

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

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THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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



THE THEOSOPHIST

ON THE WATCH-TOWER

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

AN almost invariable item on the programmes of Conventions and Federation celebrations is a "Questions and Answers" meeting. The questions are sent beforehand, and the person deputed to answer them (usually the President or Vice-President or General Secretary of the

**What Activities
are not for
Theosophists?**

Section) needs nearly always to possess the omniscience of Divinity in order to answer some of the questions on recondite problems of Hindu philosophy. Now and then questions deal with practical affairs, and especially in what manner Theosophists can change conditions round them for the better in all departments of life. Such questions are less difficult to answer; but even then the greatest difficulty lies in not proclaiming any dogma and saying, "This is Theosophy, this is what Theosophists should do and not do." He who answers the questions has the right to proclaim his personal views as to what he would do or not do; he cannot of course bind all Theosophists to his views and actions.

Among many questions which I have lately had to answer is the following which I have preserved, as it deals with an important problem :

“ Has not the T. S. become a religion with Lodges as temples, and private meetings and private mantras, as in the Vallabhi religion in the Krishna temples ?

“ If it is so, my object in joining the T. S. is not fulfilled, as I joined the Society when I was told that I shall be a much more staunch devotee of my old belief and worship. So much time with rules and regulations of the T. S. and E. S. is taken away that very few members can afford to attend to their old religious rites and temples. Please inquire and you will find the truth.”

The first observation which I had to make (as indeed would any fervent Theosophist) was that the questioner had not really understood by reading and inquiry what was the real purpose of the Society, and had merely relied upon the word of another, evidently a member still wedded to his orthodoxy, who found in Theosophy many true reasons why he should continue in his orthodoxy. But in India it can be truly said that, while the vast majority of members are still “orthodox” (at least in their own convictions), their fellow-religionists look very much askance at them as *very* doubtful in their orthodoxy. For no one, in any religion, once he is deeply impregnated with Theosophy, can remain within the narrow boundaries of orthodoxy ; he must in one part of his belief and action become of another “doxy,” the doxy or belief that all mankind is based upon equality (therefore race, colour and caste have only an illusory meaning) ; that women are as capable as men in their intrinsic natures and so should have the same opportunities and rights to self-expression as men (a doxy which is most difficult for most men to accept, since from childhood as males they have been

nurtured in a male-superiority complex) ; and that all religions are ways to God, each in its highest expression not better than any other ; and above all, that though Gods, Devas, Angels, Mantras, Rituals exist, and can help man's progress, their aid is not absolutely necessary or essential to man's unfoldment to highest spirituality, as each man can become to himself " the Way, the Truth, and the Life ".

In practice, most Theosophists remain within the religion of their present birth, but *choose* from their religion—from its priests, prayers and ceremonies—what they inwardly feel is real, true and helpful. If it ever were to come to choose between Theosophy and rigid orthodoxy, especially any subservience to priestly dicta and domination, the vast majority of Theosophists would choose Theosophy and the larger and more ennobling spiritual values which its ideals proclaim. Lately in Bombay there was among the orthodox circles of Zoroastrians (the Parsis) an uproar, because a most learned and competent Zoroastrian priest, with a knowledge of the Avesta in its original language, and a confirmed Theosophist, was about to be appointed as the high priest of the most important of the Fire Temples of the faith in the city. However, the trustees of the Temple, in spite of opposition, have appointed this learned priest to this high position, and all who know him know that the Zoroastrian faith will obtain greater strength because as a Theosophist he is given a larger opportunity to serve his Faith and the Parsi community.

The Hindu brother who had had held out before him a greater devotion to his cult could certainly gain it, if he goes the right way in his worship. Since the beginning of the Society's work in India, tens of thousands of Hindus have not only understood Hinduism better, but also have come nearer to the God of their hearts because of Theosophy.

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But a wider problem has often been mooted: Should Theosophists study *only* Theosophy in a Lodge, and have no other activities? In India, many a Theosophical building has been constructed by the *joint* contributions of three groups, sometimes the contributors belonging to all the three groups: members of the Lodge, members of the Esoteric School (a body distinct from the Theosophical Society), and members as Freemasons. While all members of the Esoteric School are members of the Lodge, some Freemasons are not members of the Society at all, while in no way hostile to its aims. When then a Lodge building is constructed, first and most important is the Lodge Hall and a Library; next a special room for the meetings of the Esoteric School, rented from the Lodge on a nominal rent so that the Lodge reserves the right to declare, should an occasion arise, that the esotericists are "not wanted" and must locate themselves elsewhere; and a Masonic Temple for the exclusive use of the Freemasons. This triple agreement has worked admirably in India, and each movement has definitely fostered a greater devotion to the Theosophical Society and its work. In some places, as in the Theosophical Headquarters at Adyar, the Freemasons have a building of their own, which is not a part of the Headquarters Estate.

When the Co-Masonic movement was started in England by Dr. Besant in 1902, and began to spread rapidly among Theosophists, the only place where the Freemasons could "work" was in the Theosophical Lodge, with the consent of the Lodge and on a rental basis. This was understood as a "temporary accommodation". Nevertheless, some members were alarmed that Co-Masonry would sap the vitality out of the Theosophical Lodge (in a few and rare instances it has indeed done so), and resented that good and faithful "workers" for Theosophy should engage in what were

**Only Theosophical
Studies in Lodges?**

construed as "non-Theosophical activities". Speaking as a Co-Mason, now of the highest, the 33rd degree, and as one who in 1949 will celebrate his 40th year in Co-Masonry, I can give fervent testimony that Freemasonry has not diminished my Theosophical vitality; on the other hand, it has opened to me new avenues of service. The broad and statesmanlike attitude was stated by Colonel Olcott in the Presidential Address for 1905, as follows :

T. S. Convention, December 27-28, 1905

"During the past year some strong protests have been sent me against the mixing up of the Society with a system of Co-Masonry in which Mrs. Besant and some of our best members have taken a great interest. One chief objection has been the giving of our Branch Rooms for meetings of the new Order. For my part, I see no more objection for members to join this Society than any other, always provided that every necessary precaution should be taken to prevent the appearance of the Society as a body being in any way responsible for the basis or government of the Association. In this respect I should say that it would come within the same category as the E. S. T. or any other body composed of individual members. In view of my official position it would not be proper for me to have any personal relation with any of these bodies¹. At the same time my wish to meet the legitimate desires and aspirations of my colleagues is proved by what I have done in the making of the present room for the E. S. T. in the new Library building."

What Colonel Olcott did was merely to get the General Council of the Society to pass a resolution that the upper

¹ Before leaving U. S. A. Colonel Olcott was a Freemason—M. M. and H. R. A.; his diplomas are at Adyar. H. P. B. accepted a Masonic diploma from John Yarker 33°, in a "Lodge of Adoption."

part of the structure of the Adyar Library, *built by the funds of the Esoteric School*, should be allocated free of rent to that School, so long as it might function. The Adyar Library was for long of one storey only, on the ground floor, and much dwarfed by the large main building of Headquarters. When the Esoteric School erected another storey, the Library building possessed then a most dignified appearance, as now. But no money whatsoever of the Society's funds was utilized in the erection of the upper storey, though Colonel Olcott gave a donation of Rupees 200. Till the construction of this upper storey, the two famous Pictures of the two Masters M. and K. H. were kept in an end room of the ground floor Library, and all and sundry, casual visitors who came to see the Library as well as members, were permitted to see the Pictures. Then, as Colonel Olcott has entered in his diary, he received orders from his Guru to put an end to such a public exposition of the Pictures. After the Esoteric School built in the upper storey a special "Shrine Room," the Pictures have been placed there, in charge of the authorities of the E. S.

* * * *

While there is great restlessness among all the nations with the fear of a possible third war, one noteworthy fact is the appearance of many movements in several countries all trying to promote World Peace. For over two years there has been in the United States a movement of "Students for Federal World Government" with objects as follows :

**Movements for
Peace**

1. "TO CONTROL ATOMIC ENERGY AND ALL WEAPONS OF MASS DESTRUCTION,
2. "to create, interpret, and enforce laws which shall provide for an orderly and just settlement of international problems affecting world peace,

3. "to establish and maintain authority over a world police force capable of preventing the peoples of any nation or group of nations from encroaching on the rights of others as established by law."

In order to achieve these ends, we propose :

1. "THAT CONTROL OF ATOMIC ENERGY AND ALL WEAPONS OF MASS DESTRUCTION BE GIVEN TO AN INTERNATIONAL ATOMIC DEVELOPMENT AUTHORITY AS PROPOSED BY THE UNITED STATES IN THE UNITED NATIONS,

2. "that the United States assume the leadership in the actual establishment through the U.N., if possible, of a federal world government in which each nation shall relinquish its right and power to wage war (as has the Japanese Empire),

3. "that this federal world government shall be entered into by all willing nations and that it shall be open to all nations at all times with the right of secessions denied,

4. "that the interest of the people of the world be aroused to the point where it will actively support this federal world government. *You are the people.*"

There is also the well-known movement for Moral Rearmament led by Dr. Buchman, which however originally started on a strong Christian basis but has widened out in its work and is getting the sympathetic support of leaders of many nations.

There is the Organization "Pro Humanitate" with Headquarters in Belgium, under the leadership of Monsieur Frans Wittemans, who is President of the "World Spiritual Council". This movement has held three Congresses, one in Brussels, one in Paris and the last in Geneva. Then there are several movements like the "Conference of Religion for Moral and Spiritual Support of the United Nations," which held its sessions in New York from June 16 to 18, supported by a large number of general movements, all aiming towards friendliness and unity.

Another movement is the Church Peace Movement. It is scarcely worth while listing all the Movements, but they

are all united in a general trend in idealism, as are all the Theosophists throughout the world. But many of these movements do not work out the implications of their "platform". Thus in the Students for Federal World Government, the third clause alone :

"To establish and maintain authority over a world police force capable of preventing the peoples of any nation or group of nations from encroaching on the rights of others as established by law,"

would necessitate among international jurists and the leading statesmen of the world conference after conference, with the likelihood that there would scarcely ever be real agreement.

Until the Movement for Peace is one that is as insistent a demand from the peoples of the world, as is the demand of the Workers of the world for better wages and living conditions, the few thousand idealists in the world may meet in Congresses and be very little effective. The world has gone on for tens of thousands of years along the line of rivalry, conquest and competition, and it is scarcely possible to change this impetus all at once even within the lifetime of any one of us, unless there appears some commanding Personality whose spiritual impetus completely changes the attitude of mankind from their self-centred standpoint to the conception of a new world.

* * * *

In July THEOSOPHIST, p. 224, I referred to a word in a Mahatma Letter which appeared to me to read *apople*, but which made no sense, nor *apophis*, which is not Italian if applied to the phrase, "invisible coils of the Roman Apophis". Correspondents in Holland and England have referred me to the *Secret Doctrine*, and to *Isis*, Vol. II, and one Swiss correspondent to Maspero, the Egyptologist. The word *Apophis* (or *Āpep* in *The Book of the Dead*) is Egyptian, and means the snake of evil who tries to destroy Rā, the Sun God.

ONE SELF AND ONE WORLD¹

By SIR S. V. RAMAMURTY, M.A., K.C.I.E.

*Indian Civil Service (Retired). Sometime
acting Governor of the Province of Bombay.*

FOR three thousand years, say from 1200 B.C., India has sought the One Self. If one reads the history of Indian philosophy, one is amazed at the richness of the intellectual ferment that took place in India. The process started from the intuitive outpourings of the Vedic seers. The results of this intuition were taken up by the philosophers of Vedanta. All possible notes of the gamut of Vedanta were struck. The logicians next took up the task and analysed and systematized the various schemes of philosophy. This intellectual activity found its counterpart in material and social development. A rich and complex Indian civilization with its arts, its social systems, its economic and political organizations rose and flourished. Islamic civilization from about A.D. 1000 and Western civilization from about A.D. 1700 came into contact and clashed with Indian civilization. Islamic and Indian civilizations tried to coalesce because both meet in the unseen world of Spirit. But India stood for the One Self that is immanent in the world and Islam stood for the One Self that transcends the world. The efforts of Akbar, Kabir and Guru Nānak were unable to link the centre of Spirit with its

¹ T. R. Venkatarama Sastri Endowment Lecture delivered on Sunday, the 14th November 1948, at the Ranade Hall, Madras, under the auspices of the South Indian National Association and Ranade Library.

circumference, and today India stands with the confession that she has not yet been able to reconcile the Hindu and Moslem intuitions of Spirit. India which showed great power of assimilation and reconciliation of all phases of intellectual approach to the One Self as immanent has not achieved similar success in dealing with the One Self as transcendent. Īshvara and Nārāyana as forms of the Godhead have kinship with the Semitic idea of Allah and Jehovah. But in the make-up of the Hindu Īshvara are elements inherited from the basic One Self which are foreign to the purely transcendent God of Islam and Judaism. Christianity with Jesus, the Son of man and of God, has nearer points of kinship with Hinduism. But Christianity has come to India clothed with the intellectual approach of Europe and has been handicapped in finding union with Hinduism in a subject India.

