

# THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

# THE THEOSOPHICAL SOCIETY

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

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.



## THE THEOSOPHIST ON THE WATCH-TOWER

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

THE last number of THE THEOSOPHIST had been printed off when news came of the assassination of Mahatmā Gandhi. All I could then do, in token of **Mahatma Gandhi** the distress of all India, nay, of the whole world, was hurriedly to insert a page with two brief tributes before the first page of "On the Watch-Tower." The first article in this issue is on him by me; I have there tried to give a very brief outline of his ideals and of his work.

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When in Finland last June, the General Secretary of Finland presented me with the statement that follows. He explained to me the division of thought among the Theosophists, and asked what line of thought I would offer in answer. It was not possible during the many meetings in a brief stay to deal with such a vast problem; I promised to deal with it later, which I now do.

**Theosophy  
And War**

We Finns had the fate of getting involved in the fight between two great powers, and owing to our smallness we have been unable to remain lookers-on, though we

should have liked to do so. Our nearness to our eastern neighbour has always been a matter deserving attention, although most cultural factors in our civilisation have come from Germany and Sweden, and have been permeated with western spirit and democracy. We Theosophists got into a very difficult dilemma when Russia, against whom we had been dragged into a war when defending our borders, surprisingly soon became allied with the English world, which we were requested to support by the Theosophical Society. We then had to ask ourselves: is sympathy not enough in the way of support, as the use of arms always has been a very difficult question to many a Finnish Theosophist. How were we Theosophists, who have obliged ourselves to follow the demands of Brotherhood, to take the right stand? Our Society has always included supporters of complete disarmament who have claimed it an absolute duty of the Theosophists and who do not even accept an armed defence. They get into conflict with their conviction and given orders. On account of this war problem, our membership has been divided into two camps. When the conception of Brotherhood is so different, it has been very difficult for either of the two parties to accept the conviction of the other; and for me in the office of General Secretary it has been hard to prevent things from being brought to a head and to get the diverging conceptions to become assimilated in a harmonious whole. I do wish, however, that your visit will help to bridge this present gulf.

The statement that, when Britain and Russia joined hands, "We were requested to support by the Theosophical Society" is completely mistaken. The mistake is due to the identification of a statement of the President with a pronouncement by the Society. This has happened many

times. During the first World War, the then President, Dr. Besant, was outspoken in her denunciation of Germany in the pages of THE THEOSOPHIST, which is the *private* and *personal* organ of the President, not of the Society. She was careful again and again to reiterate that she spoke, not as President, but in her personal capacity as Annie Besant. She would never admit that, because she was President, she should conform to any and every deduction by others as to what are the implications of the Three Objects of the Society. Similarly, during the second World War, Dr. G. S. Arundale, the President, wrote in THE THEOSOPHIST expressing his sympathies with the cause of the Allied Nations against the Axis powers. But like his predecessor, he made clear that he was speaking as G. S. Arundale, not as President.

Does the Society ever speak as the Society? It does, but rarely. The "Society", *i.e.*, the legislative and governing body of the Society, the "General Council" composed of all General Secretaries of National Societies and nine Additional Members elected by the Council, spoke last December at its annual meeting to all members, in the resolution concerning the work of the United Nations published in the February THEOSOPHIST. It is as follows.

As all members of the Theosophical Society desire earnestly to establish World Peace as a realization of Universal Brotherhood, the General Council of the Theosophical Society recommends all Lodges throughout the world to be informed of the work of the United Nations.

And the Council further suggests that one meeting each year be devoted to describing the work of the United Nations towards ushering in the era of World Peace and Brotherhood.

The Council spoke in 1924 on "Freedom of Thought" in the Society, and its resolution since then has been printed in every issue of The THEOSOPHIST, except when restrictions on paper by government control prevented the use of the space needed. *Only the General Council can speak on behalf*

*of the Society.* None of us were ever "requested to support by the Theosophical Society" or "given orders."

With this clarification, let me attempt to speak on the thorny subject of "peace at any price", premising that I speak, not as President, but simply as C. Jinarājadāsa. I am, however, an old student of Theosophy, and a member of the Society for 55 years, and so perhaps I may have something not uninstructional to say.

Undoubtedly the most attractive gospel in human affairs is that of "peace at any price", but the implications of the words "at any price" are so many, and create such problems, that each individual has to consider carefully what his action should be. It is surely an axiom that any kind of injury caused to another in any action that can be construed as *offence* must be denounced as against the moral law. We have such instances where two nations go to war, and the historian after the struggle is over is able definitely to say which nation is the aggressor and therefore blameworthy. But on the other hand, is one never to defend oneself against the aggressor? Upon this point there is an illuminating teaching both from Indian teachers and from the Christ. The former have outlined two Dharmas, that is to say, two moral codes, one for the "householder", the citizen, and the other for the "sannyāsi", or "renouncer". The sannyāsi places before himself as his ideal of daily conduct the Unity. There is for him no friend or foe, for both are the One Life. Similarly, whatever may happen to him of good or evil, happiness or suffering, must be accepted by him as the gift of the One Life, even when that gift gives him the most excruciating suffering, even death itself. If, for instance, a tiger pounces upon a sannyāsi, it is the duty of the sannyāsi not to kill him, since the tiger is the agent of his Karma and all that comes to him is inseparable from the high ideal which he is trying to live.

It is this high ideal of the sannyāsi, who has "renounced" all the duties and obligations to family and friends, caste and nations, which imposes on him the Dharma of never to attack to defend himself. A part of that same Dharma is to pay no attention to what is going to happen to him tomorrow, as is proclaimed in the words of Christ: "Take no thought for the morrow . . . Provide neither gold, nor silver nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves: for the workman is worthy of his meat. . . I say unto you, that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn unto him the other also . . . and him that taketh away thy cloak forbid not to take thy coat also."

