of things to rouse man to exercise his God-given ingenuity in the direction of wider horizons, and the tools he made opened up the way to an expansion of consciousness such as he never dreamed of in his wildest flights of imagination. For the first time, one might say, the lower mind had come into its own and the result was the creation of a multitude of appliances

and devices, inevitably quickening the pulse of things and speeding up the tempo of life. For good or ill, the process, once started, showed no sign of slackening off, and as the years went by change succeeded change, until inventions came and went with great rapidity, new ideas usurping the old, and improved devices taking their place. And today the process continues at a faster pace than ever as still better devices are thrown on to the market. Truly, the old order changeth, yielding place to new.

So it is that we see man for ever plying his wit to produce more and still more tools, to improve his standard of living and reduce the drudgery of existence. He deems it no unworthy ambition to free his life from irksome and avoidable labour, by handing over his nuisance problems to the care of some well-designed automatic machine, which will do many jobs with a degree of precision and accuracy utterly unobtainable in any other way, and, incidentally, taking but a fraction of the time he would have had to give to the work if otherwise unaided. Can we wonder that he will not tolerate clumsy, unwieldy and ill-adapted appliances, when with the exercise of a little constructive imagination he can devise machines that will transform the very texture of his daily life from a drab, withering, humdrum monotony to a state that gives promise of leisure for the hobbies he desires to ride, and for the many other constructive urges to which he wishes to give longed-for expression. The quest is on, and the stimulus grows as labour-saving devices take form on the draughtsman's board under the pressure the mechanical genius never ceases to exert.

Here we might pause for a while to turn our thoughts towards the higher worlds, to the worlds of the Archetypes; for surely it is in those regions that the Logos holds His gifts to man in store against the day when they will be

needed. There, in the ocean of His consciousness the Father of all inventors long ages ago set His seal on a myriad improvisations to be released in the fullness of time to the greater of His sons, for the use of a race of men worthily equipped and wise enough to use them safely and for the benefit of all.

How we can in our small way imagine the Mighty One at His ceaseless labours, long, long ages ago, spinning the spheres one day to become worlds, enduing each with His own splendid powers, there, aloof in the immensity of the mighty ring-pass-not, marked off by Him for the great experiment, in the infinitudes of cosmic activities. In those marvellous realms of Logoic thought, were it possible to transcend the limitations of human thought for a while, and gaze with unclouded vision, we should surely see the filmy shapes of things to be, in all the fullness of their perfection, awaiting but the moment when thoughts concerning them would be projected into the minds of the geniuses of the race for the betterment of all. What treasures, exquisite, wonderful, would be revealed, Aladdin-like to our gaze, to enchant and ravish our senses with their bewildering splendour. As we let our minds rove the aery spaces, envisaging succession upon succession of marvels, we should surely realize the truth of the words, that "in Him all things live, and move and have their being," that He is the Great Architect of all, the Great Inventor Craftsman, who sets the cosmic pace for all within His mighty sphere of influence to follow. He, the Universal Designer, the power behind our every effort, provides against every contingency, and certainly in the field of inventive genius; for He is the source of it all. He is the power that spurs a man ever on, ever lifting him up to Himself, as life after life he treads the well-worn paths of man in his search for God. If the man is wise, he will know and realize that he, with all his

powers and capacities, is one of the myriad tools the Logos is forging for His own use, and that a day will eventually dawn when he will know his perfection as a tool in the eternal workshop of his wondrous Lord. Because of the knowledge of this, he will ever strive after perfection in every field of activity, as he ceaselessly moulds his own nature in the image of the Divine.

Thinking thus, we shall do well to subject the wonderful tool we think we are to close inspection. We might begin the process by asking ourselves whether we can really claim to be a tool; whether it is kept clean and sharp; whether it is capable of being used at short notice for really useful work; whether it is precise and true. We might think micrometer-fashion, and dwell on thousandths of an inch, as does the engineer who sets himself a high standard of accuracy and precision. He, aiming at beautiful work, employs tools that are sharp and true, for he knows all too well that perfect cutting-edges alone will produce perfect results. His tools must be of high-grade quality, tested and tempered to fine limits. His measurements must be accurate and faultless and his instruments beyond reproach; at all times utterly reliable and free from dirt. Rusty, dirty and blunt tools advertise their own low value. They are fit for rusty, dirty and blunt work only. How carefully the true craftsman looks after his tools; how lovingly he regards the work he is able to produce with their aid.

When we think of man as a tool of the Logos, and we try to apply to him the engineer's standards of micrometer precision, we must surely wonder how we ourselves stand in a range of precision and perfection. How many of us can fall into such a category? Conversely, how many of us would, unfortunately, find ourselves too much at home in the junk box, fit companions for blunt, dirty, rusty and even discarded tools; unfit for any particular job of work.

Maybe the majority, if the truth were known. How do we serve the Lord of life and how do we serve ourselves?

Here in Adyar, removed from the busy haunts of normal man, one finds time to reflect on many things, and self-examination and self-analysis with a measure of self-criticism serve to show us whither we are wending our way, and what sort of attempt we are making to refashion our natures to a nobler mould. Here, we think of service as an ideal to work for, and in the process we incline to the use of a yardstick of service as the only kind of measuring-rod possible. How different from the yardstick used in the industrial world, where the motivating force is purely acquisitive, and the service of humanity a minor consideration. Here one sees the difference between the urge that propels one in the direction of service; and the lust for personal gain that pulls a man in the other direction, where rewards are the main issues and the approbation of one's fellows deemed of much account. If we are caught up in such considerations our position is indeed unfortunate, for we shall suffer delay in our evolutionary march. If, on the other hand, we see even the far distant, glimmering light of our ultimate perfection, and we take up the arduous task of remodelling ourselves to the pattern of that perfection, here and now, ceasing not by day or night, and ever applying the measuring-rod with accuracy to ourselves and our way of life, we shall eventually make the grade.

ARTHUR RELTON

JOYWORKERS

By ROBERT T. LACEY

BLESSED are the joyworkers: for theirs is the highway of happiness! Joyworkers are the willing helpers in the Garden of Life, serving to make it clean, productive and beautiful. They fully know the privilege, the pleasure and the nobleness of work.

Joyworkers glory in the good, the true and the beautiful. They are most diligent in seeking it, keeping it and creating more. To them, Beauty is the smile of Divinity and the sublime revelation of God's Immanence. They see, in all forms of beauty, vital food for the soul's growth—a sustaining power flowing from the pulsing heart of Life and Love.