Today India has once more taken her place in the arena of civilization. The nations of the world are participating in an organization which seeks to build the one world. The West stands for democracy. Russia stands for communism. The clash of these two ideologies is retarding the achievement of the one world. The equipment that India brings with her and which she can once more place before the world with the prestige of her recovered freedom is the realization of the One Self. Towards the construction of the one world, how does the realization of the One Self stand? What is the relation of the One Self to the democracy which the West brings and the communism which Russia brings as their contributions to the one world? Can India help to reconcile the conflicting ideologies that are retarding the achievement of the one world? I propose to deal with these problems.

Let me first describe India's view of the One Self. This view is summed up in the Vedanta and all its developments are derived therefrom. There are many streams of thought that are derived from the Vedanta. They have the kinship

of children of the same parentage. They may seem to be technically different as in Advaita, Visishtadvaita, Dvaita, Bhedābheda and so forth. But basically they have the same core. It seems to me that in order to reconcile the viewpoint of India with that of the rest of the world, Visishtadvaita offers a better means than other presentations which may have found a more sustained following in India itself.

Professor Srinivasachari has given a clear and valuable account in his book on the *Philosophy of Visishtadvaita*. Following his exposition, Visishtadvaita looks on Brahman as the *Saririn* of the universe. *Jīvas* and other atomic entities of *chit* and *achit* world are *prakāras* of Brahman, modes of Brahman. Brahman is viewed as "entering the world as its immanent cause but as unaffected by the world-process and therefore transcendental". Visishtadvaita "affirmed the fundamental similarity of the intelligence of all *Jīvas* and also of Brahman". "Brahman is the self in all beings and beyond them." Brahman is "in the changing world but is not the changing world". Visishtadvaita brings out "the integral and organic unity of the threefold aspects of nature, self and God or *achit*, *chit* and *Īshvara*". These statements give in philosophic language the view of reality held in Visishtadvaita.

The difficulty in reconciling philosophy with science, which are the basic intellectual modes of India and the West, has been to use language which is relevant to both. Philosophy and science are each a closed contour of the intellect. Philosophy deals with qualitative relationships while Science deals with quantitative relationships. When the philosophy of Visishtadvaita speaks of *Ātman* as the *prakāra* or mode of Brahman, it is an idea which requires to be further translated if Science is to recognize its truth. A thousand years ago when Rāmānuja evolved his philosophy, mathematics had not become effective as a bridge between philosophy and science. It seems to me that today the conceptions of Visishtadvaita

become more understood to the layman if explained with the help of mathematics.

In Visishtadvaita, *Jivas* are both monads and modes of Brahman. A monad may be explained as an atom of Spirit, and a mode may be expressed in mathematical language as a function. Functions of the one reality taken as the variable evolve in form. Each *Jiva* has name and form. *Jivas* are thus beings into which the One Self evolves through becoming. The simplest continuum which presents the One Self becoming a series of selves is the arithmetical continuum. Years ago, when I first tried to work out a relationship between time, space and matter, I found in a sentence of Bergson's *Introduction to Metaphysics*, namely that "quantity is incipient quality," a way of evolving space from time, both being functions of the one reality. I viewed time as evolving from reality and space from time through large changes in quantity. The quality of reality by a large change in quantity evolved into the quality of time. The quality of time by a large change in quantity evolved into space. Thus the series of integers beginning with 1 signifies the becoming of being. The One Self continues unchanged. But by continuous addition, or it may be, division, the One Self evolves into all the *Jivas* and further afield into all the entities of *chit* and *achit*. At every step of evolution, the One Self remains one both at the core and the boundary. At every level there are then two expressions as being, the One Self and the one entity evolved. Between the two is *Prakriti*. *Purusha* and *Prakriti* integrate into *Purushottama*.

Let 1 denote the One Self and '1 an evolved entity. Then while the One Self and the evolved entity both retain oneness, the *Prakriti* linking them may be represented by '9. Being viewed by being remains stable. But being looked at from *Prakriti* is in a state of becoming, as the value of 1 or '1 relatively to '9 is a recurring decimal. Arithmetic seems

thus to provide an expression both for the One Self and all selves, both for being and for becoming. Between any two successive integers is an equal interval, not of space or time but consciousness. The series of arithmetical integers expresses the flow of being, linked by gaps of becoming.

More generally, let X be the symbol of Brahman. Then all entities may be expressed as functions of X. Their functions may be arithmetical. They may be algebraical, geometrical or trigonometrical. They may be other functions known or unknown. Every function of X depends for its reality on the reality of X. The continuum of all these functions forms a universe of X, just as the continuum of all entities yields the Universe of which Brahman is the core and boundaries. *Īshvara* is the highest expression of Brahman. If X is altered each entity is altered. Yet the relation of each entity to X is not altered. We have thus a cosmic scheme in which the oneness of Spirit—the One Self—expresses itself in each entity of the Universe, be it as *Jiva* or in *chit* and *achit*. Each entity has a oneness of existence because it is an expression of the One Self. Each entity is one with the One Self but is also different. The oneness grows from level to level as quantity grows into quality and there is a flow from quality to quality.

Professor Somerville in his recent book on *Soviet Philosophy* described the characteristics of a dialectic system. He gave them as three in number—the Law of the unity of opposites, the Law of transformation of quantity into quality, and the Law of the negative of negation, *i.e.*, evolution from one quality of a different quality. The scheme of reality I have described based on the Visishtadvaita view is, on the assessment of Professor Somerville, a system of dialectics. But it differs from the dialectics of communism, as the Indian scheme is the dialectics of Spirit while the Soviet scheme is the dialectics of matter. The two schemes also differ in relative emphasis on being and becoming. On the Soviet

theory, the nature of reality is stated to be becoming, in which being occurs in temporary stages. On the Indian scheme as I have presented, the nature of reality is being expressing itself in the shape of functions through becoming. Hindu metaphysics is thereby seen to be not only static but also dynamic.

On the Western view of reality, mind and matter take the central place. It is true that Christianity keeps a watch on the Western approach to reality, but it does not inlay the latter. The perception of God derived from Christianity through Judaism leaves God as in the main transcendent but immanent only in man, man being made in the image of God.

On the Western view, the nature of mind and matter is freedom. Every particle of matter is free to move as it likes. This is Newton's First Law of Motion in three-dimensional space and Einstein's Law of Gravitation in four-dimensional space. Every man is free and this yields the basis of democracy.

Thus we have three schemes of ideology :

To India, reality is Spirit and its nature is being, which is linked by becoming.

To the West, reality is mind as well as matter and its nature is freedom.

To Soviet Russia, reality is matter and its nature is becoming, of which being is a stage.

How shall these schemes be reconciled ?

S. V. RAMAMURTY

(To be concluded)

THE REAL LIFE

BY MAHĀTMA GANDHI

Summary of a lecture delivered on the 22nd August [1905 ?] to a meeting of the Theosophical Lodge at Johannesburg, South Africa.

IN the course of his address, the speaker said that he had come to the conclusion that Theosophy was Hinduism in theory, and that Hinduism was Theosophy in practice.

There were many admirable works in Theosophical literature which one might read with the greatest profit, but it appeared to him that too much stress had been laid upon mental and intellectual studies, upon argument, upon the development of occult powers, and that the central idea of Theosophy, the Brotherhood of mankind and the moral growth of man, had been lost sight of in these. He did not wish to suggest that such studies had no place in a man's life, but he thought that they should follow, not precede, the absolutely certain course which was necessary for every life. There were certain maxims of life, which they had not only to get an intellectual grasp of, but which they had to weave into their very beings, before they could at all follow the great Scriptures.

When a man desired to qualify in any science, he had first of all to pass an entrance examination, but they seemed to think that, when they took up a religious book, no previous preparation in any other direction was necessary, but that they could read these Scriptures untaught and interpret them for themselves; and that attitude of mind was considered to be real independence of spirit. In his opinion, it was nothing but sheer licence taken with things of which they had not the

slightest knowledge. They were told in all the Hindu Scriptures that, before they could even handle these books, they must cultivate absolutely pure and truthful lives, they must learn to control their passions which took them away from the central point.

The mind had been likened to an intoxicated monkey, and so it was. If they were to analyse their minds, they would find that they had very little reason to think ill of others, and would begin to think ill of themselves; for they would find that they harboured within themselves robbers and murderers—terms used by them so glibly in connection with others. He wished that they would recognize a limitation in regard to their studies, and that such limitation, instead of hampering their activity, would further their strength and enable them to soar higher.

He did not think it at all a part of their lives to extend their scope, but thought it their duty to intensify it both with reference to their studies and to their activities; for, if a man concentrated his attention on a particular thing or idea in life, he was likely to make much better use of himself and of his opportunities than if he divided his attention between this, that, and the next thing.

Hindu sages had told them that to live the life, no matter how hampered it might be, no matter with what limitations, was infinitely superior to having a mental grasp of things divine. They had taught them that, until, one by one and step by step, they had woven these things into their lives, they would not be able to have a grasp of the whole of the divine teaching; and so he urged them that, if they wanted to live the real life, it was not to be lived in that hall, it was not to be lived in Theosophical libraries, but it was to be lived in the world around them, in the real practice of the little teaching that they might have been able to grasp.

M. K. GANDHI

THEOSOPHICAL FUNDAMENTALS

By JOSEPHINE RANSOM

(Concluded from p. 84)

IT is in this idea of the One-ness, taught us anew by the Masters of Wisdom, that justification is found for the principle of Universal Brotherhood—described by Bhagavan Das as an “Impersonal Principle”. Separate and personal interests are many and are likely to induce apparent cleavages, but the diffusion of the One Self in all things is the permanent element of all fundamental unity, all harmony, and is for man to realize in the course of time. Without that sense of universality, of Universal Brotherhood, the Theosophical Society might have found in its many and varied tasks points of divergence beyond repair, instead of understanding. There is little doubt but that the declaration of Universal Brotherhood, as found in our First Object, was a signal that the separative influence of mind was due for modification, and to usher in the era of universalism and goodwill, a recognition that the One Self must be sought in each and all, whatever the outward seeming.

Added to this is the teaching, not new but reaffirmed, that man must now turn from seeking satisfaction from without and determine to know **THAT**—the Self—in his own innermost. Our most valuable literature urges this search and to search now *together*, strongly and diligently, even in our overtaxed and restless modern world.

The application of ourselves to this search is beautifully summed up in the clear and explicit Sanskrit term *Ātmā-Vidyā*, Self-Knowledge. Bhagavan Das has well expressed

the three signs of this knowledge (covering our Three Objects) as :

1. Universal Love and Brotherliness and tolerant helpfulness towards all ;
2. Universal Metaphysic of the Laws of Consciousness.
3. The Universal Practical Science of the transformation of matter under the stress of that Consciousness, *i.e.*, "Occultism".

In her own inimitable way H.P.B. wrote: "Men and parties, sects and schools are but the mere ephemera of the world's day. *Truth*, high seated upon its rock of adamant, is alone eternal and supreme." To know that supreme truth man must know himself.

It is in the procession of the ages of evolution that we find evidence for the instruction that Man must be set upon his journey as a Monad through the mazes of Form. For the fulfilment of experience in such an individualized consciousness our universe is organized into planes, and into planetary chains with their count of globes, which are the scenes of the progressive flow of life, from simple, subtle forms to dense forms and back again to subtle forms of a higher and complex kind. There is the sure unfolding of captured, enmeshed life through shapes durable and rigid at first but becoming ever more and more plastic till at last plasticity and durability are perfectly combined. Elemental essence, mineral, vegetable, animal and man-animal stages are all traced, and one looks, silenced, upon it all and reverences the illimitable patience and skill of the One who guides it all to perfection.

The formation of Types and Races is made clear to us, and the habits and destinies of peoples guide them along the way to a goal that is still somewhat remote. The perfecting of each creature is a marvel of precision of detail and grandeur of design. Man begins to perceive his real part in all this

complicated drama of existence, and to undertake a share in the perfecting of his own as well as the vehicles characteristic of the lower kingdoms.

The racial story is carried out in a series of dramas with persistent themes whereby "virtues" are inculcated and purification of form is the constant care of the Devas, who are still in charge of his evolution and of the true Teachers who give the world their precious aid. The ideal of the Perfect Man is never lost sight of, and which humanity must attain. Not the veiled, ineffable and invisible Itself but the unveiled God revealed to His Universe and so often symbolized as *Light*.