Even Christian bishops have pointed out that if this gospel were put into practice *by all*, only the most backward of mankind would rule our lives, and civilized life would become impossible. But did not Christ say those words? Yes; but I hold, *not to all*, but only to His disciples pledged to follow Him renouncing all "for His name's sake." To them He says: "If any man come to me, and hate not his father, and mother, and wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." But all men are not called upon by Him to be His disciples, in the technical sense. It has been said by another Master: "'My peace I give unto you', can only be said by the Master to the beloved disciples who are as himself." *Who are as himself*: in that lies the difference between the disciple and those who live the righteous life in the world, performing life's duties which He commanded for them, "Honour thy father and thy mother", re-enforcing the ancient doctrine of filial duty of the Hebrews. Indian teachers recognize that the ideal of "taking no thought for the morrow" is no part of the duty of the *householder*, who has dependent upon him wife and children, parents and relations.

Far otherwise is the duty of the man who is not called upon to tread "the strait, narrow way" here and now. He has obligations to wife and family, and to the organization—tribe or nation—of which he is a part, and whose protection he enjoys. If a tiger or any other wild beast attacks his child no one would construe it as his duty to act as a sannyāsi and do nothing. Nor is he to do nothing if he is attacked himself, because he is not free to renounce his life in such a crisis as that, and completely ignore his responsibilities and the distress into which he will throw those who are dependent upon him since he is the householder, whose ideal is not that of the sannyāsi. It has been most beautifully and nobly said in *The Voice of the Silence*: "Inaction in a deed of mercy becomes an action in a deadly sin."

It is true that all great Teachers have proclaimed the doctrine of tenderness and of harmlessness. That teaching may be construed by the unwise in an extreme form that one should never defend oneself against premeditated injury by an evil-doer. Now, the whole spirit of the teaching of the Lord Buddha is for pity and compassion to be irradiated from the man of righteousness; but when He was questioned by a body of leaders of a particular tribe, the Lichchhavis, what they were to do should they be attacked by King Ajātashatru, the answer given was, not that they should not defend themselves, but an answer which, if it had been carried out, would have resulted in their not being attacked. The Lord asked them the question whether according to ancient custom they met in their councils for any consultation, and whether their lives as citizens were characterized by high morality. Because so long as they were united among themselves by mutual consultation and co-operation, the King would not attack them. But unfortunately this high teaching of unity was not followed by the tribesmen and they were of many counsels, and the result of their disunity was that the King did attack them and conquer them.



We have to realize that we are living in a world where all the souls of men are not at the same level of evolution. True that they have the Divine Nature all within them. But there is complete difference between that Divine Nature manifesting in a savage and in a brutal man, and its manifestation in a man or woman of civilized life. It is for the sannyāsi to ignore these differences and reverence the One Life. But civilization, with its high aims, has been slowly developed by the powers of God out of the savage stage, and surely it cannot be considered a part of evolution that civilization should revert to savagery. There *are* differences between younger brothers and elder brothers, and the natural expression of a younger brother of selfishness and violence cannot be accepted as a part of the gospel of the grown elder brother. I certainly do not myself consider that I am violating the principle of Brotherhood if, when I see a child attacked by a ruffian, I do my best to protect the child by attacking the ruffian and chasing him away, even if necessary injuring him, and it may be killing him, if there is no other way. And as I believe I can still be of some use to my fellowmen, I shall not allow myself to be murdered by a villain without resisting him. I am not a sannyāsi, and I have relations who are dependent on me. But on this thorny problem of "peace at any price", I can only state what I would do, without desiring to impose my creed of action on any other.

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An enthusiastic member of the Society in Argentina, Señor Salim Alfredo Wehbe, has taken upon himself the duty of issuing a Spanish edition of THE THEOSOPHIST, translating all the principal articles, and also the Section "Theosophists at work". Several issues have appeared of this Spanish THEOSOPHIST. For many years consultations have taken place as to how such a Spanish Edition could be issued, and

**The Theosophist  
in Spanish**

the difficulties seemed almost insuperable. Señor Wehbe has on his own initiative begun to solve the problem.

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That veteran in Theosophy and energetic worker, Mr. Fritz Kunz, has been producing for the last five years a remarkable magazine called *Main Currents*, with the sub-title "in Modern Thought".

The magazine contains articles of the highest quality and excellence from many writers who are not particularly interested in Theosophical conceptions but work along their own lines trying to bring about "Integration." Many thoughtful scientists have come to the recognition that while laboratory work is developing in all parts of the world, the work of scientists is becoming more and more specialized to such an extent that an individual worker has scarcely any time to survey the field of scientific achievement as a whole. Even Darwin wrote to his friend Hooker :

It is an accursed evil to a man to become so absorbed in any subject as I am in mine. The commonplace man is *not* conscious of it; he obtains his heart's desire, if he works hard enough, but God sends leanness withal into his soul.

For some years before the war a scientific magazine in England called *Science Progress* has in some measure attempted to fill this gap in providing an aeroplane view, as it were, of whither Science is going. Mr. Kunz in his magazine produced on fine paper and in large type is doing an essential piece of work for Theosophy of branching out into new fields. He and his fellow-enthusiasts have created "The Foundation for Integrated Education", sponsored by high officers in many Universities and Colleges in the United States. The magazine is published by Mr. F. L. Kunz, who is the editor and whose address is Port Chester, New York, U.S.A. The subscription price is three dollars a year.

C. JINARĀJADĀSA

# MAHATMĀ GANDHI

By C. JINARĀJADĀSA

ONE more name has been added to the number of men and women who for their services to the Indian peoples have been raised to the position of sainthood. The names of Tulsidās, Rāmdās, Mīrābāi and Kabīr are venerated by all Indians, and their religious songs sung and pondered over, not only by the educated men and women, but particularly by the masses also. The last pearl to be added to the necklace which Mother India wears is Mahatma Gandhi. Dozens of biographies of him already exist, and hundreds more will be written immediately. His tragic death has given a profound shock to all peoples of the world.