Think you that beauty is of trifling worth
As a lightly gathered wayside flower,
For pleasure to garland a fair lady's hair,
And made captive for one transient hour?

Look deeply within the blossom's pure heart,
Going beyond its bright face and perfuming;
Behold a beauty more lovely than this—
A white flame, effulgent, consuming!

The world's true joyworkers are its great-souls and benefactors of all ages and races. They are the high-visioned ones who work to bring out the good in their brother-man, even as they overcome to express the highest in themselves.

Joyworkers aim for the liberation of all mankind, for they would sweep away the barriers of race, sex and belief. Their vision is one of Harmony in a world mosaic of diversity—an amiable, healthful family of nations dwelling in a One-World mansion in the boundless abode of the One Father-Mother.

The call rings clear for more and more joyworkers, so that in the fullness of time the whole face of the earth will glow with the glory of their achievement. Urgently are they now needed in all of life's ways—in the home, the schoolroom, the workplace, the church, the hospital, the prison, the doctor's office, the lecture place, the editorial room, the radio station, the motion picture studio, the theatre, the legislative hall, the peace conference. Humanity is travailing for high-visioned joyworkers to guide the prodigal's return to the ever-open embrace of Divine Compassion.

Let us, then, be in the vanguard of New World Joyworkers by doing the best we can, with what we have, where we are, to help others find and give of their higher selves. Let us be, as it were, a strong bright thread in the golden lifeline of Brotherhood, giving freely and gladly of our lifeline as we climb Life's mystic mountain. Let us be humble yet strong of attitude—forever joyworking for the good of the world!

ROBERT T. LACEY

Man is the goal where matter is concerned. God is the goal where Spirit holds sway.

MUSICAL RESEARCH NOTES: MODES

By GERALD BOLE

Vitality in Music

INDIVIDUAL notes are built into systems called modes or scales. A mode is a miniature solar system in which each of the planet-notes revolves around the sun-tonic (first note of the scale).

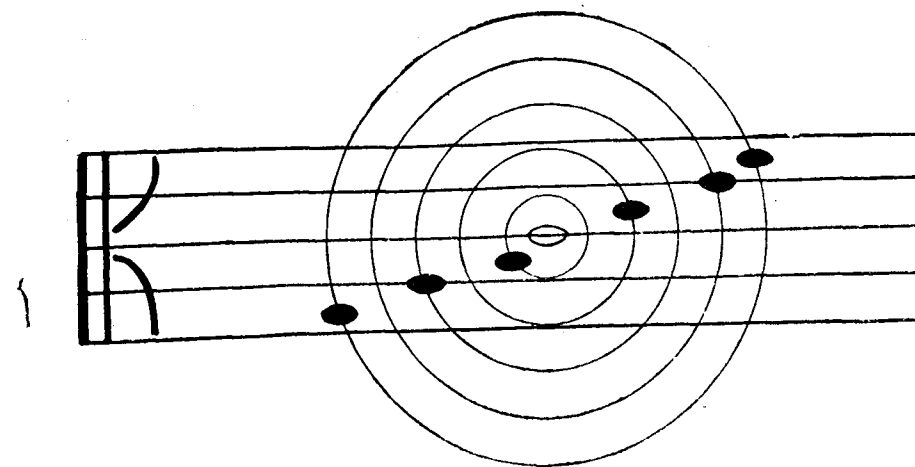


FIG. 1

Just as the soma (body) is held together as a unit by the solar vitality that enters it, so is the scale and the music growing out of it held together by the influence emanating from the tonic. It is customary to think of life as being present only in animate things. Actually it is present wherever there is an integration of parts, in

whatever medium this may occur. Music can no more function without vitality than an organism can. The tonic note gives music this vitality.

Vitality manifests in the individual notes as "movement-tendencies". These tendencies in their ultimate direction are always toward the tonic. The 2nd (note of the scale) moves to the tonic (1st), the 3rd to the tonic, the 4th to the 3rd, the 5th to the tonic, the 6th to the 5th, and the 7th to the tonic.

As long as the tonic is present and the scale is intact the music written within the scale sounds "alive". This is because of the movement-tendencies of the notes. When the tonic is eliminated (a-tonality), the notes lose their movement-tendencies, the scale falls apart, and music written within the twelve "liberated" semi-tones sounds "dead". The notes are static; they have no power to move. Tonal music is integrative; atonal disintegrative. It is interesting to note that during the early centuries of the Christian era, when tonal music was most predominant, Europe was coming into being as a unit out of the ruins of the Roman Empire. During this century, when atonal music is predominant, the European unit is disintegrating.

The modern composer Schönberg began his career as a tonalist and then changed to atonalism. (He is living today.) However, he realized, as soon as he had eliminated the scale, that the notes became lifeless, and that he must discover some method of making them move. The "tone-row" was his answer to the problem. This device consisted of arranging the twelve tones of the chromatic scale in a fixed melodic-like pattern (fewer notes may be used), and having each note during the composition move forwards or backwards only to the note adjoining it in the tone-row. In this way, every note had a predisposition to move in one of two ways.

The Seven Life-Centres

There are seven basic modes. This means there are seven miniature solar systems, or life-centres, in music. What the significance of this is, I do not know; unless the seven modes are the musical equivalent of the seven Planetary Logoi. The fact that the modes are life-centres within which the music of a civilization is formed, and that each mode seems to be related to a different plane, bears out this relationship.

All the modes are formed from *one noumenal pattern* (repeated twice, with the exception of the last half step):

1 1 1 $\frac{1}{2}$ 1 1 $\frac{1}{2}$ | 1 1 1 $\frac{1}{2}$ 1 1 ($\frac{1}{2}$)

The units of the pattern are statements of *relationships* between notes. The "1" is a relationship between whole notes (tones); the " $\frac{1}{2}$ " between half notes (semi-tones).