"A man's idea of God is that image of blinding light that he sees reflected in the concave mirror of his own soul, and yet this is not in truth God, but only His reflection. His glory is there, but it is the light of his own Spirit that man sees, and it is all he can bear to look upon. *The clearer the mirror, the brighter will be the divine image.* But the external world cannot be witnessed in it at the same moment. In the ecstatic Yogin, in the illuminated Seer, the spirit will shine like the noon-day sun; in the debased victim of earthly attraction the radiance has disappeared, for the mirror is obscured with the stains of matter" (*Isis Unveiled*, Vol. I, p. xxiv).

Illumined "Seers" in all times have taught mankind: as Manus and Teachers; as artists and statesmen; as pioneers and martyrs; as poets and devotees—and many another. Manus lead Races, establishing in their Souls the ideal of the Race about-to-be, and giving them the Social Order that they will carry out, and building up a new type of physical body. Teachers reveal the Divine to man's heart and instruct him how to walk in beauty to the Divine Feet. These Great Ones are never diverted from their tasks by any failure on man's part; to them the glory is visible which to man is still

but a dear dream, but one he utterly desires will come true—and it does.

Into the many civilizations which mark racial growth come the pioneers and the ardent progressives in all departments, who lead the trend of events ever nearer and nearer to the plan in the mind of the Logos. Civilizations like personalities stabilize character and give ease and ability to evolving man. Through them he learns to climb the heights where he can endure without breaking under the stress of Life. It is not to be thought that Form is abandoned at any stage however exalted—for forms are precious chalices of Life anywhere and everywhere.

We are encouraged to look back upon the past and observe how universal laws are at work shaping all towards the fulfilment of "the Plan". Also we are advised to make of each moment as it passes the entry into a future, as a critical moment where we can alter our pattern nearer to the divine pattern—in other words, that Karma is never so rigid as to preclude modification. To this consoling notion is added the training we receive now as ever to give the Soul more and more opportunity to grow quickly out of bondage into freedom.

The Third Object of the Theosophical Society covers far more than we have yet realized. It expresses in so few words all our longings to be more effective in the inner worlds, to be aware of them and there to co-operate intelligently with the agents of the Law. That we might the more speedily progress we have had cast into an easy and attractive form fundamental teachings on the methods we should pursue if we are determined to come nearer to the Masters and to know Their Will.

These methods are not new but have been applied in essentials, though varying in amount, ever since the wondrous Lords of the Flame came to us in loving service and in utter

patience and understanding help us along our slow and leisurely way. But it seems to be desired that those who can should cease to act as man-animals and work instead as real human beings, inspired from above, not from below.

To do this we are to learn to know ourselves as Souls, Egos, triply blest by the threefold characteristics of the Logos, and not now in reflection, as in the personality, but directly. The rules of these methods are arranged to suit each age, and as ours is a mental age we are urged to complete our mind education, mainly through the means called meditation. We do well to hearken to the emphasis laid upon this and now to proceed faithfully with our spiritual duties.

It is in this Third Object that we find the intimation that we should seek out the fundamentals of our nature. Very early in *The Secret Doctrine* a name is given to the ultimate hidden power, or Shakti, in this Universe—Fohat, the very Self of God. Fohat charges a Universe with Life, with Spirit, and is analysed as the Will and Mind of the One. Its other name in Sanskrit is Daivi-Prakriti, meaning that the Will of God *is* indivisibly Spirit *in* Matter—not Spirit *and* Matter. This supreme Force is in all creatures, of course, and when enclosed in man is called Kundalinī. Here it is sheathed with care, but we must learn to set it free for it *is* the God in us, without which we would cease to be.

These then are some of the great Fundamental Teachings which we find taught often guardedly in the Theosophical Society. They are precious guiding lights set upon our pathway that we do not stray too far. They come direct from those of the Masters of Wisdom who broke the “silence of centuries” that man might be inspired by them to climb the Golden Stairs to Them and enter into the Temple of Divine Truth where They ever dwell.

The great choice for a Theosophist is whether he is willing to be inspired by these Teachings, to begin to make

practical use of them, *now*, or whether he prefers to go the slow way of aeonic growth moving along with the stream to the appointed goal.

Man in his best moments longs for immediate fulfilment, and does not hesitate to acclaim the highest of which he can conceive. In the *Bhagavad Gītā*, wherein is explained so magnificently the Principles underlying manifestation, Shri Krishna as Incarnate God declares *His* relation to the Universe and man's relation to Him. Arjuna says he believes all that has been spoken, but that none comprehend the Lord's revelation of Himself, not even the Devas, though they and the Rishis of all times have worshipfully acclaimed the glory of the Lord. This acclamation is, I think, one of the most perfect and stately verses in all literature. In Dr. Besant's translation it runs :

Thou art the Supreme Eternal,
The Supreme Abode,
The Supreme Purity,
Eternal Divine *Man*,
Primeval Deity, unborn,
The Lord !¹

JOSEPHINE RANSOM

CORRECTION

Mr. Morley Steiner writes that in his article on "Deity," printed in our July issue, there is an error on p. 266, line 11, which was not in the MS. and which makes nonsense of the sentence. The sentence should read as follows : "The Churches of today, sadly misled by the unholy doctrine of *one* life deciding irremediably the fate of each one of us for eternity, and that through only one of the many Saviours who have been sent throughout the ages to succour and save humanity, would be led to embrace more liberal doctrines."

EDITOR

¹*Bhagavad Gītā*, X, 12.

KNOW THEOSOPHY¹

AND DO WHAT YOUR *HEART* PROMPTS

By C. JINARĀJADĀSA

THERE is a famous saying of St. Augustine, "Love God, and *do what you like.*" This dictum may seem to outrage all the codes of morality and give free licence to act as one wills in evil ways. But when one considers that the first two words are, "Love God," one realizes that all subsequent action must inevitably be of the noblest kind. In exactly the same way I would say, "Know Theosophy, and do what your *heart* prompts." From the moment the Wisdom has ceased to be a purely intellectual profession of faith, and has become inextricably woven into the texture of one's being, then the Wisdom follows us as does our shadow. Especially if the Wisdom has brought us nearer to mankind, it only needs open eyes to see the thousand-and-one ways of help open to every Theosophist. The question then is not a matter of what a Theosophist is to *do*, but rather of selecting the types of activities where he can give his most effectual contribution to help a little "to lift the heavy karma of the world".

It is impossible for any one Theosophical leader to describe what type of work is the most urgent in order to lessen

¹ From a letter to fellow-Theosophists assembled at the Workers' Week at Gripsholm, Folkhoögskola Mariefred, Sweden, August 7, 1948. The letter was read at the Opening Meeting.

human misery, ignorance and degradation. Each worker naturally finds he can put more enthusiasm into one line of work rather than another. Therefore the greatest freedom must be given in this matter to all workers, though at the same time obviously there ought to be a certain plan in order to produce results, a kind of 5-year plan, or even a 10-year plan.

Our main attempt is not so much to come before the world as if we were a superior type of humanity to help men, but rather as a body of men and women who, because we have found Truth, desire to awaken all others to the truths of life which reside within their inmost natures. Hence, especially, every Theosophical lecture and book is not a gospel proclaiming final truths revealed from on high, but rather like the light of a lighthouse to a ship outside a port, battered by stormy seas, to show in what direction to proceed in order to enter into safe harbour. We are pathfinders, and we tell others of the roads we have travelled.

C. JINARĀJADĀSA

There are lark souls—those who draw us upward with their soaring song to seek the highest—*Paramātmā*.

There are harp souls—those whose exquisite muted music draws us to the inner recesses of the regions of the heart—*Antarātmā*.

Who knows and follows both will find and become *Brahman*,
The Supreme and Nameless One,
and search no more.

A. P.

THE WORK OF THE THEOSOPHIST IN THE WORLD TODAY

By LEONARD C. SOPER

THERE is a famous remark of Karl Marx: "Philosophers have explained the world in various ways: the task is to change it." That is true not only of philosophers, but also of Theosophists. Dr. Besant, when President of the Society, in an address which she gave in 1916 under the title of "Theosophy and the Wider Outlook," said: "The Theosophical Society has been studying for forty-two years the deeper truths of life, and has acquired a large fund of common knowledge, of inestimable value to the world. To what end? That a few people, an inappreciable fraction of the population of the globe, may quicken their evolution, wrapping their knowledge up in napkins, instead of investing it in the solution of problems on the right answer to which depends the coming civilization?" These authorities are cited to show that they would perhaps be in general agreement with what follows, and because it is sometimes better to be "right with Plato than wrong with a lesser man".

It is trite to say that the world today is in a state of continuing crisis, a state from which most people in their heart of hearts see no way out. They may delude themselves with the wishful thought that in a year or two the Marshall Plan will set the tottering nations of Europe on their feet

again so that they will be economically self-sufficient and able to take care of themselves. They may also hope that sometime, somehow, a "general settlement" will be made with the Soviet Union and that the native populations of the Near, Middle and Far East will stop seething with unrest. But few people really believe any of these things, and so, having no rational theory to explain what is taking place, they lapse into indifference, or take refuge from the "painful necessity of thought" in some form of "escapism," or become cynical, and in general "take no thought for the morrow".

The indications are that the present time is one of the great turning-points in the world's history. It is a "day of judgment". The study of occult literature acquaints us with the fact that at certain points in its history the world takes a great step forward, preceded by a "general settlement" among the nations and between individuals, which "ring out the old, ring in the new". The present seems likely to be most momentous of all these epochs, since it seems that the "day of judgment" for the Fifth Root Race coincides with that for the whole period of evolution on the earth. If this be true, then in the next few years (it may be 50; it will probably be 100; but almost certainly it will not be more than 500) there is going to be a great sorting-out of the Egos in evolution, and those who are not sufficiently advanced to be able to take the next step forward will be taken out of human evolution on this planet, to await reincarnation on another where conditions will be suitable for them to continue their evolution.

The study of occult literature also shows us that these "days of judgment" and steps forward are heralded by a surging forward of what appear superficially to be the "barbarians". From Atlantis a group of people were taken away from that great civilization, with all its wealth, luxury and ease, and set down behind the "iron curtain" of Central Asia, to

build up a new mode of life. They had to start anew from the "grass-roots," to use an expressive American phrase, and become pioneers. To the inhabitants of the great cities of Atlantis they must indeed have seemed to be "barbarians". But it was from these pioneers that there came the great Aryan Race, which gradually spread over Asia and Europe, replacing the effete Atlantean races. Similarly, the various sub-races of that Aryan Race have in turn replaced each other. About 2,000 years ago the Romans, a branch of the Celtic sub-race of the Aryans, for a short time ruled the known world. The Roman Empire was the peak of civilization, and yet, in the course of a comparatively few years, it was swept away by another invasion of the "barbarians," this time of the Teutonic sub-race. To the Romans the advent of these uncouth peoples must have seemed like the end of the world, as indeed it was—of the world as they had known it. They saw their cities, with all their amenities of culture and wealth, go down into the dust, and this, and the advent of the Dark Ages of Europe, appeared to them to be a great step backward. Yet we now know, as did the wise of that time, that it was in reality the beginning of another great step forward.

So it is today, with this difference, that there is now literally One World. When communication can be made from any part of the earth to another almost instantaneously by radio, when it is possible to fly from India to England in less than two days, it is clearly impossible to set up an "iron curtain" of distance behind which a new civilization can develop new qualities, before it comes forth to supersede the civilization which has outlived its usefulness.

What is called "Western civilization" is visibly in decay. Its religion, Christianity, whether Protestant, Roman Catholic or Greek Orthodox, is no longer a living power in the hearts of men. Its ethical standards are no longer a guide to conduct. With all its discoveries in the realm of physical

science and the mastery which they give over nature, it is unable to provide the majority of its peoples with a tolerable standard of life. They are ill-fed, ill-housed, ill-clothed and ill-educated. It is no answer to point out how much better off they are now than they were, say, twenty-five or even fifty years ago. The judgment is between what is and what might be, not what was, and that judgment is "weighed in the balance and found wanting". To quote Dr. Besant: "It has definitely been decided, so to speak, that those who have had the power have failed in making a decent human society, and that, as they have failed in making it, there must be an upheaval in which power will pass to other hands." And so, having demonstrably failed to "take the next step," what we have known as Western civilization is passing away.