Abraham Lincoln, after a fratricidal war had been brought to an end, and the attempt to divide the United States into two nations had been thwarted, was planning to bind up the wounds caused by that war and to lay down a policy of healing and justice. But just as he was entering upon his new plan of service, he was struck down by the hand of an assassin. In a similar manner, just as Mahatma Gandhi had planned a campaign of work to bind the tragic wounds in the invisible body of Mother India, and to unite once again the two halves of India—India and Pakistan—at least in spirit, the hand of an assassin brought to an end his labours.

As a tribute to the work which he did, my aim is to give only a few ideas concerning his work. Historians in the generations to come will assess his work at a truer value than anyone can do at the moment.

Gandhiji<sup>1</sup> was in the core of his being a rebel and a militant, but he was a rebel for Humanity's sake, one who

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<sup>1</sup> It is usual in Central and Northern India to add the honorific particle "ji" to a name; hence Gandhi-ji familiarly.

sought nothing for himself, but was militant against the evils which surrounded the peoples of India, and in South Africa against the injustices meted out to them by South African white legislation. One remarkable attribute of his character which makes him shine out more than any Indian leader is that during his lifetime all his work was for the masses of India. Never for a moment were their hardships of livelihood and difficult conditions of travel and other lack of amenities forgotten by him. The theme of his life was "for the masses," and in the light of this aspiration alone must the work that he did be assessed in all that he succeeded and in all that he failed.

There is little need here to narrate the story of the work which he did to bring India to national liberation. There is a long list of noble patriots from the beginning of the Indian National Congress in 1885 who prepared the way for him, one of the most powerful being Annie Besant. But it was Gandhiji who made *Swaraj* or "autonomous India", a "self-ruling" India, not only the hope and dream of the educated classes, but also of the millions of the so-called uneducated masses. He made the four hundred millions in India feel as a unity.

As did all great souls, Gandhiji tried to raise all the millions to his own level of purity in every thought, word and deed, and he radiated the spirit of Harmlessness. During all his campaigns for the denunciation of England and its administration, however seemingly violent were his phrases, there never was a particle of hatred in his heart towards those whom he denounced. He thought when he appealed to the millions of India to join in his political work, that they also would be able to create a revolution against England with no hatred in their hearts. His creed of "non-violence" and *Satyagraha* (relying on Truth) as he initiated what practically amounted to a revolution, seemed the ideal of peace upon

earth put into practice in a world of turmoil and oppression. He succeeded in living this life himself ; but he had to admit profound disappointment at the incidents of violence which were the result of his own campaign of revolution and reconstruction, which in theory was to be "non-violent." Again and again, after he had started a campaign for "Non-cooperation", as when he called on the people not to pay taxes, on the legal profession to abstain from working in the English courts, and on college students to abstain from going to the lectures, and when in 1921 at the time of the visit of the Prince of Wales he proclaimed in Bombay a *hartal* or "silent mourning" with a stoppage of all business, he had to admit that on many an occasion the result was an outbreak of violence. No wonder, therefore, that once he wrote :

"A rapier run through my body could hardly have pained me more. I have said times without number that Satyagraha admits of no violence, no pillage, no incendiarism; and still in the name of Satyagraha we burnt down buildings, forcibly captured weapons, extorted money, stopped trains, cut off telegraph wires, killed innocent people and plundered shops and private houses. If deeds such as these could save me from the prison house or the scaffold I should not like to be so saved."

Nevertheless, his dream that all, irrespective of education, culture, caste or class, could be pure in heart as he was himself was never modified by him. It was his dream, as his life was brought to a tragic close, that he would succeed in bringing a completely new spirit in India that would unite Hindu and Muslim and bring an era of "Peace on earth, and goodwill to men".

Gandhiji had another great dream, which was that of all who truly love India. This was to make a caste-less

India. Caste has been modified considerably of late in certain of its old harsh restrictions, particularly against the "Pariahs" or "Untouchables". Nevertheless, many of the evils of caste distinction still seem as hard and rigid as ever. One significant phrase which he coined for the Untouchables who had euphemiously been called "Panchamas", or fifth caste, was to abolish the idea of untouchability and coin the name "Harijan", that is, "the people of God". No longer are the words Pariah and Untouchable used by anyone in India, or even "Depressed Classes". Once he coined a phrase which has dropped into the background of Indian consciousness, to the great loss of her spirituality. This is the word: "Daridra-Nārayan". "Nārayan" is one of the most ancient names for God; and "daridra" is a Sanskrit word meaning "poor", "destitute". "Daridra-Nārayan" was used by Gandhiji as a spiritual designation to describe the poor and helpless, particularly the Harijans. It had the significance, "God the poor man, God the destitute."

One of the strangest elements in his character was his fasting. Fasts are a part of Hindu religion, as a means of purification and self-recollectedness. But they only last for twenty-four hours. There is in Islam the very severe fasting, from an hour-and-half before sunrise to sunset each day during the month of Ramzan, so severe that not a drop of water must be drunk. This Muhammadan fast, which is obligatory upon all Muslims, except those who are old or sick, means a very severe testing when the month falls, as sometimes it does, in the season of the greatest heat. Gandhiji fasted not so much to purify himself but as an act of atonement for the sins committed by others. So great was his influence that naturally his prolonged fasts, bringing him to the verge of death, brought about the result that, for the time at least, the evil against which he was agitating ceased.

One noteworthy characteristic in Gandhiji's inner life was that he tried all the time to be in communion with God. As he has said again and again, he never launched any campaign of resistance or began a fast without long inner meditation and trying to be sure that what he was about to do was as God would have him do. In old days in England, Cromwell in politics and in warfare had the same quality of belief that a divine mandate guided him. One of the greatest charms of Gandhiji was that he was utterly self-revealing and in his journals and books he had nothing to hide from public gaze, and so spoke frankly of his hopes, aspirations, mistakes and failures. All the "memoirs" which such a great man might have left to be published after his death, Gandhiji gave to a vast public which read with eagerness all he had to say.