A scale may be formed from any seven successive steps on the (repeated) noumenal pattern. For example, the major scale (mode) starts at the fifth point on the noumenal pattern and is formed thus:

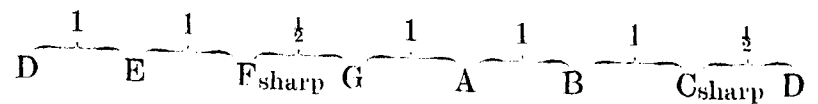
(Tonic +) 1 1 $\frac{1}{2}$ 1 1 1 $\frac{1}{2}$

Translating this into sound, using D as the tonic note, and moving by whole steps and half steps, we get the following scale (D major): D, E, F sharp, G, A, B, C sharp, D. The minor scale starts at the third point and consists of the following steps:

(Tonic +) 1 $\frac{1}{2}$ 1 1 $\frac{1}{2}$ 1 1

Translating these into sound, still using D as the tonic note, we get this scale (D minor): D, E, F, G, A, B flat, C, D.

The process of determining the actual sounds from a mode-pattern may be made clearer by the following diagram of the major scale:

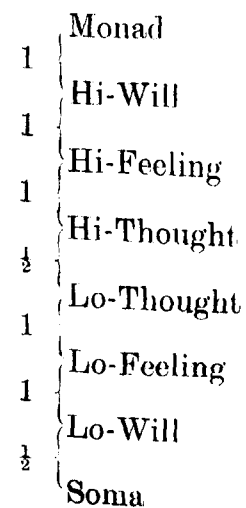


The Levels of Consciousness

During the early periods of European musical history, each mode was thought to contain a different quality (*ethos*). This was an attitude passed down to the new civilization by the Greeks. The Church embraced this idea and used the mode on a particular day that expressed the intent of the day. Later, the Greek idea of *ethos* was lost; probably as a result of the invention of *polyphony*, or many-voiced music. The power of *ethos* is probably dependent on single-voiced music.

Are the modes related to the levels of consciousness? One proof that they are is evidenced by the fact that the same noumenal pattern underlies the levels of consciousness as does the modes.

The levels of consciousness constitute an octave; the Monad is the octave of the soma (gross physical). A plane is equivalent to a whole tone; a part of a plane, to a half tone. The relationships between the levels, starting downwards from the Monad, are as follows:



This is our familiar modal pattern.

However, the problem still remains as to which specific mode is related to which specific level. If we can succeed in identifying one relationship, the others ought to fall automatically into place. Working on this principle, the European mode, the major, was identified as an emotional one (lo-feeling); the other modes were then placed accordingly.

Monad		1	1	1	1/2	1	1	1/2	1	1	1	1/2	1	1
Hi-Will		1	1	1	1/2	1	1	1/2						
Hi-Feeling			1	1	1/2	1	1	1/2	1					
Hi-Thought	Minor			1	1/2	1	1	1/2	1	1				
Lo-Thought	Questioning				1/2	1	1	1/2	1	1	1			
Lo-Feeling	Lydian Major Full					1	1	1/2	1	1	1	1/2		
Lo-Will	Phrygian						1	1/2	1	1	1	1/2	1	
Soma	Dorian							1/2	1	1	1	1/2	1	1

FIG. 2

One way of testing the validity of the table is by matching three successive civilizations (sub-races) and their underlying levels of consciousness, with the mode or modes dominating the civilization. Did the classical Greeks (fourth sub-race) express themselves through the vital physical (lo-will) level of consciousness—or the physical plane in general—and the corresponding mode? Are the Europeans (fifth sub-race) expressing themselves through the emotional (lo-feeling) level and its corresponding mode? And will the coming civilization (sixth sub-race) express itself through

the concrete mental level (lo-thought) and its related mode? The evidence that such is the case in each instance is very slight; but it is suggestive.

Europe chose two modes out of the many in which to construct its most inspired music: the major and minor. Of these two, the major is dominant. We know this because the minor has undergone two changes to conform to the major. There are, as a consequence, three versions of the minor scale: the natural or unchanged minor, the harmonic minor in which the natural minor adapted itself to the vertical or harmonic implications of major music, and the melodic minor where the adaptation was to the horizontal or melodic aspect of the music.

Each sub-race or civilization awakens, purifies and expresses a level of consciousness. The European sub-race freed feeling from form (a unity brought about by the previous sub-race), purified and expressed it. Pure feeling or emotion is the layer of consciousness in which Europe rests.

Europe picked as its dominant mode the major. It expressed as its layer of consciousness the emotional or lo-feeling. For this reason the major mode has been tentatively assigned to the lo-feeling level.

Webster's Dictionary, under the heading "mode," speaks of "the traditional characterization of the Dorian¹ as bold and grave, of the Phrygian¹ as brisk and spirited, and of the Lydian¹ [major] as soft and enervating". These three are descriptive of the gross physical, vital physical, and emotional levels of consciousness, respectively. In *The Republic* (Jowett's translation), Book III, Plato permits his "guardians" to be educated in the Dorian and Phrygian modes ("harmonies"), but not the Lydian; for

¹The Greek mode; not the Ecclesiastical (European) mode of the same name.

the latter is "relaxed" and leads (along with the Ionian) to "drunkenness and softness and indolence". It is evident from this description that the Lydian has to do with the lo-feeling or emotional (astral) level where the appetites, the passional nature, the animal soul are located. From what we know of the Greeks, we would expect them to express themselves through physical-plane modes. Of course, we must keep in mind that Plato was speaking of an ideal republic. The modes he chose for his guardians may not have been those actually employed by the Greek nation.

It is interesting to note that the mode the Greeks were to avoid was the very mode the Christians were to accept and make the basis of their music. The same mode can apparently be a destructive force in one civilization and a constructive force in another. The major mode like the early Christian sects was capable, as it were, not only of shattering the "pagan" way of life, but of giving rise to the Christian. This is a very significant fact, if true. It means that music in general, and the modes or mode in particular, are functional expressions of their civilization. The Greek nation could manifest itself only through those musical phenomena that gave expression to its functional needs.

In the Greek civilization, lo-feeling was inextricably bound to form. It was beauty of form that aroused feeling. That which was beautiful was attractive; that which was ugly was repulsive. Jesus separated feeling from form and enabled it to function in its pure form. To prevent lo-feeling from giving rise to "drunkenness and softness and indolence," he harnessed it to the helping of people—social service. His own life became an example. It was no longer the beauty in man that drew forth feeling, but the needs of man: sickness, sorrow, hunger, poverty, etc. The Sermon

on the Mount expresses this new direction for man's feelings.