Between the two World Wars it *might* have been possible for Western civilization to pull itself together and to have taken the next step forward of its own accord. Whether or not this failure was fore-ordained, we do not know, but the people of another "barbarian" nation, the Soviet Union, have undertaken the work left undone. We all know about the cruelty, the lack of personal freedom, the oppression, both real and alleged, taking place behind the "iron curtain" of the rule of the Communist Party in the Soviet Union and its "satellite" countries. We are apt to forget that Those who control human evolution have to work with the material available, often second-best. If the mentally bright workmen "go off the rails" then there are only the "not so bright" upon whom to fall back. A pioneering people, having to do a particular job, must be expected to "fall down" upon some of the refinements of life if the job is urgent and the time short. It is of little use criticizing those who are carrying out work that we have failed to do, because we could have done it better. All Western civilization is responsible, both individually and collectively, for the failure, in spite of the resources at

its disposal, to make the transition to the new kind of civilization on the threshold of which we stand, a transition which those resources would have made peaceful and without the strain and recurring crises which are our daily lot. This failure, or rather refusal, to "incarnate" a new civilization, with the consequent "sin of the mindless" in cruelty, oppression and lack of personal freedom, is significantly analogous to a former "sin of the mindless" in refusing to incarnate, and it is not becoming for those who refused to cavil with the result of that refusal.

Bearing in mind that one of the first qualifications of anyone claiming to call himself a Theosophist is discrimination, or, what amounts to the same thing, understanding ("although a thousand men agree upon a subject, if they know nothing about that subject their opinion is of no value"), let us try to see what Soviet Communism has which is new to offer to the civilization of the future. Its contribution is threefold; economic, social and racial equality.

It has done away with the system of what is euphemistically called "free" enterprise, characteristic of society as we have hitherto known it, under which a comparatively few people were "free" to become wealthy at the expense of the exploitation of the majority, who were "free" to starve, suffer misery and degradation, the result being justified by the prostitution of the Darwinian "law" of the "survival of the fittest" (a law which is self-evident, since obviously those who survive must be the fittest. But "fittest" for what?) This is a unique thing, because hitherto in the world's history culture and leisure have only been possible for the few. The technical resources of civilization have been so scanty that it was physically necessary for the majority of people to labour unceasingly in order to provide themselves with the bare necessities of life—food, clothing and shelter—for themselves, and a small surplus out of which a minority could enjoy a life

of leisure and devote themselves to the pursuit of philosophy, art and science. Such a society was aptly called the "acquisitive society," since those who enjoyed the higher standard of life held on to it, and those who had it not tried to acquire it, "each for himself and the devil take the hindermost". Now, with the discoveries of physical science and their technical application, such a state of things is no longer necessary. If the resources of the world in knowledge, invention and in raw materials are properly used, in a comparatively short time there will be enough of the physical means of existence for every one to enjoy the kind of life hitherto available only to the minority. This is no "pipe dream" or vision of "starry-eyed-idealists," but the sober knowledge of those who are acquainted with the facts. It only requires the co-operation and the will to be translated from the world of possibility into the world of actuality.

We are all aware that at the present moment all the evidence is against this. The peoples of Western civilization are constantly being exhorted to work longer and produce more, if they are even to maintain their present standards. The teeming millions of the East are pointed out to us, and we are reminded that the population of the world is increasing at the rate of twenty millions a year and is fast outrunning the available supplies of food. But the world cannot engage in two "total" wars in one generation, with all the destruction involved, without having to make good its losses. Again, the will to co-operate is essential. While the world is now "one world" we have not yet removed the barriers which separate nation from nation, and so we have the fantastic position that a super-abundant harvest in the New World causes its farmers to fear that they will not be able to dispose of their products, while in the Old World people are starving and dying in millions for lack of food. Very true is it that the world is a "comedy to those who think, a tragedy to

those who feel". We are trying to pour the wine of a new civilization into the bottles of the old, the skins of "national sovereignty," with the result that the bottles will not stand the strain and are about to burst.

The Soviet Union has evolved a new technique to deal with this situation, an economic system in which there cannot be those successions of booms and slumps characteristic of an acquisitive society, which have tended to recur with ever-increasing frequency. It can enjoy an increasing standard of life and cannot suffer from "over-production," as the increase is shared equally by all. In other words, there is economic equality, which does not mean that every one is reduced, or raised, to the same dead level, but that every one, regardless of his sex or birth, has the same opportunity to develop his innate capacities to the fullest possible extent in the best possible environment.

Theosophists ought to be perfectly clear upon this question of equality, because it seems that it will be one of the characteristics of the new civilization. It does not mean, as its opponents insist, but as its supporters have never maintained, that every one is equal in capacity, actual as well as potential. It means equality of consideration, which alone ensures difference of treatment according to the special needs of individuals and groups of individuals. The more we endeavour to secure equality of consideration, the greater will be the differences which are accorded to those special needs.

(To be concluded)

LEONARD C. SOPER

Editor's Note.—"The increase is shared by all." All depends on the meaning of the word "all". Does "all" mean the 171 millions in Soviet Russia, or only the 6 millions of the Communist party *first*. Similarly about the development of "his innate capacities". Is this development *in practice* provided for "all," or only for the members of "the Party"?

C. JINARĀJADĀSA

PRACTICAL IDEALISM

BY B. C. KEMP

THE practical man always scorns the idealist. Being practical, and interested in the "realities of life," the things one can see and touch, he has no time for the "other-worldliness" of the idealist who talks of love and brotherhood, and all that sort of impractical nonsense. It is very unfair, for the true idealist, being conscious of the essential unity of life, by no means scorns the practical man, but merely regrets that his very practical ideas should be used to such impractical ends. Today, in fact, what with atom bombs and all the other jolly playthings of modern technology, the idealist can point out gently but firmly to the practical men of the world that we had better get used to the idea of love and brotherhood, and pretty smartly, otherwise there won't be much to be practical about except deserts and rubble heaps. In fact, if we will insist on being practical in the same old way, all we practise is selfishness to the *n*th degree, and we had better get wise to ourselves, however much it hurts.

The idealist has a lot to learn from the practical man, for no one knows more of the weakness of human nature than this worldly wise fellow, and how quick he is to turn it to his own advantage. To the idealist, human weakness is the great enemy. It is a wise general who studies the ways of the enemy before he launches his attack. To be a successful idealist the first essential is sincerity, to be on guard against our own weakness. To find out our own weaknesses the

best way is to mix with those who do not like us, they will soon enough point them out!

In essence the idealist is the artist. He is aware of potential perfectness in a very imperfect world. He is conscious of love in an atmosphere of hate, he knows beauty in the midst of ugliness. He is not satisfied with achieving perfection, love and beauty for himself alone, he also seeks to inspire others to do likewise for themselves. He is a very impractical man inasmuch as no amount of argument will persuade him that this striving for perfection is a waste of time, that the human race is not worth bothering about. Poor fool of an idealist, he sees the human tragedy as an extension of himself, the pain of others is his pain; he seeks to know joy and knows that he will never know it fully until others also have found it.

The idealist appeals to the emotions, to the higher emotions. He has a very difficult task today. The cynic also has the art of appealing to the emotions, and he has made good use of it; to such good effect that many today have learnt completely to distrust the emotions, so often have they been promised a new heaven on earth, only to receive the opposite. The idealist will have to learn the intellectual appeal as well as the emotional, he will have to justify his emotionalism with an appeal to reason.

The idealist artist of the future must learn to be scientific; he will have to know the psychological make-up of the people whom he seeks to appeal; he will have to know the effects on people of form, sound, colour and words. He will have to be conscious of his true mission in life, which is not to tell others what to think, but to stimulate them into making the effort to think for themselves. His is, in the deepest sense of the term, a religious mission, for psychology teaches us that the literature, pictorial art and architecture of an age are the projection of the collective subconscious. This passing

age of pornography, glamour, and dark satanic mills speaks for itself. The idealist artist is the one who will fashion the future, for he will be the one to inspire people to resist the pull of the crowd, to inspire them to be individuals and to seek the heights of the superconscious, he is the one to give to others the strength to resist "the nostalgia for the slime". He will teach that the recognition and practice of love and brotherhood alone can make of life a thing of beauty and joy. He will prove that the idealist is the only practical man in an insane and impractical world.

B. C. KEMP

In the sandy desert wastes of my life grows only devil grass with its jagged pointed thorns that pierce the feet. My hands are bleeding as I tear and tear it up and never reach the deeply buried roots. The Gardener says: "But it has bound together the arid sandy soil and now will become subsoil for finer growth."

From the plot of a friend in a fertile land, I brought, as He instructed, a small clod brimming full of lipia flower. With pain and effort I dug deep a small circle and eradicated every trace of weed therein. Then I planted the clod of delicate purple tender lipia, watering it with my tears, and wondering how this tiny thing could fight the enemy that beset me. But He knew best. The fragile flowering sod spread first over the small spot I had freed from the curse becoming there strong-centred. Then, wonder of wonders, it spread and spread and the devil grass sank choked under its resistless silent progress.

My garden is now a fragrant place wherein He comes and goes. The sod whereon He walks is velvet lipia.

A. P.

A CHAIR OF THEOSOPHY

By F. H. DASTUR

IN the new India, as the turmoil due to the change-over and division of the country has subsided, many urgent problems of reconstruction in the fields of foreign relations, politics, economy and defence are engaging the attention of the authorities in power, in the midst of which, it is hoped the most important of social reforms, the re-orientation of our educational policy, will not be side-tracked. Apart from the problems of English versus the Vernaculars, or the division of provinces on a linguistic basis, the question as to how to instil ethical and religious principles on rational lines into the minds of the young should find the first place in the new curriculum.

Of all the sad words of tongue or pen,
The saddest are these : " It might have been."

If the wise counsels of Dr. Annie Besant had been followed in education, and her splendid books synthesizing all religions had become textbooks, not only in Theosophical schools, but throughout the whole country, the religious animosity among different communities might have, by now, almost if not entirely disappeared. So also in the political sphere her far-seeing policy as regards non-co-operation would have given us today a united India, shorn of mass murders and mass emigrations bringing untold misery to millions in their wake.

As a teacher of the young for nearly forty years, I am convinced of the immense value of Theosophy for the building

of character of boys and girls in schools and colleges. As a memorial to Gandhiji Sir C. V. Raman has suggested compulsory introduction of his teachings in all the schools and colleges in India. As one who has studied Theosophy I humbly submit that there is a greater power for universal good in the wide, varied and scientific exposition of ethics and human psychology which Theosophy gives. Such a teaching could change the face of India, within a generation; nay, of the whole world in such a way as would make human brotherhood a reality to all the civilized peoples of the world; and the abolition of war for solving international disputes, which the United Nations Organization is attempting, would follow naturally.

Bertrand Russell in his history of Western philosophy summarizes the writings of ancient and modern philosophers of Europe and America. But the author, being ignorant of Eastern wisdom, is not able to appreciate the veiled but deeply esoteric allusions in the works of philosophers like Pythagoras, Plato or Schopenhauer. In fact no philosopher deserves his unstinted praise; each and all are criticized. In the words of Dr. Mathews, Dean of St. Paul's, "I do not suppose he has ever felt the eternal within himself. And what is thinking without spiritual awareness? Intellectual gymnastics"—a Theosophical comment indeed.

To revert to our main point—I propose that we establish a chair of Theosophy, as an alternate branch of philosophy, in the colleges not only of India, but, looking to our world-wide organization, of the whole world. Some countries are more prepared than others by their culture and future possibilities to adopt this plan with the help of enthusiastic and well-placed Theosophists, who would use their influence with their respective Universities.

Hitler and Mussolini, when they wanted to use the young men and women of their countries for their own ends, first

took in hand the fundamental question of their education, and thereby effected a marvellous though disastrous change in their mental outlook within the space of barely ten years. Let us plan and work for the betterment of the world in the same way, namely, educational reform whereby the future generations may be educated and guided to build a new happy world.

Do we possess sufficient material in Theosophy to justify our demand on the Universities? I think we do. Take, for instance, the modern science of psychology and its child psycho-analysis; there is a large literature on psycho-analysis but the psycho-analysts need to realize what our President, C. Jinarājādāsa, says: "Psycho-analysis is a two-edged weapon, while it frees us from the burden of many a phobia that torments us, it can also dig out the mud which is at the bottom of our character, till little by little our character breaks down, sometimes culminating in suicide." Again, there are many admirable books on psychology by European authors, and they are a part of the curriculum of the teachers' training course. But there is deeper knowledge and information in Annie Besant's books on the subject, such as, *A Study in Consciousness*, *Psychology*, *Thought-Power*, etc. Again, there are any number of books on Dreams but the small handbook of C. W. Leadbeater gives more on the subject. The knowledge of human constitution and man's several bodies, as taught by Theosophy, is exactly what the modern psychologists need. This is clear to those who have seen many a teacher come out of the training college, no doubt with the degree of B.T. and carrying its market value, but not at all able to help any student by applying the principles of modern psychology; in fact such an attempt bewilders the students and the young teacher sees the wisdom of reverting to the method of his pre-B.T. days with relief to the students as well as the Headmaster.