In a manner that no one ever before had become, Mahatma Gandhiji was as the Conscience of India. During his later years, through voice and pen, he brought into high light one evil after another in the lives of the Indian people, particularly lately corruption in politics after India gained her Independence, which needed to be clearly recognized if there was to be any betterment. One of his last actions, as all know, was the denunciation of the horrible atrocities committed after the separation of India into India and Pakistan. He succeeded by his fast in Calcutta after Independence Day in forestalling a carefully planned massacre which one group of violent people had planned against another section of the community.

I wonder if the ultimate destiny for Mahatma Gandhi will be what has been that of the teachers before him. That destiny is to put the teacher on a pedestal, build statues of him, offer him songs and garlands, and little by little forget how the teacher lived and died that all might act in accordance with his teaching. In Palestine, where the Jews had a religious life full of ritual observances, Jesus Christ denounced the

evils of the Jews of his time in the words: "Woe unto you, hypocrites, for ye pay tithes of mint and anise and cummin, and have omitted the weightier matters of the law—judgment, mercy and faith; these ought ye to have done." At the moment there is intense, almost hysterical, glorification of Mahatma Gandhi, and at meetings all pledge themselves to commit themselves to his ideals of harmlessness and service. But India is in the throes of a second birth; party and caste divisions are acute. True, there is no longer a foreign ruler against whom to agitate; but among Indians themselves? Will it be a regenerated India in the spirit of India's ancient ideals of spirituality and culture? Or an India after a foreign model with, as in some Western countries, fratricidal parties and policies, and brother killing brother in the name of Patriotism?

I end this brief tribute with the prayer in the ceremony for the dead in the Catholic Church: "Rest in the eternal grant unto him, O Lord, and let light perpetual shine upon him."

C. JINARĀJADĀSA

#### PRIME MINISTER BALDWIN OF BRITAIN ON A GREAT PARLIAMENTARIAN

He has left us. In the remote parts of that countryside where I was born and where old English phrases linger, though they may be dying, even now I hear among old people this phrase about those who die, "He has gone home." It was a universal phrase among the old agricultural labourers whose life was one of toil from their earliest days to their last, and I think that that phrase must have arisen from the sense that one day the toil would be over and the rest would come, and that rest, the cessation of toil, whenever that occurred, would be home. So they say, "He has gone home."

When our long days of work are over here [House of Commons] there is nothing in our oldest customs which so stirs the imagination of the young member as the cry which goes down the lobbies, "Who goes home?" Sometimes when I hear it I think of the language of my own countryside, and I feel that for those who have borne the almost insupportable burden of public life there may well be a day when they will be glad to go home,



# OPEN IMMORTAL EYES

By JAMES S. PERKINS

(*Concluded from p. 338*)

**I**F imagination, coupled with knowledge, becomes a bridge over which we may pass into a realm of unobstructed awareness, it is vital that we search for the most useful knowledge. The knowledge that universally concerns us is that which reveals to us the laws that govern our environment, because by knowing these laws and putting them into operation, we may live harmonious, unfrustrated lives.

There is, however, a higher knowledge, that of universal principles, each of which controls whole realms of law. To know these principles and cultivate them in our daily lives is to approach the supreme knowledge, the *Theos Sophia*, the wisdom of God. It is the knowledge of these principles with which Theosophy deals.

Various important themes of Theosophy could be enumerated here. Only one has been selected, the most inclusive of all subjects, that relating to the constitution of man. If William Blake's statement is true, that the only mystery is man, then by understanding man we shall know all. Proceeding with this subject, rather than summarize the various elements and factors which make up the reality of man, it might be more useful to illustrate the use of imagination plus knowledge as a way to the perception of Truth. The suggested technique of this approach is that

of meditation. Our aim must be to use the knowledge we have, together with the faculties of thought and imagination, to create a condition in which there may appear direct intuitive illumination.

We have in the beginning to quiet our bodies and calm the tumultuous emotions by focussing thought on the first subject of investigation, the physical body. We may think quietly of its various elements: the head, the arms, the trunk, the legs, and so forth. And thus examining it contemplatively, in imagination we will become gradually detached and abstracted. When a state of tranquillity has been attained, we imagine ourselves as plunging into the interior of the physical body, through the skin, the epidermis and the dermis, the nerve endings, and on into the world of muscles, bones and organs. And there using our knowledge of physiology, such as we possess, we begin our search for the source of life. We may dramatize and observe all the wondrous processes of the physical organism and begin to know ourselves as never before. We may search for the source of life throughout its various parts—the brain, the heart, the digestive system, and then on to that ultimate unit of physical life, the body cell. There by focussing our attention in that tiny area, using our knowledge of bio-chemistry, we may continue our search with vision becoming ever more microscopic. Soon the walls of the cell are resolved into clusters of activity which turn out to be the molecules, and so we advance into the atomic world.

To enter the world of the atom in imagination, we may make use of the concepts of nuclear physicists as to the nature of the atomic world, that is, the central nucleus of protons, et cetera, and the remainder of the atom's space filled by the whirling energies of electrons. In the hydrogen atom, for example, the central nucleus is said to be one hundred thousand times smaller than the diameter of the

atom, the remainder of the space being filled by one electron which whirls at such a speed that it can be conceived only as a cloud of energy. Moreover, this cloud of energy is conceived as appearing and disappearing in some mysterious way. Where to? No one knows. If we are to pursue the source of life, we must follow that energy into the beyond.

But to do this, where shall we turn for the knowledge we must use with the imagination? We have reached the frontiers of scientific knowledge. Apparently life's source is not anywhere in the physical world. Life appears to pulsate through the mechanism of the atom, energizing the physical world from some subtler level, invisible and beyond our reach. We must now resort to the likeliest hypothesis we can come upon dealing with that region. Theosophy is recommended as a source of such knowledge and theory, because it has a great deal to say about the super-physical world. If we will venture to use that knowledge with imagination, we will find that we may proceed in an orderly logical pattern of ideas.