The Greeks awakened, purified and expressed the vital physical (plastic) level of consciousness. The Europeans did the same with the emotional level. The coming civilization (sixth sub-race) will, if the pattern holds, awaken, purify and express the lo-thought consciousness. C. W. Leadbeater supports the idea of the new sub-race's being concrete mental when he states in *Man: Whence, How and Whither* that "the new religion [of the sixth sub-race] . . . is an entirely scientific religion". As we know, the civilization grows out of the religion.

The first signs of the mode Europe was to adopt appeared in the popular music of the day. There is one sign today in the popular music of the United States that may portend the basic mode of the next civilization. The final cadence in European music is characterized as a "full" close. This is very expressive of the "fullness" that emotion demands. There is a growing departure from this kind of final cadence in United States popular music and the substitution of the "questioning" close. These two can be illustrated by the following cadences:



FIG. 3

The mode I have assigned to the lo-thought plane on the chart has a questioning sound. Play from B to B on

the white keys of the piano (this gives the lo-thought mode) and listen carefully to the effect.

Europe focussed its lo-feeling level of consciousness through an emotional religion, and musically through an emotional mode that used as its final cadence a "full" close. Will the sixth sub-race focus its lo-thought level through a scientific religion and musically through a mental mode employing a "questioning" final cadence?

[The term hi=higher, and lo=lower.]

GERALD BOLE

IS WAR NECESSARY?

Is war necessary? asked a friend. This answer was shown to me in a picture. The picture fell into these words.

I do not think war inevitably necessary. As soon as a majority of the human family wakes to the truth that we are free to choose our thoughts, and chooses brotherhood, there will be no war. Bad thoughts of unbrotherly pride and dislike and self-indulgence poison the air. Souls cannot breathe poisoned air. When souls pant for breath, they fall into delirium. The delirium of souls is war. Souls that are stifling cannot but fight.

The compassion of the Masters and the great Nirmānakāyas falls like gentle dew from heaven and purifies the air as long as possible, so long as we have not made too many bad thoughts. When such thoughts saturate the air, the Masters can do no more. Even the greatest must bow to Karma. They have held off war as long as possible; after that it must come.

Every pain is the birth-pang of a higher life. One war breaks the absolutism of the nobles, another of the Inquisition, a third reduces the drunkenness of the masses; always we find something. When the Great Ones can no longer keep us from running into war, They guide it, to break man's bondage to old, stale, bad customs.

KATE SMITH

BOOKS OF VISION

By EDRISS NOALL, B.A.

TODAY I shall review nine small books written by the President of the Theosophical Society, Mr. C. Jinarājādāsa, M.A. Mr. Jinarājādāsa has written a number of books on Theosophical subjects, chief of them being his *First Principles of Theosophy*. In that book he sets forth the truths of Theosophy in a clear, concise manner, revealing a scientific approach in the text itself, and in the diagrams and illustrations. In these little books, however, Mr. Jinarājādāsa shows quite another aspect of his very cultured mind, for here the approach is artistic and idealistic. The books are only about 5" X 3" in size, and only three of them exceed a hundred pages, yet each is a little gem, artistically complete. One may sense the growth and development of the author's mind in the period over which the books were written, the first in 1908 and the last in 1940.

The first in the series, that entitled *Christ and Buddha*, contains nine sketches, the chief being those dealing with the Buddha. Mr. Jinarājādāsa tells how long ago two great Souls determined to help save the world by forcing their evolution and enduring sacrifices so that they could teach the way to men. These two great Beings became the Buddha and the Christ, and still they serve the world. One beautiful story tells how the Buddha foresaw the death of the little Indian boy, Chatta, and taught him a wonderful song to sing as he went along the highroad, so that he would not suffer when the robbers attacked and killed him.

This was its purport: "The first verse says what a beautiful thing it is to be a Buddha some day—to be a teacher of angels and men, helping all to live beautiful lives. Then the second verse tells how beautiful is Wisdom, for it helps you to be pure and strong, and wise and gentle. The third verse says that in the world there is always a band of Noble Brothers, the Souls who have 'entered the Path,' and how serving them always gives you happiness. The other verses sing of the beauty and happiness of the heavenly world; what lovely angels are there and how beautiful life is with them when we die."

So Chatta died singing this song with his heart full of reverence for the Buddha and His teaching, and began his new existence with a joyous spirit.

Another of these books, *I Promise*, consists of four talks to young disciples, teaching them how to cultivate Bright Looks, Brave Words, Joyous Thoughts, and Knightly Deeds, that they may serve the Master by making themselves fit channels through which His blessing may be shed upon a suffering world. The little poem at the end of the book sums up the attitude which the disciple should strive to cultivate. It is called the "Song of the Sword and Shield," and is as follows:

I am the Sword, I defend the weak.
In my Master's hand I shall not break.
I am the Shield. To each in the strife
Who behind me fights, I breathe new life.
I am the Heart. I give asylum
And understanding to all who come.
I am the Rose. Who inhales my scent
Dreams of Love's Heaven, and is content.
I am the Soul. Mine the Sword and Shield
For men my brothers ever to wield.

Then come the books *In His Name*, and *What We Shall Teach*, both full of high idealism. They point out how "In the unending voyage of discovery which is the soul's existence, there is an earlier stage and a later. In the earlier stage live the majority of souls, and their main-spring of life is a demand. With outstretched hands they demand of life the fulfilment of their dreams, and scarce learn the bitter lesson that fulfilment can never come of asking." Then through sorrows and disappointments they teach the later stage when "opens before them the Narrow Way". Gradually the Love that is Strength, the Beauty that is Joy, and the Action that is Life, are discovered, and at last the disciple consecrates his every action unto all, *In His Name*. For, as Mr. Jinarājadāsa states, "In all realms visible and invisible there is but One Person, the Lover of all that was, is, and ever shall be. Men call that Lover by many names, Lord and God, Logos and Saviour; and some call that Lover the Mother of God or the Goddess of Wisdom, and some the Lady of the Lotus, the Lily Queen." This realization of a feminine aspect in the God-head is interesting, for it comes into other books in the series where Mr. Jinarājadāsa speaks of this aspect as the Queen, the Wonderful Maiden, and Love's Heart.