It is not my intention to run down the present system *in toto*, but to make a plea for the introduction in educational institutions of Theosophical ethics and philosophy as laid down in a scientific and convincing manner by many Theosophists. What a galaxy of such Theosophist-authors arises before one's mind—A. P. Sinnett and H. P. Blavatsky, the pioneers; Annie Besant and C. W. Leadbeater, who made the Divine Wisdom easy and clear; G. S. Arundale and C. Jinarājādāsa, further and worthy labourers in the same field; Rukmini Devi and Sri Ram, both inspiring lecturers; Geoffrey Hodson and E. L. Gardner, Josephine Ransom and Clara Codd—the list lengthens and lengthens, and stretches into the future. For above and beyond them all—of past, present and future—stand our blessed Teachers, the living Rishis, whose one object is to guide mankind to the path of rectitude. In a word, Theosophy should therefore form the crest-jewel of our education.

F. H. DASTUR

Happy those early days, when I
 Shin'd in my Angel-infancy!
 Before I understood this place
 Appointed for my second race,
 Or taught my soul to fancy aught
 But a white celestial thought:
 When yet I had not walk'd above
 A mile or two from my first Love,
 And looking back—at that short space—
 Could see a glimpse of His bright face:
 When on some gilded cloud, or flow'r,
 My gazing soul would dwell an hour,
 And in those weaker glories spy
 Some shadows of eternity.

HENRY VAUGHAN

THE LAW OF GEOMETRY AND EVOLUTION¹

BY HERMANN TH. L. RENNER

TO the average man a stone is a stone, a plant a plant, an animal an animal, and a man a man, and nothing else. This means that he sees no connection between the different appearances of his world-picture. Everything in the world is rather static for him, and because everything is static for him everything is separated from everything else.

The word evolution is the magic means which changes this static world of the average man, in which everything is disconnected from everything else, into a dynamic world-experience, wherein nothing is isolated, everything passes from one stage into the next, there is movement, flux everywhere. With this conception of evolution comes the great understanding that all this which we see evolving is one evolving whole.

If we consider the figures of geometry from the same dynamic standpoint, we discover that they also are not static, that is, isolated, without connection between each other, but evolve one from the other. They also have inner relations among themselves. In spite of the geometrical figures being entirely different from each other—a point being entirely different from a line, and a line from a surface—the relations between any pair of them are the same. This unites them into one evolving whole too.

¹ Extracted from his book, *The Dancing Goddess with Her Seven Veils*, by the author.

In this way, looking through dynamic spectacles, we find that everything in the world and even the geometrical figures evolve. They are all ruled by evolution. Having thus united the things of the world and the figures of geometry it is but one step to Plato's saying that "God geometrizes".

Much attention has already been paid to this phrase in so far as crystals are found to evolve around axes, elements according to geometrical figures, flowers the same, and the stars standing in geometrical relations. But it has not yet been considered if the method by which a mineral evolves into a plant, a plant into an animal, an animal into man, or a lower consciousness into a higher one, is geometrical. Nor has attention been paid to the inner relations of the geometrical figures, point, line, surface and body. But when we have seen that both forms, consciousness and geometrical figures obey the same law of evolution, there will be no objection to the attempt to prove that the inner relations between two successive geometrical figures, that is, between point and line, line and surface, etc., are like the relations between any pair of successive forms or states of consciousness.

So, to find out the working law of the evolution of forms and consciousness, we have first to discover the working law of the geometrical figures. Naturally, a complete working out of the whole of evolution according to its geometrical law (which is a whole science) is impossible in this short article. (It is expounded in the book from which this article is compiled.) Nevertheless the examples which follow will give an idea of the possibilities which the application of geometrical laws to the evolution of form and consciousness offers.

Looking at a pencil from one of its point-ends one sees only a point. The pencil-line is unperceivable, hidden behind or within the point. The pencil is now really within the point. The line cannot appear from the point-standpoint but as a point. But as soon as we change position, extending

our view from the point-standpoint to the line-standpoint, which is simply a change of dimension or consciousness, we can see the line as outside the point.

Looking at a sheet of paper, which is a surface, from the line-standpoint one sees only a line. The surface of the sheet is then hidden, inside the line. The surface cannot appear from the line-standpoint but as a line. Changing position again, that is, at this time extending our view from the line-standpoint to the surface-standpoint, we can see the surface as outside the line.

Looking at a body we find that for sight the body is always hidden behind a surface, that the body is inside the surface. Yet, changing position or consciousness once more, from the sight-surface-consciousness to the touch-body-consciousness, the body can be felt as outside the surface.

To generalize these relations: every dimension appears to the lower as inside, to the higher as outside; every dimension is first unperceivable from outside but later becomes perceivable.

I must, for the sake of brevity, omit to show how the law works in the lower dimensions. But we will examine how these geometrical relations reflect themselves in higher consciousness. As we have already come from the geometrical figures to the surface-sight-consciousness and body-touch-consciousness, we have quite naturally passed from the geometrical figures to consciousness, and this enables us to follow the dimensional ladder upwards.

If we were to grope with our body-touch-possibilities after emotions, that is, if we looked from the touch-end at emotion, emotion would be hidden behind the body, really inside the body, and not be perceivable by touch. If we change position, as before, that is, if we pass on from touching the body into an emotional fit, we shall no longer be concerned with the touch-end of emotions but with their broad-side and perceive them as outside.

If we were to look out of an emotional fit at thought we should only be able to perceive thought from its lower end, its emotional end (*kama-manas*). We would only perceive thought tinged by emotion, and thought would be in this way hidden, inside the violent emotional waves which surround us. Shifting position to the thought-side, that is, coming out of the emotional passion, we could at once distinctly perceive those thoughts which had been hidden for us before, which signifies that we can now perceive the broad-side of thought, we perceive it from outside (*Buddhi-manas*).

Looking out of a fixed, dogmatic idea towards intuition we would only touch it at its end-side, its thought-side. Changing position again, that is, leaving the fixed idea and delivering ourselves to intuition, we would see the broad-side of intuition.

From this experiment we come to see a further likeness between states of consciousness and the geometrical figures. A line can touch a point with its point-end, and at the same time can touch a surface with its broad-side. This signifies that a line is a point and also a surface. Generalized, this law would sound thus: every dimension, in spite of being entirely different from all others, is at the same time the lower aspect of its next higher and the higher aspect of its next lower dimension. This law works in consciousness too.

An intuition touches with its end-point thought. A thought touches the end-point of intuition with its broad-side, and the broad-side of emotion with its end-point. An emotion touches the end-point of thought with its broad-side, and the broad-side of a body (whole body) with its end-points (nerve-points). Touch touches the end-point of emotion with its broad-side, and the broad-side of a surface with its end-points.

This shows that every state of consciousness has two aspects, at its highest and at its lowest :

Intuition, at its highest, is almost a revelation of eternity; at its lowest, it is almost something like the highest thought. Thought, at its highest, is almost a lower intuition (Buddhi-manas); at its lowest it is almost something like an emotion. Emotion, at its highest, is almost like a lower thought; at its lowest, it is bodily sensuality, touch. Surface-sight, at its highest, almost perceives bodies, even though it then assumes the faculty of touch by being carried around the body; at its lowest, it reveals only line-like flashes of colour and motion.

Pondering over the foregoing, one sees unlimited possibilities to prove the Theosophical teachings in a new and most efficient way. Think only of our emotions touching us from within and our astral bodies being at our disposal during sleep as outward vehicles, and we have the same inside-outside relation which we found in the geometrical figures.

It becomes also apparent why we cannot "see" the astral world. We cannot "see" the astral world any more than from a point we would be able to perceive a line. The higher dimension needs must be unperceivable by the dweller in the lower. In this way the invisibility of the astral plane, which annoys so many people, would be the very proof that it exists as a higher dimension. As such it could not be otherwise.

These feeble hints must suffice for this short article. Let it finally be mentioned that not only the existence of the higher planes and their inner relations can be proved by this geometrical way, but also the truths of Reincarnation, Karma, Clairvoyance, Initiation, etc., suddenly appear in a new light which shows them as the outcome of a geometrical, natural and logical evolution, so that there is no escape from acknowledging them as true. What is more, this geometrical way of looking on life, this most useful geometrical Ariadne's thread, might be a contribution to that new mental framework which humanity begins to claim, and which is the substitution of sentimental revelation by mental proof.

A GLIMPSE INTO THE REALM OF COLOUR

By BEATRIX PEYTON

MAN has many friends within the realms of Nature, and one of these is colour. We live in a sea of ever-changing colour, both in the waking and the sleeping state. We even emanate our own personal colours in our auras, which may be very clear and beautiful, or otherwise, according to the state of our physical, astral and mental well-being. So it can be well imagined how these colour combinations which emanate from our personal auras can affect those with whom we come in contact.

We are able to assimilate the finer and higher vibrations around us, as our consciousness evolves to a more complex, comprehensive and appreciative state. Thus man widens his horizon, seeking ever to harmonize himself with his physical, emotional and spiritual environment, and aspires to achieve harmony and happiness. How much more joyous and vital this becomes when it is sought in full awareness. It is with the awareness of colour that much well-being can be found.

Johann W. von Goethe, great poet of Germany, and scientist also, wrote a long treatise on the theory of colour. The outstanding fact of his theory is proved by a series of black and white squares and lines, etc., viewed through the prism. By this means it becomes apparent that colour is a modification of light, modified by darkness.

“Darkness to him was not the total and actionless absence of light. It is an activity. It sets itself in opposition to the light and enters into reciprocal action with it. Modern science

sees darkness as absolutely non-existent as an entity, and light that streams into dark space has, according to this view, no opposition of darkness to overcome. Goethe on the contrary considered that light and darkness are related to one another as the north and south poles of a magnet. Darkness can weaken the light in its action, and light can limit the energy of darkness. In each case, colour arises."¹

We have the seven colours of the rainbow, which can be studied at length with the aid of the prism. These are called the Light Spectrum—the colours which predominate in the sunrise, when the light banishes darkness and finally overcomes it in the eventual white light of the midday sun. Next comes the spectrum of darkness—a set of five totally different colours, which can also be studied through the prism. They are those that predominate in the *sunset*, when darkness draws its curtain over the earth, and the sun, or light, sinks out of sight. So, now, in all we have twelve fundamental pure prismatic colours, which when placed in their order in the form of a many-petalled flower can be well appreciated.

From these twelve fundamental colours, we now proceed to form a circle of twelve complimentary colours. These can be seen individually by a simple method as follows. Make, for example, a solid spot of pure red one inch in diameter on a sheet of white paper; after gazing at this for 30-40 seconds a vibrating green will appear, rather like an aura, and if the eyes are immediately turned to a blank white paper. The resulting image is the green vibrating by itself. This then is the complimentary colour of the particular red. In fact it is the colour emanating from the "seer" himself, to harmonize that which is seen; recorded by the retina and optic nerve of his eye—also from his own vibrations and spiritual eye. Goethe then shows us this balance colour circle,

¹ *Pure Colour*, Part I, p. 19, Goethe's theory of colour applied by Maria Schindler.

which is the most harmonious range of all; each colour being thought of *in mind* as containing an equal amount of light and darkness.

The question may arise in the mind as to why the number of colours should be limited to twelve only. Are there not innumerable tones and shades of colours? The answer is that these twelve are imponderable, directly born out of light and darkness. They are not made with hands but are real entities in themselves, they can rest beside each other in complete harmony as there is an equal step between them all. They seem to come together quite naturally through their own characteristic qualities, and not through chance. These twelve seem to touch a deep reality in the field of colour.

It seems that the balanced circle of colours has come into favour within the last twenty years or so, in the form of "pastel shades," which are so popular in the West for interior decoration and also for clothing materials. Due perhaps to the speed at which one must live, and the nervous tension involved, one prefers them as they are not so stimulating as the pure prismatic colours in their "raw state" and therefore more restful to nerves and mind.

No doubt as man evolves he will be able to apprehend even greater colour circles than these mentioned. Goethe hints at this as the Cosmic Colour Circle. But these circles lie beyond any ordinary study and scientific research as in order to appreciate them one must obviously be able to work on higher and higher planes, and the medium to be used to represent them would be beyond the scope of our present physical pigments. The further we penetrate into the world of colour, the wider the fields we must traverse to understand it.

It is not necessary to be an artist to be able to appreciate the finer qualities of tones and colours. The artist is in a fortunate position in so far as he has the gift of technique

at his disposal, which enables him to reproduce a certain amount, anyway, of his thoughts and impressions in colour, for others to enjoy as well. From the artist's point of view, naturally, this new vista of colour has great fascination. Each pure colour can be studied separately, and if one brings oneself into its vibrations, one can feel how very individual they are. Not only individual in feeling, but in action too they build forms of themselves, and each follows that individuality till it becomes a definite tendency or law. This becomes very apparent when the work of actual painting comes into play. Water-colour lends itself most easily to this method, since it is so fluid. Here below are a few tendencies or laws appertaining to the pure prismatic colour circle; from these the "lower order" or murky shades can also be tabulated.