Let us suppose that we now accompany the electron from the physical atom into the astral atom, which is moving at a much greater rate of speed. The energies of these two levels are interlocked, and it would be well to examine the occultist's concept of the ultimate physical atom to see how this interlocking arrangement is explained.<sup>1</sup> If we come up through the astral atom into the astral form in which our consciousness is dwelling, we discover that the form is as substantial, when consciousness is focussed there, as the physical body is when consciousness is focussed in brain and nerves. Moreover, when we use the energy we call feeling, waves of light and colour ripple out from that body into the surrounding world, and there is endless variety of form and

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<sup>1</sup> See *Occult Chemistry*, chapter, "The Aether of Space."

phenomena. These have been observed clairvoyantly and recorded in Theosophical literature.<sup>1</sup>

But we do not find here the source of life, for the pulsations of energy appear in the astral world from a region still beyond. If we pursue these through the astral atom we enter another atom moving much more swiftly, that of the mental world. Consciousness using energy at this level creates thought-forms. Here in the mental body imagination is a *reality*, for whatever we visualize is actually created in mental substance.<sup>2</sup> Such phenomena take place only upon the lower levels of the mental plane.

Upon the higher levels is a focus of the essential intelligence of man, that immortal self which is preoccupied with observing the phenomena of the lower worlds as these are imaged in mental matter. Thus he comes to understand and use them in the process of unfolding his divine possibilities in space and time. Here, then, is the actual region of the soul, but we do not yet find the source of life. Already mentioned is the fact that beyond the mind or mental world lies the world of intuition. If we are to continue this process of inquiry, we shall have to enter that infinitely subtle world. It is one that is known to the greatest mystics, sages and teachers of mankind. To reach such a level we must try to imagine what it is like for consciousness to touch a region of at-one-ment, where all barriers that shut off from one another fall before our perception, where indeed all creatures become one in an ineffable glory that has been called Universal Love. Jesus spoke of it as "the Kingdom of Heaven," and others have called it Cosmic Consciousness, the Bliss of God, and so forth. From this plane of being

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<sup>1</sup> See *The Astral Plane*, C. W. Leadbeater, and *Man and His Bodies*, Annie Besant.

<sup>2</sup> See *Thought Forms*, Annie Besant and C. W. Leadbeater, and *The Devachanic Plane*, C. W. Leadbeater,

must stem all of the cultural influences that exalt the soul of man and inspire his nobler ideals and illuminations. It is here that consciousness knows and understands all beings and things by becoming united with them in awareness.

But wondrous as this experience indeed may be, it is not here that we find the realm from which all life proceeds, for there is a most mysterious of all worlds beyond—that of *Power*. At that high level of Will may be glimpsed in the Eternal Now the archetypal visions that God projects of all that is to be and ever can be throughout evolution.<sup>1</sup> If our consciousness were to touch this realm for an instant we would have some glimpse of that which is to be for us, when we have achieved Perfection. In that instant we would see all our errors, our achievements, our failures, our pain, as essential parts of a totality of experience that is perfect, and in such a glimpse our joy would be so deep, our peace so wondrous that we could never again completely despair. Imperfections are seen as such because our consciousness is aware only of fragments. When through holiness of life we achieve wholeness of perception we will reach peace that is complete and unshakeable.

The technique of crossing this bridge of consciousness, then, is to push out to the frontiers of the knowledge we possess, and then by coupling imagination with the most reasonable theory we can discover as to what lies beyond, to pass confidently out upon the bridge, searching, demanding, returning repeatedly and waiting patiently for the glimpses of Truth that will come. This is the way of the genius, the way of the artist, and of all those pioneers of thought who go beyond the frontiers of the known to reveal new knowledge to mankind.

Returning to the subject of imagination, we are now in a position to see a little more clearly what it is. Upon the

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<sup>1</sup> See *The Eternal Now*, Annie Besant, and *Nirvana*, G. S. Arundale.

lower mental levels are the actual images in mental matter, created there by the impulses coming up from below through the sense-channels and across the astral into the mental world. But these images, as was pointed out in the beginning, are distorted by our own inadequacies of perception and do not present the true reality behind the phenomena of the physical world. This reality is more clearly revealed, however, as the higher faculties of consciousness come into operation. These are the awakened intuitions, illuminations and inspirations, pouring down upon the images of the lower mental plane from the higher regions, and these tend to brush away the veils of illusion and to reveal the real amidst the unreal. This is another way of saying, "Blessed are the pure in heart, for they shall see God".

Purity may be defined as lawfulness, the approach to union with Universal Law, or God's Will. The opening of the higher faculties is a process of "growing in lawfulness". If by means of this lawfulness or purity our awakened faculties enable us to glimpse reality in the heart of unreality, then we behold the One who is in all things. Once perceived He will be seen everywhere, and blessed indeed are they who are afforded such vision. We may realize, too, from the foregoing that the purpose of evolution is the lifting of consciousness to ever subtler levels of refinement. That purpose may also be thought of as the development of the skill of aligning the vehicles of consciousness harmoniously so that the highest Life may be continuously manifest in all of the vehicles, even the lowest.

This is a skill with which we are all preoccupied every hour of our lives, but which cannot be unfolded in the short span of a single life. Instead, it is acquired through ages of experience and becomes the development of the true art of living. We know how we spend almost an entire lifetime learning to live intelligently in our physical bodies, to properly

harmonize them with the emotions, and by the time of maturity discover that our mentalities have become biased and crystalized in such a fashion as to bar the free flow of the Divine Life into the lower vehicles. So life after life we deal with this problem, striving to achieve a stabilized alignment of thought, emotion and action. Whenever attained, as it sometimes is momentarily, a channel is created which permits the flashing down into the very physical body itself of the immortal spirit of man. Upon occasion, we do know this harmony. All of us have had the experience of walking some morning to a window and suddenly without reason finding ourselves possessed of an inexplicable, overpowering happiness, and a knowledge that all is well. But very shortly thereafter we usually find that all is again confusion, turmoil and uncertainty.