The next four books form a series termed the Divine Child series; the titles are *Flowers and Gardens*, *The Wonder Child*, *Release*, and *Offering*. These reveal to us something of the teaching which belongs to the future and may inspire the souls of the new races which scientists and others have observed arising in Australia, New Zealand and America. This teaching appeals to the imagination and intuition through beauty. Visions of an ideal world are set before us in the form of a beautiful allegory in which a Divine Child comes to earth to teach men release from suffering and to inculcate the spirit of

consecration, of offering all that is highest in ourselves to the Supreme. In the author's words, "men are taught by the Divine Child to offer to the Great Flame of Love and Blessing what they had found of that Flame in themselves". The size of the offering is unimportant, so long as it is perfect in itself. "So even little children are taught to commune with the Great Flame; they are taught to offer their little loves of father or mother or playmate, their affections for their pets, their happy fancies, when they come to the temple . . . Here is offered a love full of exquisite idealizing of a beloved by one of great heart and mind; there, from the heart of a simple woman, the love, not yet separated from grief, of a child who is dead. One who has suffered bitterly disappointment after disappointment, whose heart is blighted till it seems no longer capable of tenderness, comes to offer his capacity to suffer and yet to be true to his work. Another who is humble because endowed with few gifts, feels he can offer only his conscientiousness in duty. The orator comes to offer his gift of speech; the artist offers his technique, the scientist and the philosopher their acumen. Each who has created something beautiful, whether his creation has found a material embodiment or not, offers to the Great Flame the joy found by him as he created. There is never even a shadow of asking, as these worshippers of a day in the future come to worship. Theirs is a religion of giving."

The last of these little books, *Is and Is-to-Be*, sums up the visions of the earlier books. To quote the opening paragraph:

"If we believe that there is a Divine Consciousness who guides all events, we must necessarily believe that He cannot be satisfied with the world as it is. If every right-thinking man and woman everywhere is already a keen reformer, a million millionfold more of a reformer must God

be. He must be planning all the time to mould this scheme of things, which we call Evolution, into something better, where there shall be no ignorance or misery, no ugliness or degradation." So the author postulates that life is an interaction between two realities, the first the World-as-it-is, and the second, the World-as-it-is-to-be, of the "Plan of God towards Perfection of which the Theosophist speaks". He pictures the As-it-is-to-be hovering over the As-it-is, as a magnet "might hover over a pile of iron filings, trying to draw them up to unite with it". Many teachers have taught ways to reach the ideal, but Mr. Jinarājadāsa is concerned here with the way of Art. He says: "The poet, the painter, the sculptor, the musician, the dancer, in fact every true artist, is one who is impatient of merely stating, in terms of his art, the As-it-is; he is feeling his way to describe the As-it-is-to-be. He is usually not sure what that mystery is, unless he is a very great artist. Then, he is very positive and emphatic, and replies to the critics as did a French sculptor: 'Art—it is that star. I see it; you don't.'" So we ourselves must become artists before we can find Reality, for "in each of us abides the Artist, who waits to be released and revealed, for God dwells in us and He is the Supreme Artist". In everything we may see His Beauty until at last we realize that World-as-it-is-to-be.

The thoughts in these books are so beautiful that they should be read and re-read until the mind is saturated with their idealism, for they give us a vision which the world sorely needs today, and as is truly said in the Bible, "without vision the people perish".

EDRISS NOALL

REVIEWS

Via Tokyo, by Christmas Humphreys, Hutchinson, London, pp. 212. price 21s.

This is a brilliantly written book and illustrated with about a hundred very beautiful photographs, most of them taken by the author himself.

An up-to-date book of world travel—*Via Tokyo* because the author first went to Tokyo to take part in the International Trial there. And then "in the course of a forty-five weeks' tour round the world I flew about 30,000 miles in nineteen different planes, used nine currencies in as many countries, in all of which I stayed with the people of that country, and wrote some 60,000 words of Diary, much of which is legible". Mr. Humphreys' words and style are so alive and vivid that the reader travels with him all along, sees the sights of both Nature and Art and the people in all the countries, hears his comments and conversations, and enjoys the feelings of success and satisfaction which the author feels. Every chapter is interesting and informing, and

specially what is said about post-war Japan and the Japanese will be new and heartening to many. The way Mr. Humphreys appreciates and understands people of different races is rather wonderful, and the secret is a real sense of brotherhood. "Having never found that colour of skin had anything to do with character, I greeted all men equally for what they were, and found them much the same. All alike cared for their home, their children, their friends, a job of work and a gossip at the long day's end. All had suffered bitterly in the last ten years, and all had endured their suffering. All had a sense of fun, whether quiet or boisterous, and all loved liberty. As I made no claim for myself, they took me for what I am, and in every home, rich or poor, I sat and ate and slept contentedly."

But this is not all. The book is also an autobiography—richer than found in the usual books of travel—which interpenetrates the travelogue and in a very charming way reveals the author as a natural Buddhist, a keen student, a true

artist, a minor poet, a happy philosopher, and a patriot as well as a world citizen.

Mr. Humphreys, being human, has little prejudices also. It is a pity that his description of the Theosophical Headquarters at Adyar is marred by one of these. On the other hand, a prominent Theosophist of Karachi is honoured with a tribute which shows Mr. Humphreys' impersonality and intuition: "That night I met the greatest man that I met in India . . . a type that I did not know to exist in such a combination of inner enlightenment and world efficiency. As nine times Mayor of Karachi he had built many of the principal buildings and the housing estate where I stayed. The people worshipped him . . . I didn't even know that he had arrived when, suddenly, in a crowded room I was presented. He positively radiated, as very few men that I have known, an aura of peace and inner enlightenment. He was of middle size . . . and only in his eyes, the eyes of utter contentment as of a man who has found himself and his duty, did the spiritual grandeur of the man shine forth . . . he smiled as few men smile in a greeting and blessing beyond all words. Here was a true Theosophist in heart and mind. What an honour for the Lodge to have such a President!

We talked for about ten minutes and then he was gone. As he went he moved round the room with a few words of enquiry, praise or blessing to each of the people assembled, and a light faded out as he went . . . He is an example to all men of what a man may be."

And so, here is a book, most modern and almost perfect. D.R.D.

The Art Alphabet, by W. Wroblewski, T. P. H., London, price 12s. 6d. Foreword by E. L. Gardner.

The subject of this book goes deeper than the implications of the title, "the Alphabet of Art". It is treated in the form of a dialogue between "Guru" and "Chela," and is definitely thought-provoking.