Starting with the Spectrum of Light we have the seven rainbow colours as they are commonly called—(Red, Orange, Yellow, Green, Blue, Indigo, Violet). Within these seven is the triad of three primal colours—yellow, red and blue. By mixing two of these together—yellow and red, red and blue, blue and yellow—three pure colours arrive, the seventh being the violet on the borders of the force of darkness.

Yellow. We start with yellow since it is the colour nearest the light—the colour nearest to sunlight. It has the tendency to spread out, to radiate in all directions. It does not create definite forms to any great extent. In its position in the rainbow or spectrum it radiates out into red, creating orange, and into the blue, creating green. It is a warm joyous gay colour. Psychologically, for this must also come into consideration, it stimulates intellectual activity. It has been found that to study by a yellow light is conducive to more facile concentration than any other. In its pure state it is satisfying, warm and joyous, but is very sensitive and in deep tones where green or orange creep in it gives the effec

of repulsion, shame, guilt and greed—these latter are its “murky” shades.

Blue will come next as the antithesis of yellow. It is nearest the force of darkness in its pure state (as differentiated from indigo which is slightly overshadowed by red). Blue has a tendency to enfold, to protect, yet a feeling of being led on to the infinite overcomes one, a feeling of religious devotion. The blue canopy of the sky enfolds the earth. Hence in religious pictures the robes of the Virgin Mary are painted blue. It is psychologically a soothing and quietening colour—a colour of peace, maternal protection, devotion and love. Fully immersed in blue the soul cannot pause but is impelled onwards in self-dedication.

Red reveals itself as a mighty force, it is flaming courage, will and action. The colour of blood, it quickly makes vivid active forms. It can reveal evil and stimulate the good. It seems to pour down on one from above as vitality. Symbolically it is used for robes of men of high estate, and one of the first colours to be recognized and appreciated and much used by man in his primitive state.

Having briefly summarized the primal triad within the seven, we take the remaining four colours of the rainbow.

Orange (red and yellow) is triple in that its relation to blue is complimentary. It has the dual tendencies of red and yellow, a joyous and vital colour, stimulating, glowing and friendly. It has more tendency to building forms than yellow, since it is more solid due to the influence of red.

Indigo—blue with a reflection of red in it—is a deep mysterious and forceful colour. It builds up solid forms, such as rocks, mountains and buildings.

Violet (blue and red) is also triple in its complimentary relation to orange. It builds forms easily—though not so confined to heavy matter as indigo. It has a very cleansing element about it, and denotes emotion, blue overshadowed by red again.

Green (blue and yellow) is triple in its complimentary aspect to red ; green is the half-way house in the very centre of the seven. The pure yellow of the sunlight mixed with the darkness of the blue—the colour of plant life, which has its roots in the darkness and reaches up towards the light ; it gives a feeling of well-being, restfulness and healing, and builds forms easily.

We now come to the spectrum of darkness consisting of five colours : Turquoise Blue, Bright Blue, Magenta, Crimson, and Bright Yellow. It will be noticed that there is no green in this range. The middle point or half-way house is magenta, or what Goethe calls Peach Blossom. It is a vivid scintillating colour—very difficult to portray with pigments on paper. He calls this the *human* colour ; the colour of the new-born babe, born out of the darkness. This colour always has the tendency to flow into human form.

There is also a set of laws and tendencies regarding coloured lights for stage, lantern slides, etc., how they combine, etc., but in the small space of this article one can only give a brief outline of the possibilities that lie ahead of us in this study.

We know that colour is ever present with us. Even in dreams we get glimpses and fleeting memories of wonderful astral colours. We are also told what a great part colour is to play in the future races of man with regard to religious ritual and ceremonies. In *Man, Whence, How and Whither* the different colour temples are described ; also the beautiful colour-language that the officiating Devas will flash out to the people. It is significant that colour is much to the fore even in these days, in factories, in schools, in advertisements, and in our homes, which helps towards harmony, and it is being realized that the beneficial effect of colour if properly used is very great.

BEATRIX PEYTON

THE ROMANTIC MOVEMENT IN PERSPECTIVE

By D. JEFFREY WILLIAMS

Bliss was it in that dawn to be alive,
But to be young was very heaven.—WORDSWORTH

NEAR the end of the eighteenth century life stirred anew in men's hearts. A new world dawned upon or was revealed to men's imagination. A new capacity to appreciate and assess by means of feeling seemed to have been engendered. The heightened sensibility and quickened imagination—a new power of intuitive awareness, in fact—gave birth to what has been called the Romantic Movement in European literature. That Movement was in some ways a complete break with the then dominant intellectual and “classical” art and literary standards. It has been said that evidently the rules evolved from classical tradition were not suited to romantic ideals; the former aimed at symmetry of outline and perfection of form, whilst the latter aimed at the expression of individuality. The Romantic Movement therefore tended to discard formal beauty in favour of emotional intensity. Heine, the German poet, thought that “classical art had to express only the finite, and its forms could be identical with the artist's idea; romantic art had to represent, or rather to typify, the infinite and the spiritual, and had therefore to be expressed symbolically”. Individual impressions are presented by romantic art in place of objective

representations of more or less universal types. A line by a nineteenth century English poet seems to sum up the emphasis of the Romantic Movement: "Only what we feel we know."

The *Cambridge Modern History* refers to the fresh current that swept through the literature of Europe during the latter half of the eighteenth century. "Everywhere the stream set violently against the ideals of the last generation. . . New ideas thronged in from every side; new imaginative ideas began to shape themselves." There was a return to and a renewal of a love of external Nature in the thought and feeling of the period. Goethe's oft-quoted lines:

Thus at the roaring loom of Time, I ply,
And weave for God the Garment thou see'st Him by,

is indicative. The tendency had already made itself evident in the English poet Gray, and especially in his famous *Elegy*. "But it is in Rousseau," says the *Cambridge Modern History*, "that it takes its purest and most universal shape; and it is from him that it radiated through the whole literature of Europe. . . Much of what is most characteristic in the work of Wordsworth, Byron and Shelley, much of what is best in the romantic movement of France—all trace their origin to this source."

Along with the rediscovery of external Nature and of man's kinship with it, Rousseau helped in the rediscovery of the inner nature of man. The great German philosopher, Kant, compared the moral revolution wrought by Rousseau—in his "discovery of the deep-hidden nature of man"—to the intellectual revolution inaugurated by the discoveries of Newton. (With Kant, of course, we stand at the fountain-head of modern European philosophy.)

Perhaps no other writer directly exerted as wide and as profound an influence upon succeeding generations in Europe as did Rousseau. On politics, religion, aesthetics, literature

and education, the marks of his impact are clear and unmistakable. In all these spheres as well as in the wide sphere of what we may roughly call "humanitarianism," he contributed new ideas and powerful tendencies, the significance of which for subsequent generations can hardly be overestimated. Bursts of intuitive revelation, as it were, came from Rousseau, and truth for him was almost a mystical apprehension, a rushing forth from the heart rather than by the discursive processes associated with the head. He averred that man was made for happiness, goodness and freedom. It was but a step from the fundamental theme of the natural goodness of man to that of natural equality, and to the cry of "hands off" to all who would stand in the way of man's natural freedom and equality. While the infant Romanticism thus received its letters of credit, as has been aptly said, at the hands of Rousseau, the nascent democratic movement, with its conception of the sovereignty of the people, obtained its sign manual. That democratic movement provided the etheric mould, as it were, of the major political constitutions and freedoms of the nineteenth century, and gave an irresistible impetus to the growth of self-governing communities all over the world.

Considered apart from its excesses, the French Revolution gave further inspiration and form to the ferment of new ideas engendered by Rousseau and others. We today would perhaps think more in terms of "a common humanity" than that of pure and undiluted equality. Be that as it may, the conception of a common citizenship, which was a practical expression of the new ideas, made it impossible to maintain the disabilities of the Jews in France, and it was equally impossible to tolerate slavery. The men who founded the *Société des Amis des Noirs* saw the problem of slavery from the standpoint of human equality. The Constitutional Assembly chivalrously declared the slaves in French colonial possession to be citizens of France; and, if the abolition of

slavery was retarded owing to the fear of Jacobinism, its ultimate triumph owed much to the world-wide currency of French ideas.

A significant estimate of the French Revolution is given in the following words of G. P. Gooch in his *Studies in Modern History* :

“The French Revolution is the most important event in the life of modern Europe. Herder compared it to the Reformation and the rise of Christianity; and it deserves to be ranked with those two movements in history, because, like them, it destroyed the landmarks of the world in which generations of men had passed their lives, because it was a movement towards a completer humanity, and because it too was a religion, with its doctrines, apostles and martyrs. It brought on the stage of human affairs forces which have moulded the actions of men ever since, and have taken a permanent place among the formative influences of civilization. As Christianity taught that man was a spiritual being, and as the Reformation proclaimed that no barrier should stand between the soul and God, so the Revolution asserted the equality of men, and declared each one of them, regardless of birth, colour, or creed, to be possessed of inalienable rights. . .” (pp. 117-118).

A new reverence for childhood and children was heralded by the *Songs of Innocence* by Blake which he published in 1789, and which has been called the first evangel of youth. “Blake did not merely sing childhood: rather childhood sang in him as it has never sung before or since.” The freedom of women also found its first champion at this time in Mary Wollstonecraft. “It is vain to expect virtue from women till they are in some degree independent of men,” was a statement that required much courage to express at the time, especially when women were regarded as “auxiliary beings” to minister and contribute to the comfort and to

flatter the self-esteem of men. Penal reform, and humanity to animals, and vegetarianism also came to the fore for the first time in England.

In his *Religion and the Rise of Capitalism*, Professor R. H. Tawney, discussing the end of serfdom says: "The disappearance of serfdom—and after all, it did not disappear from France till late in the eighteenth century, and from Germany till the nineteenth—was part of a general economic movement, with which the Church had little to do, and which churchmen, as property-owners, had sometimes resisted. It owed less to Christianity than to the humanitarian liberalism of the French Revolution." Did not Dr. Annie Besant also list the French Revolution among the major influences in the awakening of India and Asia in our day?

D. JEFFREY WILLIAMS

Getting out a magazine is fun but it's no picnic.

If we print jokes, people say we are silly.

If we don't, they say we are too serious.

If we clip things from other magazines, we are too lazy to write them ourselves.

If we don't, we are too fond of our own stuff.

If we don't print contributions, we don't appreciate the true genius.

If we do print them, the magazine is filled with junk.

Now like as not someone will say we swiped this from some other magazine—we *did*.

PART, PLACE AND POSITION

By U. K. SUJAN

THIS world is like a theatre in which each person plays his or her own part according to the position in which he or she is placed. Just as in a theatre the stage-keeper remains behind the scene, so also in this world the Power that guides and shapes the destiny of mankind is not seen, yet nothing happens without His knowledge and every event takes place according to His Plan. He pulls the strings behind the curtain and lo! a new scene appears on the stage. Empires rise and fall under His all-pervading eye. Those who pride themselves as being great Kings, Commanders and Conquerors are merely puppets in His hands, playing on the stage the part that is assigned to them by this Master Magician. Each person is chosen according to his merit but as soon as his work is finished, or he does not fit into the Plan, he is withdrawn from the scene and new persons are placed in positions of power to carry out the Plan.

What the world thinks or says about us is not at all important, nor is the position in which we may be placed. The really important thing is the manner in which we play our own part. If we play it worthily and well we shall be happy, but if we commit mistakes, or grumble over the part assigned to us, we shall become miserable. To our own Master alone we stand or fall. So long as we are true and faithful to our Real Self, all shall be well with us.

The foolish children of this earth feel drawn towards the pleasures of the senses and consider material possessions more important than the treasures of the heart and mind which are theirs as their birth-right, if only they would grasp and use them. We have heard often : " Seek ye first the Kingdom of God and all else shall be added unto you " ; but we seek first the kingdom of earth and glorify those who are in possession of worldly power and position, paying little heed to the real custodians of spiritual power and position, those who are the true Guardians of Humanity. They are always ready to direct anyone who is willing to carry out the Plan. They never force or coerce anyone but simply throw out hints and suggestions to those who are ready to receive Their instructions and willing to carry them out. Truly it is said : " In Their service is perfect freedom " .

They say that They were ordinary human beings like us only a few centuries back, but by carrying out the instructions of their Guides They have become liberated from all bonds of the flesh and are able to function freely and fully as Perfect Human Beings. They have nothing to gain from this earth, but out of Their Compassion for humanity They keep up the connection with this earth. They guide and help those who aspire to join Their fold. They love humanity as a mother loves her only child. They are waiting and watching for the day when humanity will recognize Them as its real benefactors and gladly co-operate with Them.