The effort to reach a stabilized condition of harmony entails the cultivation of watchfulness and recollectedness with regard to every thought and feeling and action. If we could be perfectly spontaneous in our action yet continuously harmonized with universal law, liberation would be achieved. Imagination is the most useful faculty we have for such pursuit. That is why it must be rightly cultivated. Lawfulness is innate in nature and can be observed everywhere as the universal principles which were referred to as governing all fields of law. When we associate ourselves with nature intelligently and sympathetically, we tend to become conscious of these universal principles, and thus by this association we become aware of Divine Law.

But we are not always able to enjoy such contact with nature or, even when we are, to observe universal principles clearly. Here then is the true function of Art, which is to aid us in this perception of, and association with universal principles. All enduring Art embodies these principles found in nature.

To be more explicit, if a painter is going to create a canvas, his first act must be that of visualizing the subject to be painted. And if the canvas is to be successful this visualization is dominated by the principle of *unity*, the first principle in Art as in nature. Then before the artist can proceed, he must next perceive the few fundamental elements of design upon which his visualization is to be created. Implied here is the principle of *order*. He begins now to draw and observes that all action is rhythmic, following laws of periodicity, the recurrence of points, lines, areas, colours, and so forth. *Rhythm*, then, is a third principle. With action there must be balance or chaos will result. Consequently, *balance* is a fourth principle. At this point the assemblage of elements and areas upon the canvas is drawn together in a pattern which gives expression to the law of *harmony*, which also is one of the principles. Its utilization is the science of aligning elements and factors in a manner which permits the next stage, which is that of revelation. There is nothing that lives, whether it be stone or plant, animal or human, which is not singing its message, consciously or unconsciously. And from a higher level it is found to be a single universal Message, delivered in an infinite variety of ways. As to the ultimate state of consciousness, sages, mystics, philosophers and artists all unite in the Message that life is *Bliss*. Bliss is a principle in nature. Certainly we cannot have life without joy, just as we cannot have Art without joy. When joy is removed from men, they cease to be men and become beasts. A seventh principle is the will to *perfection*. If there exists upon the plane of the Eternal Now the archetypal patterns of all that is to be, then the will to perfection is an active principle in nature which moves all things toward achievement of their archetypes. Each one of these archetypes is reflected in lower worlds and attached to some evolving creature who is thus drawn toward



fulfilment of divine purpose in it. Every exquisite moment of being, every utterly lovely passage in painting or in music or in any other form of Art has captured here below some glimmer of that archetypal glory which exists above. Some day when we have all become artists in living, every word of ours, and every gesture and feeling will be perfect, and we will then complete on the physical plane the Logoic vision which led to the creation of the universe.

The full embodiment of these principles in the action of our lives constitutes immortality. Immortality is not merely a state which follows death ; it is not some attainment to be found in heaven or in some far-off world ; immortality is an achievement that we win with our developed skill in the art of living. When through intelligence we no longer attach ourselves to transiency, and there remains nothing in us that dies, then immortality is attained. But this is the wisdom gained after many lifetimes of experience. The first step is to be able to see spiritually, *to open immortal eyes*. For this, the study of Theosophy is suggested.

Curiously, all of the knowledge that may be studied under the heading "Theosophy" falls readily into one or another of seven great divisions, each of which is summed up as one of the universal principles that have been mentioned as observed in nature. To illustrate, we study the pouring forth of the One Life into a universe-that-is-to-be. This life flashes out into all the myriad forms of the Universe and through the course of evolution returns to its Source, but it is ever the One Life, its dominant principle is *Unity*. Secondly, we study the plan by which this One Life works through its course of unfoldment by involution into lower stages of matter, and evolution out of these. Thus, beneficent *order* is the dominant principle observed. Thirdly, in this parallel evolution, all that lives does so in cycles, and the recurring cycles of life descending into and ascending out of

it constitute *rhythm*. Reincarnation is an expression of this universal rhythm, as are the larger cycles of the coming and going of worlds and of universes. Fourthly, there is that law which holds all of this action in equilibrium, the law of Karma, the principle of *balance*. Theosophy deals with the science of thought, the science of emotions, and of the various other vehicles in their worlds, all of which constitute together the science of the harmonization of life, and thus we have the fifth principle of *harmony*, ruling over this field of knowledge. The mystic side of Theosophy reveals the purpose of life as the realization of bliss. *Bliss* is the sixth principle. Then, lastly, we learn about the path of Occultism, the Path of Discipleship, the Noble Eightfold Path, the Path of *Perfection*. These are all designations of ways by which we may hasten the completion of the pilgrimage of human evolution.<sup>1</sup>

Thus we have indicated here seven principles that are perceived in nature and in Art, and which constitute the essentials of Theosophy, revealing that Theosophy is indeed a body of universal knowledge and wisdom comparable to Art and nature as a source of Truth.

Used with imagination this wonderful source of knowledge will open our vision and help us to draw down flashes of divine intuition. Through it we may begin to perceive without obstruction new worlds of glory wherein no glimpse of forest tree or gleaming lake or mountain slope but will reveal to our immortal eyes the joy of the Lord, and to our ears His Song, which is Brotherhood.

So may we use Theosophy to stand upright as Gods and walk straight toward that freedom which is everlasting.

JAMES S. PERKINS

<sup>1</sup> See *The Path of Discipleship*, Annie Besant, and *At the Feet of the Master*, J. Krishnamurti.

# THE NEW MENTAL FRAMEWORK NECESSARY FOR MAN

By C. JINARĀJADĀSA

(Concluded from p. 345)

THE reason why you must answer the question : Shall I live after death? is this : If you are going to live in eternity you must *arrange for eternity* ; you must plan, you must have a framework in your mind that is not circumscribed by this life only. Upon that *larger* framework which you determine to create for the future depends the forcefulness of what you think and do *now*, within the small framework of this one short life.