The author studied philosophy and logic under a Polish philosopher, W. Iutoslawski, and the principles of scientific enquiry under Mary Everest Boole, wife of the mathematician and logician, George Boole. This resulted in superimposing mental clarity and precision upon the artistic and mystical nature of Wroblewski, who also painted a series of "Dream Pictures . . . evolved by processes analogous to . . . dreaming". The result of the combination of these opposite tendencies shows in *The Art Alphabet*.

Stimulated by the work of a Japanese art critic, De Fonseca, he

set about discovering by pure reason the basic units of design, commencing with the dot, which was extended then into the line. This line proceeding from the dot might go equally well in any or all directions, and produce radiating lines. Or the point might be imagined as swelling and forming a series of concentric circles. To represent continual development and motion, a third form, the spiral, was evolved, and the square is eventually conceived as the pressure on the circle of radiating lines at right angles. These four symbols, augmented by three further logically derived signs, form the basis of the Art Alphabet. In two beautifully coloured plates, these are arranged to illustrate concepts from *The Stanzas of Dzyan*. The signs may also represent cosmic forces.

This is a book to read thoughtfully and imaginatively. It possesses invisible pages for those who seek.

M. R. W.

The Imperishable Body, by E. L. Gardner, Theosophical Publishing House, London, pp. 35, price 2s. 6d.

This monograph is another in the valuable series of studies in the deeper aspects of Theosophy written by Mr. E. L. Gardner, and is a fitting sequel to *The Nature and Function of the Soul*.

The desire for survival is perhaps the deepest of human wishes. In

many tongues man prays, "from death lead me to Immortality". Conscious immortality is attained by the union of the Spirit with a body built of permanent units. Mr. Gardner outlines the process by which, at the beginning of manifestation, "to each spark-like monad the devas attach five of the original atoms, one to link up with each of the five lower planes". These permanent atoms are retained throughout the evolution of the Monad, and "the awakening of the hidden powers of these causal centres . . . provides and secures for the spiritual monad the possibility of an imperishable, immortal body".

Some of the evidence relating to "this celestial immortal body," that can be brought to birth by those who persevere to the end, is here submitted. The material, collected from many sources, is condensed, and each sentence can be expanded by meditation. There are two instructive diagrams.

Mr. Gardner is one who speaks not only as an expert student of Theosophy but from practical experience and knowledge, and we owe him a great debt for the gift of his books.

E. W. P.

The Cultural Background of Personality, by Ralph Linton, Kegan Paul, London pp. 99, price 10s. 6d.

Seventy years ago there were few books on Sociology; today there is an ever-growing number of scientific treatises on the subject, of which the present volume is one, in a series published by the International Library of Sociology and Social Reconstruction now issued under more than twenty headings. The author of this book is a professor of anthropology at Columbia University who has arrived at a point in his studies where his particular science meets the equally established sciences of Psychology and Sociology. But here he meets with two difficulties, which impede collaboration, the one is that the training and disciplines of the three sciences are different, and the second that they each give a variety of meanings to identical terms used. The book is therefore largely an attempt to define some of the terms in most frequent use, "to provide a sort of lingua franca or trade language on the basis of which the simpler ideas and factual knowledge of the three disciplines can be exchanged". Out of the collaboration of workers in these fields the author sees a new science emerging devoted to the dynamics of human behaviour, and he attempts to delineate the boundaries of this new science, indicating the lines on which collaboration between the respective sciences can take place,

To the reader of this journal some of the definitions are interesting as an indication of where "Science and Theosophy meet" at the present moment. For instance the reviewer usually thinks of "personality" as concerned with the physical etheric, emotional and concrete-mind bodies of an individual; but science, if Mr. Linton's definition is adopted, will regard "personality" as "the organized aggregate of psychological processes and states pertaining to the individual *excluding* [reviewer's italics] the physical structure of the individual and his physiological processes".

The author assumes that the needs of the individual are the motivation for his behaviour and through this for the operation of society and culture, and he therefore makes a searching analysis of the concepts of the individual, of society "which is a group of individuals who have learned to work together," and of culture which is "the way of life of a society". There are other problems indicated to which he is unable to provide solutions, but in such a new science as the dynamics of human behaviour, laboratory and slide-rule techniques cannot be employed, and pioneers in these regions "have to live by rough and ready methods",

K. A. B

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JUNE 1949

OFFICIAL NOTICE

NEW LODGES

Section	Name	Place	Date
Colombia	Puerto Wilches	Puerto Wilches	1948
	Quindio-Adyar	Armenia	1948
England	Merseyside	Liverpool	25-11-1948
	(Liverpool and Wirral Lodges merged)		
India	International Brotherhood	London	17-2-1949
	Girnar	Junagadh	1-10-1948
	Agrim Youth	Benares	14-10-1948
	Palanpur	Palanpur	24-8-1949
United States of America	Allentown	Allentown	6-11-1948
	Reading	Reading	6-11-1948
	Youngstown	Youngstown	31-12-1948

HELEN ZAHARA,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

The President

The President, Mr. C. Jinarāja-dāsa, has been touring in the United States since early April. His

travel was interrupted at Houston, Texas, on April 28rd and he went from there direct to the American Headquarters at Olcott, Wheaton. After a brief rest, he continued

his tour and travelled to Los Angeles on 19th May. His itinerary from there includes Krotona, San Francisco, Portland or Seattle, Vancouver, and Minneapolis and St. Paul to be followed, either before or after the American Convention, with visits to eastern Canada and to some other cities in the eastern United States.

Adyar

White Lotus Day, 8th May, was celebrated as usual, Dr. G. Srinivasa Murti presiding over the meeting in Headquarters Hall in the absence of the President and the Vice-President from Adyar. After the Prayers of the Religions, greetings were received from abroad and loving thoughts were sent to the President and the Vice-President. Readings from *The Light of Asia* and *The Bhagavad Gītā* were followed by an address by Dr. Srinivasa Murti. The statues of the Founders were beautifully decorated. The flowers included a number of beautiful white lotuses specially grown on our estate.

England

News has been received that both the retiring General Secretary, Mrs. Doris Groves, and the Treasurer, Mr. Kingsley Bayly, have been re-elected by the National Council for a further year of office.

Of interest is the recent formation of the International Brotherhood Lodge in London with the founding members representing seven different nationalities, with U. Thittila (Burmese) as President, and including C. Jinarajadāsa as one of the signatories. The special objects of this Lodge are: (a) to focus the light of the different national psychologies on the teachings of Theosophy and the problems of giving practical expression to the implications of those teachings, (b) to study the psychologies of the nations of the world and to endeavour to understand and appreciate their various *dharma*s, particularly in the contemporary stage of their unfoldment, (c) to study the problems of Racial Relations and to make a specifically Theosophical contribution towards their solution.