Each one of us by playing our part in the Plan, without caring for place or position, can hasten the advent of the day when Gods will again walk on this earth as They did of yore. Then shall the whole earth rejoice as we do in a theatre when the lover after great sorrow and suffering is united to his beloved, before the curtain drops.

THE GREAT LIGHT

By EDRISS NOALL, B.A.

“O Hidden Light, shining in every creature!”

AT last we two, who had been friends through many ages, began to ascend the steep sides of the mountain. In the gloom of the valley we had caught a glimpse of the beacon at the summit, and now we knew that there could be no more rest for us until we reached the source of that light. The way was hard, and rocks encumbered our path as we strove to climb from the valley. At times we fell exhausted upon the ground, our limbs bruised and scratched, and then dim grew the hope of our ever beholding the beacon on the mountain-top. Yet somehow we found strength to struggle on, though our hearts were heavy. Then doubts assailed us. Why had we left the valley among whose shades we had dwelt for so long? Since we had seen the beacon's light flickering high up above us we had been filled with a desire to understand why it was there. Was this but a fruitless journey after a mere visionary gleam? And surely sleep in the valley was better than the agony of this ascent? At times we longed for the gloom we had left, but then from the heights a ray of the beacon's light would pierce the mists, and warm our hearts with a glow that fired us to go on again.

The worst trial of all awaited us yet. Despite all the difficulties of our climb, there had been always the bond of that age-long friendship between our two souls, and this had uplifted us as we journeyed on. We cheered one another

with song, and each had stretched out a helping hand to the other when the way was rough. But now in the darkness we were separated. Although each called for his friend, till the voice grew hoarse and weary, there was no response save the mournful echo answering from the heights, and the screech of the owls above our heads. The loneliness was intense. The gloom was full of strange fears. Our hearts ached, and each felt that the end was near, and that he would perish here, alone, away from his soul's brother and his friends of the valley. Yet at that bitter moment gradually the knowledge deepened within us that the Great Light was ahead, still shining on the mountain-top. Our mission had been to find the light, and now we had ascended so far we would not give in. For we thought of our friends in the valley who had not seen the beacon, and dwelt in darkness. We must bring them to the light. Even in the utter loneliness of the night we felt, as we had never done before, that our lives were linked to those we had left behind, and *all* must become aware of the presence of the light before it could break through the mists and shine fully into the valley.

With these thoughts in our minds, we arose, and throughout that dreary night, we toiled on in our loneliness up the last stage of the ascent. Now the rocks were fewer, and the light of the beacon seemed stronger, so we could ascend more rapidly. And at last came the glorious realization. We saw each other's faces shining through the gloom, each lit up by the beacon's light, and, springing forward, each seized the other's hand. Together we took the last step and stood upon the mountain's peak. No words of ours can tell of the glory of that moment on the summit. The light shone forth with the glow of perfect peace, and filled our whole beings with joy supreme. We had attained, and there before us was the mighty beacon, in whose splendour we ourselves seemed to share. It was the Great Light,

That Light whose smile kindles the Universe,
That Beauty in which all things work and move,
That Benediction which the eclipsing curse
Of birth can quench not, that sustaining Love
Which through the web of being blindly wove
Of man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst.

After that supreme moment, which yet seemed to contain all Time, we turned and plunged down the mountain-side. On the way down the darkness seemed the more intense to one who had beheld the beacon in all its brilliance, but now each of us held a torch which he had lit from the great beacon. We bore the torches aloft before us, and by their light overcame all the difficulties which had retarded our ascent, quickly reaching the lower levels. How different things in the valley seemed to us! We saw now that each man held a tiny candle in which was reflected something of the beauty of the mighty beacon. Yet, though we told the people in the valley of this, they could not see that little light, even as we had not seen it before—the shadows were so deep. In vain we spoke to them of the Light; they could not understand. Then we set our torches up so that they blazed through the darkness. Some few could see their brilliance, and we told these of the great beacon from which we had lit our torches, and the wonder of the mountain-top.

Long have our torches shone, and now and then we are able by their flame to make a man's candle shine more brightly, so that he comes to realize a little of what the beacon is like. Then our hearts rejoice as we accompany him on the first stages of his journey. We cannot go the whole way, for he must suffer as we suffered, before he can know as we know. But such men are few, and greatly do we welcome their coming, for the more behold the light,

the brighter it shines, and the less gloom there is in the valley. Always our torches shine through the darkness, as we try to make the tiny candles reflect a little more of the beacon's light. Still we toil on till all men shall know, for once men have seen but a glimmer of that light, we know that they, as we, will leave all behind to ascend the mountain. So shall all see the full splendour of that mighty beacon on the mountain-peak, and, seeing the glory of it, shall understand the meaning of the Great Light.

EDRISS NOALL

A HOROSCOPE

When Saturn sourly lowered against the Sun,
And in the east wrangled the Heavenly Twins,
Fate, for a story that again begins,
With planetary fingers shrewdly spun
The thread that through the living core should run,
Stringing proud virtues and unspoken sins
Through life enriched by loss that wisdom wins,
One with the beast, and with the angel one.

Yet, from beyond the stars that blight or bless,
Came the command that all things must fulfil ;
The word that joy can know not, nor distress,
But speaks its purpose when the heart is still ;
Through spirit-love and through all loveliness
Calling the earthly towards the heavenly Will.

JAMES H. COUSINS

REVIEWS

The First Holy One, by Maurice Collis, Faber and Faber, pp. 235, price 18/-

Here is a book which should be read by all students of China, whether their main interest be in history or in Comparative Religion. There is a bibliography, a list of dates giving contemporary events, and excellent maps and illustrations.

Confucius, called by the Chinese "The First Holy One," lived 550-480 B. C., and so was a contemporary of Buddha and Pythagoras. "Confucianism is a way of life not a Religion." Confucius was a student of the past and attempted to formulate a code of behaviour. His philosophy is summed up in one of his sayings: "Consideration for others' feelings is the basis of society."

This book is more a study of China than of any individual and deals not so much with the life of Confucius as with the influence of Confucian thought upon Chinese civilization. It gives us vivid pictures of this great culture. It tells how Ch'in became Emperor of all China in the third century B. C., of the "Burning of the Books" and the eclipse of Confucianism in 213 B.C., of the constant struggle with the

Huns, and of the Emperor Wu, who was fascinated by the Occult and sought the Fortunate Isles. It describes the journey of the great explorer Chan Ch'ien, 2,000 miles across Asia to the frontiers of India in 138 B.C., thus making contact with the western world. It speaks of the coming of Buddhism along that silk road to China and of the influence of Greek art in Asia. Much of this material is drawn from the works of the great historian, Su-ma Ch'ien of whom Mr. Collis writes that "to be ignorant of his personal drama and the principles it demonstrates is to have an unbalanced view of history".

In A.D. 618 came the Renaissance of Confucianism, and although threatened by Buddhism it finally became the State Religion of China continuing to be so until the revolution of 1912. What is the position of Confucius in China today? Mr. Collis concludes his book as follows:—"The modern student, however, studies him in a modern way along with the great minds of other lands. But this does not reduce, it increases, his stature. More intelligently understood, he emerges still more gigantic."

E. W. P.

To Be a Teacher, by H. C. Dent. University of London Press Ltd., pp. 115, price 4s. 6d.

In contrast with the many books on the education of the child, this book deals with the education of the teacher. Mr. Dent deals with the teacher as a person, with the nature of his job, with his training and prospects, and with the purpose of it all. Much light on the selection of the persons suitable for the teaching profession has been thrown by the experience of the Emergency Training Colleges through which Britain is endeavouring to provide, in a few years, the 300,000 teachers required. That the men and women now entering the profession are, on the whole, first-rate is due to the fact that the selection has been made "not only from among people who definitely wanted to teach, but from would-be teachers so matured by years of intensive experience of concentrated living that they knew not only what they wanted but why". Mr. Dent considers very rightly that maturity and experience are necessary in a teacher, for "education is essentially a matter of human relationships".

A good deal of the book is devoted to a consideration of methods of training and plans for some form of incentive through promotion to various grades. Though some of Mr. Dent's views are controversial he raises many points which deserve serious consideration.

What is the work of the teacher? Is it to impart knowledge, to help the child to gain knowledge for himself, or something wider still? Mr. Jinarājādāsa once defined the aim of the teacher as "to teach the children to love knowledge until it becomes a search for wisdom". So also Mr. Dent tells us that "faith, wisdom and right conduct—these are the objectives the teacher must aim at for his pupils". The teacher himself "must have an honestly thought-out decision . . . about the values by which he will try to live".

Of the future of education Mr. Dent writes: "To-day the traditional aims, organization, curricula and methods of education are being increasingly challenged. So much so that I believe we are on the threshold of the most complete change that has been made in education since the days of Plato."

E. W. P.

The Cynosure of Sanchi, by Bhikhu Metteyya, Maha Bodhi Society, Colombo, price 50 cents.

This little book was written to celebrate the exposition of the sacred relics of Sāriputta and Moggallāna Arahants in Colombo in this year 1948. The two Arahants are regarded as the two chief Disciples of the Lord Buddha. Their relics are destined to be enshrined again at Sanchi from where they had been

removed and taken to England. Sānchi is India's Hill of Shrines, and caskets of relics have been discovered there and removed to various places outside India. Many of them are especially connected with Ceylon as they contain inscriptions proving the trustworthiness of the Ceylon Chronicles. One such inscription says that the Venerable Moggaliputta Tissa sent Mahinda and four other Elders to Ceylon saying: "Ye shall find in the lovely island of Lanka the lovely Law of the Lord (XII, 7-8)."

It is said that the Emperor Asoka alone built 84,000 Vihāras in India. Those discovered are India's glory, giving historians many facts about ancient culture and civilization under Buddhist influence.

The book contains useful information about Sānchi and many quotations from the teachings of the Lord Buddha.

M. G.

France and the French, by E. A. Craddock, Charter for Youth Series No. 8, Nelson, London, pp. 133, price 5/-

Definitely a book to be recommended to all who have any interest in France and the French. The author, an Englishman, has done a great service in presenting it to the public.

To those who know little about the French and their country, the book should prove a mine of very useful and interesting information, particularly when comparisons are

made between the French and our own people. We get to know something about ourselves and our ways and in the process we learn to appreciate the ways of our neighbour, her great men, her arts and crafts, her literature and her general attitude to life, so different from our own. Each page is full of information and we can only congratulate the author on the material he has assembled. The language is simple and to the point. To many readers, the facts given will be most revealing, and their minds will be greatly enriched as they pass from page to page.

Truly the French are a great people.

Why are there not more of such books? We could do with a whole series of them written by authors of other nations—the French, for instance, might write about England and the English; the Italians about ourselves or the French; the English about the Italians and so on. We might then begin to learn something about the good points of other nations and their people. There are many nations whose country and life are a closed book to most people. What do we know about the Dutch, Belgians, Norwegians, Swedes—most of the nations of Europe, in fact? And what do they know about us or themselves?

Read the book and form your own conclusions.

A. R.

Harmony of Nature, a Study in Co-operation for Existence, by L. Richmond Wheeler, Edward Arnold, London, pp. 200, price 10s. 6d.

The central theme of the author is to make a powerful case for Co-operation in Nature as against competition; especially opposed to the very dominant idea of struggle for existence, so graphically depicted in the phrase Nature "red in tooth and claw with ravin". This idea made familiar by Darwin in his writings and further developed and applied in all departments of human life by biologists is, in the author's opinion, over-emphasized and needs to be rebutted; that the whole world is kith and kin, in which not only different kingdoms as, for instance, mineral, vegetable and animal, are closely linked up, and that their very existence depends upon the sacrifice of one for the other, is but a mere statement of a fact in Nature. In support of this the author quotes many instances of co-operation among animal groups, animals and plants, for existence of species within a species, even human. In this onslaught on a perverted half-truth the author has many supporters, specially Prince Kropotkin who long ago proved in his book *Mutual Aid* that co-operation was a factor to be accounted for in the evolution of new species.

To hold an even balance between these conflicting ideas is the sore

need in these trying times. To read a particular meaning in a natural process through fragmentary facts and to draw a universal lesson from it is a dangerous practice. The whole edifice of Natural Selection being based on Variation, which is a very undependable factor so far as its emergence and significance go, is admitted on all hands to be the weakest point in the Darwinian hypothesis. The materialistic monistic interpretation of life-processes is meeting with opposition at all points from biological writers who see a purpose-urge in them; likewise, that mind can mould matter is slowly gaining ground in the idealistic world. All these strongly favour, as the author thinks, an ethical interpretation of the natural process of evolution. When applied to human life and its problems, whether in the field of society, economics or politics they can only mean one thing, namely, that co-operation in any shape and form is always moral while competition cannot but be immoral. In this particular sense the book is topical because it is a biological pointer to this great truth which the world needs to know and understand in modern times. Other writers also have enunciated the same truth, or some such similar truth, but in a world dominated by biological thought the writer deserves to be congratulated on raising also his voice of protest.