I have said there is little to be expected from the religions. I will put it briefly thus. In every religion there is today a kind of dry-rot. It is much like what happens to beams in tropical lands when we discover that there are white ants in them ; the beams still look the same, though their inside has been eaten away. So, similarly, the religions are still with us, but in every religion today we find mostly " form." Let me read you an observation with regard to Christianity, made as recently as last November 16th<sup>1</sup> in a leading literary review of England, *The Times Literary Supplement*. There was once a great Christian saint, Augustine, who lived in the fifth century. Speaking of his great work called *The City*

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<sup>1</sup> 1946.

*of God*, which depicts the time when Roman civilization had crumbled away, and the new Christian civilization on the basis of the domination of the Church of Rome had not yet been established, the reviewer says :

Augustine was under the handicap of never having seen a Christian civilization, while our special difficulties arise from the fact that we live in the ruins of one.

When in such a journal as that of London we find a frank statement by a reviewer that on all sides "we live in the ruins" of Christian civilization, it is a statement that needs to be considered.

But that statement is equally true of every religion ; we live in the ruins of Hinduism, the religion which proclaimed "the One without a second", the Unity, and Ahimsā or Harmlessness. What is it we have just seen in Hindu Bihār ? Can we say that Hinduism is anything more than a phase of mass-psychology when all these horrors against Muslims are taking place emanating from the bosoms of and perpetrated by the hands of Hindus ? Then when we consider Islām, that all its prayers begin : "In the name of Allah, the Beneficent, the Compassionate", that is, Allah within whose Being *all* men live, can we say that Islām is effective as a religion in India today, when we have watched the massacres of Hindus by Muslims at Calcutta and Noakhali in Bengal ? There is a dry-rot all through, though there are still Hindu temples and Muhammadan mosques and prayers in them so many times a day.

But equally there is a dry-rot in Buddhism. There are two Buddhist lands which we know fairly well, Burma and Ceylon. In Ceylon there are six thousand men who wear the yellow robe which the Lord Buddha wore ; in Burma as many. But today so many monks are working in political parties ; they have taken up avidly the gospel of Nationalism. In Burma today the "Way" taught by the Lord Buddha is

lost; and similarly so is it in Ceylon. Politics are being discussed by the yellow-robed monks and they take part in controversies; they are no longer examples of those who are striving to follow the *Magga* or Way to Nirvana. They still preach sermons to the laity; but they are no longer lights in spirituality. In all kinds of ways dry-rot has begun in Buddhism also. I saw that dry-rot 50 years ago, for as a Theosophist I could see that Buddhism in Ceylon was "form", but the real "life" was not there, such as I hoped for in Buddhism.

There is nothing more gorgeous and inspiring than certain of the Christian ceremonies. But all such forms of Christianity no longer affect profoundly the young men and young women of today; in their stead there is a rebellion of heart and mind concerning most dogmas and observances of religion.

Since religion, then, is not going to help us much, how shall we get the certainty in eternity? There is one way, which is only half satisfactory, and that is through Spiritism, through communications from séances, mediums, the ouija board and so on. They are only half satisfactory, unless you are ready to believe everything; but if you inquire in a spirit of detachment there is not much to give you full proof. As investigations are now conducted, the societies investigating Spiritism can give us the truth that, after death, *somebody* lives who communicates; that can be proved. But the second point cannot be proved, whether "somebody" who communicates is who and what he *claims* to be. There is always that difficulty. If you have known a dead friend intimately, now and then you may get a proof; but in the main the real flaw in that method is that you cannot get absolute certainty as to identity.

The real proof *can* be obtained by you, but for that you need to tread the very hard way of purification, of retiring into

yourself, of uttermost unselfishness. If you are still capable of a profound and undiminishing love for a dear one who has "passed on", there is a possibility of knowing *directly for yourself* that he who is "dead and gone" is still living, and with you. Here we must not forget that "knowing" does not always mean seeing with our physical eyes, and feeling with our physical hands. It is possible, beyond any challenge by the individual himself who experiences, though he may be challenged by others who have not experienced, to feel with a depth of feeling which is not hysteria or delusion, with an intensity of realization by the highest in us, that the one we love is by our side, communes with us in a manner we can reproduce to ourselves only in words within the mind. And sometimes with no words at all, but only with an outpouring of love as once of old. If for the time we can shake ourselves free from the thought of our self as the physical body, and be ourselves as it were bodiless and deathless, a centre of consciousness full of feeling and thought, free from the shackles of the flesh, we rise then to the plane where our disembodied beloved lives and moves and has his being. Then we *know* he lives, that he knows of our love and responds.

During the last war there appeared a book by a young airman, Richard Hilary, with the title *The Last Enemy* (a phrase from the Bible, the last enemy being Death). His plane had crashed into the sea and he had his face badly burnt; it was "reconstructed" by plastic surgery. During all his months in hospital he had thought over many things. (Later when he was serving for the second time as a pilot, he was killed.) In his book, Hilary tells the story of a girl who was betrothed to an airman who was his friend. The girl too was serving in the war, and her fiancé, Hilary's friend, was killed. The greatest possible calamity had happened to her; and yet so great still was the intensity of her love towards

her beloved that she could give to Hilary who was sceptical concerning her ideas the following testimony :

“I *know* that everything is not over for Peter and me. I know it with all the faith that you are so contemptuous of. We *shall* be together again. We are together now. I feel him constantly close to me; and that is my answer to your cheap talk about the senses. Peter lives within me. He neither comes nor goes, he is ever-present. Even while he was alive there was never quite the tenderness and closeness between us that now is there.

I believe that in this life we live in a room with the blinds down and the lights on. Once or twice, perhaps, it is granted us to switch off the lights and raise the blinds. Then for a moment the darkness outside becomes brightness and we have a glimpse of what lies beyond this life. I believe not only in life after death, but in life before death. This life is to me an intermission lived in spiritual darkness. In this life we are in a state not of being, but of becoming.