A member of Bristol Lodge, Major W. Angus Jones, has recently been honoured by the French Government awarding him the Gold Medal of French Gratitude for his work for distressed people during and since the war. Last year he was instrumental in sending a large collection of clothes to French Theosophists.

The Lotus (Junior) Library now has about 860 books, and recently had its first "cultural" gathering when an illustrated talk on "The Music of the Dance" was given

by two visitors from the Royal Academy of Music.

The Theosophical Research Centre in London has held a series of students' lectures, opened by Mr. E. L. Gardner. The Centre consists at present of nine groups including medicine, art, Greek psychology, science and symbolism.

The pamphlets published by the Centre have a steady sale. Recent publications include *An Introduction to the Study of Analytical Psychology*; *Space-Time: Its Relation to Man*; *Group Work*; and *The Imperishable Body*. Some *Unrecognized Factors in Medicine* and *Vital Magnetic Healing*, which were out of print, have now been revised and will be ready soon. The group is not limited to members in England but is glad to have contact with anyone interested throughout the world.

The North-Western Federation's cyclostyled bulletin, issued quarterly, contains Federation news, articles, poems and a map of the Federation, which is a miniature of one used at meetings when progress reports are given. There are still a number of towns without a Lodge and during the war it was not possible to do anything in the matter. Experience has shown that unless there is a member on the spot to take responsibility, the hope of forming a nucleus is rather remote. These things do not form

of their own accord and it is necessary to consider ways and means of approach. One simple method now being tried is to advertise the three Objects of the Society in selected magazines and local papers with an invitation to interested persons to write for further particulars.

Germany

The General Secretary, Direktor Martin Boyken, has been on a tour of the eleven Lodges of the Section in Rhineland and Westfalen. He states that he obtained a very good impression of the groups working in the right spirit, and that the work is going forward with the number of members steadily increasing. Especially in the West German Bergmann's Lodges pervades an intense spirit of brotherliness.

There is a very earnest and enthusiastic group of Young Theosophists in Westfalen. Also in Hamburg a small group of young people has been formed for regular Theosophical studies. Two new Lodges have been opened, one at Stuttgart and the other at Rensburg. The membership of the German Section now numbers 680, an increase of 112 members in six months.

Blavatsky Lodge has been able to announce that during meeting days the Lodge rooms will be

heated. The Lodge in Dortmund has issued a stencilled paper entitled *The Theosophical World*. It includes translations from THE THEOSOPHIST and refers also to a visit from the General Secretary in December. These leaflets are to be sent out every other month, as one-third of the members live outside the city.

Austria

The regular course of lectures was started again in October in all places where Lodges are functioning. Membership continues to grow and reached 465 in February last.

Malaya and Siam

The newly appointed Presidential Agent, Mrs. H. B. Moorhead, has commenced publishing *Theosophical News in Malaya and Siam*. This is in an attractive leaflet form, easily folded for posting. The first number contains articles, and news of a meeting at Katong and of the work in Lodges at Singapore and Penang. There is also a Lodge at Kuala Lumpur and isolated members at Ipoh and in Siam at Bangkok. We hope that, through the energetic efforts of the Presidential Agent and members, a Section will be formed in Malaya in the not too far distant future.

Eire

Dublin Lodges hold two members' groups for study. One of these is taking as a basis of work the booklet *Introductory Studies in Theosophy* prepared by a committee in England and co-ordinated by Mrs. Adelaide Gardner.

Cork Lodge holds meetings regularly and has been having some interesting discussions. In Coleraine Lodge increased activities have been reported.

Northern Ireland

The newly appointed Presidential Agent, Dr. Hugh Shearman, is already busy organizing the new administrative arrangements, now that the Lodges in Northern Ireland have been transferred to Adyar. Dr. Shearman has been a well known and very active worker in Ireland and recently visited and lectured in 25 Lodges in Northern England and Scotland.

Lodges in Belfast have been having busy and fruitful meetings in the early part of the year. The public study and discussion meetings have become much larger, and the public lectures have also been well attended. Members' meetings have been held regularly.

Australia

The General Secretary reports that the 1949 Convention, presided

over by Mr. George Loudon, held at Easter in Sydney was important and successful. The main theme of the Convention was "One World". The Section has decided to purchase further shares in the T. S. Building Company so that it will have a controlling interest in the Company and a building, "Savoy House," for the Headquarters.

Melbourne Lodge owns a building of its own which is now valued at £120,000. The mortgage this year will be reduced to £92,000.

The 54th Annual Report of Brisbane Lodge shows a full programme of work, a satisfactory financial position and an increase in membership. The Besant House, the building which is owned by the Lodge, has been re-painted. A group of ten Young Theosophists are studying *The Secret Doctrine*. Good propaganda is being done through the book depot and the Library, and the Lodge bulletin, *Contact*, is being issued from time to time. The Lotus Circle has been revived and the Young Theosophists' Healing Group reports increased membership. The Theosophical Order of Service has been assisting distressed German T. S. members and has also maintained a ward in England under the "Save the Children Fund". The Hospice, a home for elderly ladies managed by the T. O. S. in Brisbane,

has had an excellent year with twenty ladies in residence.

In Perth, through the Theosophical Order of Service, the Lodge has affiliated with the United Nations Association.

Mrs. Jane Clumeck has made a tour in Tasmania, where she found Theosophy ready to make further progress in that lovely island. Felicitations are offered to Mrs. Lily M. Hynes, who celebrated her 50-year Jubilee as member of the Society, and to her husband Mr. Gregory Hynes, who has been a member since 1898.

Brazil

The Annual Convention was held in December 1948 in Sao Paulo. The main theme of the many fine addresses was "Universal Peace". Methods of Theosophical publicity were discussed, for the Section aims at having two hundred Lodges by 1950.

Colombia

Señor Ramon Martinez was re-elected General Secretary for the fifth time. During 1948, 58 new members joined the Section and two new Lodges were formed.

Indonesia

At the annual meeting of Bandong Lodge films of Adyar were shown, which proved very interesting and made every one present

long to see the beauties of Headquarters with their own eyes. During the evening 7 new members were admitted.