C. S. T.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

DECEMBER 1948

OFFICIAL NOTICE

I hereby appoint Mrs. Hilda B. Moorhead, residing at Singapore, to be Presidential Agent for Malaya and Siam.

November 14, 1948

C. JINARĀJADĀSA,
President.

TENTATIVE PROGRAMME

*of the 73rd Annual International Convention of the
Theosophical Society, to be held at Adyar*

Friday, 24th December 1948

2.00 p.m. General Council—I

Saturday, 25th December

8.00 a.m. Prayers of the Religions

8.30 a.m. OPENING OF THE INTERNATIONAL
CONVENTION—Presidential Address

2.00 p.m. Indian Section Council—I

3.30 p.m. Symposium—I

5.00 p.m. CONVENTION LECTURE I—C. Jinarājādāsa

8.00 p.m. Dramatic evening

Sunday, 26th December

8.00 a.m. Prayers of the Religions

10.00 a.m. Indian Section Convention—I

2.00 p.m. Order of the Round Table

3.30 p.m. Theosophical Order of Service—I

5.00 p.m. CONVENTION LECTURE II—N. Sri Ram

8.00 p.m. Questions and Answers. The President in the Chair

Monday, 27th December—YOUTH DAY arranged by the Young

Theosophists

8.00 a.m. Prayers of the Religions

Monday, 27th December—(Continued)

- 8.30 a.m. Commemoration of the Silver Jubilee of the All-India Federation of Young Theosophists
 10.00 a.m. World Federation of Young Theosophists Business Meeting
 2.00 p.m. All-India Federation of Young Theosophists Business Meeting
 3.30 p.m. Youth Symposium
 5.00 p.m. CONVENTION LECTURE III—Srimati Rukmini Devi
 8.00 p.m. Entertainment arranged by the Young Theosophists

Tuesday, 28th December

- 8.00 a.m. Prayers of the Religions
 2.00 p.m. Indian Section Federation Officers Meeting
 3.30 p.m. Symposium—II
 5.00 p.m. CONVENTION LECTURE IV—Sidney A. Cook
 8.00 p.m. United Nations Films

Wednesday, 29th December

- 8.00 a.m. Prayers of the Religions
 8.30 a.m. LECTURE—Rohit Mehta
 2.00 p.m. Indian Section Council—II
 3.30 p.m. Theosophical Order of Service—II
 5.00 p.m. CONVENTION LECTURE V—Mrs. Doris Groves
 8.00 p.m. Art Evening

Thursday, 30th December

- 8.00 a.m. Prayers of the Religions
 10.00 a.m. Indian Section Convention—II
 2.00 p.m. General Council—II
 3.30 p.m. Symposium—III
 5.00 p.m. CLOSING OF CONVENTION
 8.00 p.m. Lantern Lecture : Letters of the Masters

Additional Activities

- Bhārata Samāj Pūja. Every morning at 6.30. Discussion and business meeting, 28th December, 10.00 a.m.
 Liberal Catholic Church—Midnight Mass, 24th December, 11.30 p.m.
 Christmas Day, 25th December, Holy Eucharist, 10.00 a.m.
 T.S. Islamic Association—Meeting, 29th December, 10.00 a.m.
 Ritual of the Mystic Star—24th December, 5.00 p.m.
 Co-Freemasonry ; dates of times can be obtained from the Masonic office.

The above programme is tentative only and subject to change.

NEW LODGES

<i>Section</i>	<i>Name</i>	<i>Place</i>	<i>Date</i>
Austria	Johannes	Linz	24-6-48
Argentina	Mercurio	La Paz, Bolivia	13-1-48
	Lautaro	Buenos Aires	25-5-48
	Sri Ramakrishna	Rosario	27-5-48
Brazil	Abnegação	Jahú	2-10-48
	Altruismo	Sao Roque	1-10-48
	Annie Besant	Botucatu	9-9-48
	Arjuna	Sao Luis	16-9-48
	Blavatsky	Florianopolis	12-8-48
	Esperanza	Avaré	8-9-48
	Karma Yoga	Baurú	1-10-48
	Nirvana	Pelotas	27-9-48
	Retidao e Cultura	Porto Alegre	17-8-48
	Rukmini	Rio Branco	4-5-48
	Sao Manoel	Sao Manoel	25-9-48
Thibet	Sao Paulo	15-1-48	
Canadian Federation	Lotus (Krishna and Trinity Lodges)	Calgary	27-7-48
England	Surbiton	London	6-12-47
	Plymouth	Plymouth	17-12-47
Germany	Platon	Krefeld	15-1-48
	Isis	Oberhausen	20-1-48
	Lotus	Hanau	10-2-48
	Raimundus Lullus	Velbert	14-3-48
	Freiheit	Essen	16-4-48
Hungary	Harmonia	Budapest	11-11-47
Italy	Fratellanza	S. Margherita Ligure	7-2-48
	Alma Mater	Bergamo	29-3-48
	Atman	Torino	1-4-48
India	Jamkhandi	Jamkhandi	18-12-46
	Amrit	Rander	19-3-47
	Vasant (Youth)	Coimbatore	10-5-47
	Jyoti	Zanzmer	28-8-47
Switzerland	You	Basel	22-4-48
United States	Everett	Everett	20-5-48
	Bellingham	Bellingham	20-5-48
	Olympia	Olympia	20-5-48
	Warren	Warren	29-6-48

LODGES DISSOLVED

<i>Section</i>	<i>Name</i>	<i>Place</i>	<i>Date</i>
Austria	Lotus	Vienna	1948
Canada	London	London, Ontario	1948
Canadian Federation	Krishna	Calgary }	Amalgamated in Lotus Lodge 1948
	Trinity	Calgary }	
Chile	Olcott	Temuco	1948
	O' Higgins	Rancagua	1948
England	Barnsley	Barnsley	1947
	Judge	London	1948
Germany	Muenchen	Muenchen	1947
Greece	Search	Patras	1947
Hungary	Urania	Budapest	1948
Italy	Luce-Armonia	Rome	1948
	Loto Bianco	Rome	1948
	G. S. Arundale	Ghemme	1948
Netherlands	Lotus	The Hague	1948
	Christian Rosencreutz	The Hague	1948
New Zealand	Hawera	Hawera	1948
United States	Wallace	Wallace	1948
Wales	Newport	Newport, Mon.	1947
	Rhyl	Rhyl	1948

HELEN ZAHARA,
Recording Secretary.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Adyar

The 73rd Anniversary of the Foundation of the Theosophical Society was celebrated in Headquarters Hall on 17th November. The Prayers of the Religions were repeated, following which all sang together the hymn, "Gather Us In". A recently written song in Gujarati, "The Holy City of Adyar," was sung, and readings from the writings of

Col. H. S. Olcott, Madame H. P. Blavatsky, Dr. Annie Besant and Dr. G. S. Arundale were given. The President of the Society, Mr. C. Jinarājadāsa, then delivered an address on our Founders, referring to Col. Olcott as the builder of the body and Madame Blavatsky as the dweller in the body. All joined in singing the "Song of the Unity of India" by Rabindranath Tagore, and then

repeated together "The Golden Stairs" by H. P. Blavatsky. Finally all those present paid their tribute by laying flowers before the statues of the Founders. In the afternoon a tea party was given to the residents by the Vice-President and Mrs. E. S. Cook. This was followed by a meeting at Youth Headquarters to commemorate the Silver Jubilee of the Vasanta Youth Lodge in Adyar, whose Charter is dated 17th February 1923. The President of the Society presided, and, after a brief report of the Lodge's twenty-five years of activity and a symposium by present members, he addressed the Young Theosophists urging them especially to be creative in their methods of presenting the Ancient Wisdom to the world, and to help in preserving the real culture of India.

A telegram was received from Karachi Lodge giving Foundation Day greetings.

The President left Adyar on 18th November for a short trip by air to Ceylon, where he delivered an address to Lanka Lodge, T.S., a public lecture in the Town Hall on "World Reconstruction," and a second lecture to the Young Men's Buddhist Association on "The Reconstruction of Buddhism". He returned on 22nd November.

Wales

The Annual Convention of this Section was held in Cardiff on Sept. 11 and 12. Miss E. Claudia Owen

has been re-elected as General Secretary with Alderman R. G. Robinson, the Lord Mayor of the City, as Treasurer. Miss Clara Codd was the distinguished guest and those present at the Convention were honoured on the opening day by a civic reception by His Worship the Lord Mayor and the Lady Mayoress.

The membership shows a decrease of 2 for the year and now stands at 171. In Cardiff and Colwyn Bay regular members' and public meetings have been held. In West Wales the Lodges have not been so very active. The National Library continues to be conducted for the benefit of members and the Cardiff Lodge Library has been re-opened.

Greece

The Lodges of the Section during the past year have carried on their work with great activity, each Lodge meeting once or twice a month and taking different subjects for discussion. An interesting feature has been the creation of Theosophical evenings when there have been joint meetings of all the members of the Section. Every Lodge in turn organized the evening and subjects have been of a general character. They have proved a great success and have promoted closer relations between the members of the Section.

Because of the situation in the country, it was possible to organize only one public lecture with the subject "Humanism and Its Relation

to Theosophy". The Library has been open throughout the year and the circulation of its books very active. The bulletin of the Section, which had not been published for some time, has now been revived.

Colombia

The General Secretary, Señor Ramón Martínez, reports a year of great success in the work of the Section and a number of new members have joined the fourteen Lodges in this country.

European Federation of Young Theosophists

From 22nd to 29th July the Young Theosophists met and camped in the grounds of St. Michaels Centre at Huizen. Fifty-one young people were present and the countries represented were Holland, France, Belgium, Luxembourg, England, Switzerland, Austria and America. This gathering was a great success and there was a real spirit of comradeship. Miss Clara Codd, who was staying at the time in Huizen, gave an inspiring talk to the members gathered there. Excursions were arranged to Amsterdam where the members were the guests of the Dutch Section.

Southern Africa

The Institute for Theosophical Publicity has prepared for the Christmas season Christmas cards showing the seal of the Theosophical Society with a suitable quotation inside;

also calendars for 1949 showing the Society's seal, with a photograph and quotation, and giving the dates of Theosophical festival days. In addition there are gifts such as book marks, note paper, telephone pads and photographs of our leaders suitable for framing. This seems a splendid way of achieving publicity for the Society's work.

Indonesia

The bulletin of the Batavia Lodge, *Theosophic*, reports the arrival from the Netherlands of Mr. A. J. H. van Leeuwen, for many years General Secretary of the Section. He was warmly welcomed by the members of the Batavia Lodge and is planning to take up Theosophical work in this country again. He speaks Javanese and Malay well.

Despite many difficulties, this Section has continued to increase its members and now has 165, which is an increase of 63 over the previous year. There is an increasing interest from the Chinese community, many becoming members of the Society. Unfortunately in Republican Territory all activities have stopped for the time being.

Scotland

The 38th Annual Convention was held during June 5 and 6 with Sri-mati Rukmini Devi as the guest of honour. Over 80 members from different parts of the country, and members from England and the Isle of Man were also present.

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 (<i>acting</i>)	Östermalmsgatan 12, Stockholm	... <i>Theosofisk Tidsskrift</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>Theosofista</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 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Direktor Martin Boyken	Rotbuchenstieg 40, (24a) Hamburg 39	... "
1905	Cuba	Señor Armando Alfonso Ledón (<i>acting</i>)	Apartado No. 365, Habana	... <i>Revista Teosófica Cubana</i> ; ... <i>Theosofía</i> .
1907	Hungary	Szelevér Flora úrno	Báró Lipthay-utca 9, Budapest II	... <i>Teosofi</i> .
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	... "
1908	Russia "
1909	Czechoslovakia *	Pan Václav Cimr	Praba—Sporilov 1114	... "
1909	Southern Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	... <i>The Link</i> .
1910	Scotland	Edward Gail, Esq.	28 Great King Street, Edinburgh	... <i>Theosophical News and Notes</i> , ... <i>Ex Oriente Lux</i> .
1910	Switzerland	Mademoiselle J. Roget	Rue Carteret 6, Geneva	... "
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Indonesia	Mr. J. A. H. van Leeuwen (<i>acting</i>)	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	Oscars gt. 11, I, Oslo	... <i>Norsk Teosofisk Tidsskrift</i> .

* Presidential Agency.