The Lodges in this Section are progressing, mainly in the Dutch controlled territory, despite the still confused political atmosphere. The latest report shows that the membership has risen from 102 to 165. The Chinese population in particular is showing a great interest.

Sweden

Herr Curt Berg has been elected General Secretary of the Swedish Section to take office for two years from 1st April 1949. Theosophical activities in Stockholm have increased during the winter. The Round Table has been revived.

France

The activities of General Headquarters in Paris and of the Provincial Centres include lectures and study circles, social gatherings, meetings of Young Theosophists and the Round Table.

Of particular interest is the report of a very beautiful lecture by Prof. Marcault in Paris with the title "Mystic Theosophy," delivered at the invitation of the Very Rev. Father Prior of the Dominican Order.

Southern Africa

The General Secretary, Mrs. Stakesby-Lewis, sent loyal and

affectionate greetings from the 41st Annual Convention of the Section. The members were gathered in the Mother Lodge, Johannesburg, which was celebrating its 50th anniversary.

The new Correspondence Course issued in this Section has been very successful and aroused much interest. It was specially prepared by the Section for the use of new members.

Mrs. Eleanor Stakesby-Lewis has left South Africa on a trip to Europe and will attend there the Conference of the Theosophical Society in Europe in Paris and the English and Dutch Conventions.

Pakistan

In Karachi Adyar Day was commemorated on 17th February by an early morning meeting when the members gathered before pictures of Col. H. S. Olcott, C. W. Leadbeater and Giordano Bruno. In the evening a public meeting was held.

Efforts are being made to revivify Jamshed Nagar Lodge at Karachi. This Lodge was once quite active but owing to disturbances has been suspended for a year. However, its work has been restarted as from 28th February.

A Muslim member has invented a method of teaching Urdu to Muslim members of Karachi Lodge

THE THEOSOPHICAL SOCIETY

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

President: C. Jinarajadasa. **Vice-President:** Sidney A. Cook. **Treasurer:** C. D. Shores. **Recording Secretary:** Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"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 Bigh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Herr Curt Berg	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amsteddijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thoin	4 Square Rapp, Paris VII	<i>La Vie Théosophique;</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 85, Savona	<i>Lotus Bleu.</i>
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	<i>Alba Spirituale.</i>
1905	Cuba	Señor Armando Alfonso	Apartado No. 365, Habana	<i>Revista Teosófica Cubana;</i>
1907	Hungary	Ledón (acting)	Báró Lipthay-utca 9, Budapest II	<i>Theosofia.</i>
1907	Finland	Selevér Flora ürho	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1908	Russia	Herr Hugo Valvanne	Praha—Sporilov 1114	...
1909	Czechoslovakia*	Pan Václav Ciur	Box 863, Johannesburg	...
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	28 Great King Street, Edinburgh	<i>The Link.</i>
1910	Scotland	Edward Gall, Esq.	Rue Carteret 6, Geneva	<i>Theosophical News and Notes.</i>
1910	Switzerland	Mademoiselle J. Roget	37 Rue J. B. Meunier, Bruxelles	<i>Ex Oriente Lux.</i>
1911	Belgium	Mademoiselle Serge Brusy	...	<i>L'Action Théosophique.</i>
1912	Indonesia	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	...
1912	Burma	U. Po Lat	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4 Stg. 18, Vienna X	<i>Adyar.</i>
1913	Norway	Herr Ernst Nielsen	Oscarsgt. 11, I, Oslo	<i>Norsk Teosofisk Tidsskrift.</i>

* Presidential Agency.

1918	Egypt	Herr J. H. Müller	Strandvejen 130 a, Aarhus	... <i>Theosophia</i> ...
1919	Denmark	Mrs. Alice Law	14 South Frederick St., Dublin	... <i>Theosophy in Ireland</i> ...
1919	Eire	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	... <i>Boletín Mexicana; Dharma</i> ...
1919	Mexico	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5, Ont.	... <i>The Canadian Theosophist</i> ...
1920	Canada	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	... <i>Revista Teosófica; Evolución</i> ...
1920	Argentina	Señor Juan Armengolli	Casilla 3603, Santiago de Chile	... <i>Fraternidad</i> ...
1920	Chile	Teniente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo...	... <i>O Teosofista</i> ...
1920	Brazil	Gretar Fells	Ingolfstr. 22, Reykjavik	... <i>Gangleri</i> ...
1920	Bulgaria	Dr. Delio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon.	... <i>Osiris</i> ...
1920	Ireland	Miss E. Claudia Owen	10 Park Place, Cardiff	... <i>Theosophical News and Notes</i> ...
1920	Spain	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	... <i>Revista Teosófica Uruguayana</i> ...
1920	Portugal	Señor A. J. Plard	Apartado No. 3, San Juan	... <i>Heraldo Teosófico</i> ...
1920	Wales	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	... <i>Theosophikon Deltion</i> ...
1920	Poland	Monstieur Kimon Primaris	30 September Str., No. 56B III Floor, Athens	... <i>Teosofia</i> ...
1920	Uruguay	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	... <i>The Lotus</i> ...
1920	Puerto Rico	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	... <i>Revista Teosófica; Boletín</i> ...
1920	Rumania	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	...
1920	Greece	Señor Ramón Martínez	Apartado No. 539, Bogotá	...
1925	Yugoslavia	Mr. Dwarkadas Moraji Shah	P. O. Box 142, Zanzibar	...
1926	Ceylon	Jamshed Nusserwanji, Esq.	P. O. Box 271, Karachi	...
1928	Central America	Mrs. Hilda B. Moorhead	P. O. Box 752, Singapore	...
1929	Paraguay	Dr. Hugh Shearman	18 Brookhill Ave., Belfast	...
1929	Peru			...
1929	Philippines			...
1937	Colombia			...
1947	British E. Africa			...
1948	Pakistan			...
1948	Malaya and Siam			...
1949	Northern Ireland			...

* Presidential Agency.

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

Canadian Federation

(attached to Headquarters): ... Mrs. Elsie S. Griffiths ... 1785 Broadway West, Vancouver, B.C. *The Federation Quarterly*.
Non-sectionalized: Japan: *Miroku Lodge*.

Greece: *Olcott-Biarytsky Lodge*: President, Mr. P. A. Apostolopoulos, Thyras Str. 16C, Athens.
Canada: *H.P.B. Lodge*: Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

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