Peter and I are eternally bound up together; our destinies are the same.”<sup>1</sup>

It is along that line of direct inward experience that an individual in search of certainty concerning his own life in eternity can come to the truth. The material to help him to come to this certainty is in Theosophical literature, it is in Plato. If you seek the material you can find it. Whether you can become one with the truths which it can reveal to you depends on yourself only.

I have mentioned that the importance for you of knowledge concerning the true nature of yourself lies in the fact that, if you are an eternal entity, then all your present life must be rearranged. You cannot go on living from day to

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<sup>1</sup> Reprinted by permission of the publishers, Macmillan & Co.

day as you do now; for your present life is but one chapter in a great book of recurring lives which you are writing in ways I will not dwell upon now.

When presently you *know* as a fact, as your shadow is a fact when the sun shines, that you live in Eternity, then you discover that you are linked to all others. In other words, you know that you are no longer one individual apart from all the millions, for you are one with them. And you know also that every solution which you find for your own personal problems must involve all mankind as well. Hence it follows that from the moment you have known of your immortality, and how all mankind has become a part of you, you must go *beyond* yourself. You can love your country and your people, your own beloveds, but that love must be like a centre of love from which you radiate out to *all* mankind in love.

When you have understood the problem as I am trying to place it before you, the question then is: Will the new world become yours? For there is slowly being created a new collective life of humanity. Many things are happening, some strange and mysterious, some confusing, as in the policies of the four great nations. But in spite of all that, slowly a new framework of the world is being built for the new uses of humanity. Will you accept the new world as a part of yourself? That means that you have to realize that other nations too have a message for you. You can no longer live in a village mentality; you have to realize that, for your own wellbeing and inspiration, other nations also have a contribution for you.

Who today who knows of the English language would ever want to do without Wordsworth's "Ode to Immortality"? That splendid creation given with all the fervour of his Platonic beliefs is part and parcel of the mentality of all of us who consider ourselves educated in English tradition.



Similarly, there is a message for each one in Plato's *Dialogues* and in the great poem of Dante. The West has discovered that there is a message in the Upanishads and especially in the *Bhagavad Gītā*. I do not know how many hundreds of translations of the *Bhagavad Gītā* exist in foreign languages, and new translations are appearing all the time. People in the West, living in a civilization so different from that of India, realize that in that tiny manual of the spiritual life there is a precious message needed by them all. Some in the West know that in the poems "Sakuntalā" and "Nala and Damayantī" there is a beauty in Indian literature different from anything in the West.

Likewise, there is a message to us in India from Greece with its great exquisite sculptures, from Italy in the paintings of the Italian Schools of painting in the Middle Ages. There is too a message for every Indian artist from the modern schools of Europe and the United States. There is an unbelievable power of inspiration for Indians in western abstract music, in the powerful message of the spiritual life which is poured out by the sonatas and symphonies of such a great composer as Beethoven. It is difficult for us in India, who are accustomed only to tones, to go beyond our music only of melody, and comprehend the music created by the intricate harmonies of western symphonies.

There is, then, a new mental framework necessary, and one element in it must be the certainty: "I *know* I am immortal, and therefore this my body, these my senses, my possessions, my nationality, all these are *not I*. I hold them for a use, but they are not I. For I am one who lives in Eternity." From the moment you have found out that fact about yourself as an immortal, then comes the second fact: "I belong to all mankind." Not only do you know that you belong to all mankind, but with that knowledge comes the realization: "I have the power to help them,"

How is it possible for you to come to this great conception: "I am immortal; I belong to all mankind"? One way is by travel. Travel from country to country is of very little use unless you know *how* to travel. With most people who have travelled the first impression is of difficulties in travelling, what hotels have lodged them, and the "sights" seen. A joke appeared in *Punch* 50 years ago, giving a conversation between an English man and an American lady:

He asks: "Were you in Rome?"

Lady to her daughter: "Say, Bella, did we visit Rome?"

Daughter: "Yes, ma, certainly; don't you remember it was in Rome we bought the lisle-thread stockings?"

There are many of us whose only remembrance of our travels is of superficial things. It is not possible to enter deeply into the life of a people unless you know *how* to travel.

There is of course the difficulty of language, but I would say that it is not necessary to learn all languages. There are today in the English language the translations of the chief great works of the literature of practically all the peoples of the world. One firm, Dent of London, has issued a thousand and more volumes at a cheap price, and in that series you will find translations of practically all the main works of the many nationalities of the world. With the one language alone, English, it is possible, provided you will travel in a new way, to travel through books a whole world, and understand how you and the world are one and not two.

Today, my brothers, we stand betwixt two worlds, our old which is slowly dying, and another, the new world which is being newly born. The theme of our Convention lectures is, "The Cultural Unity of the Nations", but the real theme is far otherwise; it is, "The Cultural *Life* of the Nations".

"What am I making of myself? Have I made the many nations of the world part and parcel of myself?" For long

ages the life of the individual has had as its keynote, "I against the world." The old attitude in living was a struggle against a hostile environment; but today it is different, for in this new framework of the new man the theme is, "I *and* the world".

If only you could enter into this conception of "I and the world, together we are one", then, my brothers, there are undreamt of happinesses awaiting you, inspirations of which you do not dream today. It is because there is a splendour of joy awaiting you that I have spoken on this theme of "The New Mental Framework Necessary for Man", and I hope that you will leave that old world, and let it go in its own way to those diehards who want it, and enroll yourself as one with the new world of the New Humanity of Mankind.

C. JINARĀJADĀSA

## THE UPANISHADS

From every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us, and original thoughts of kindred spirits. And oh, how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions, and of all philosophy that cringes before those superstitions! In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death!

In India our religion will now and never strike root: the primitive wisdom of the human race will never be pushed aside there by the events of Galilee. On the contrary, Indian wisdom will flow back upon Europe, and produce a thorough change in our knowing and thinking.

In most of the pagan philosophical writers of the first Christian centuries we see the Jewish theism, which, as Christianity, was soon to become the faith of the people, shining through, much as at present we may perceive shining through in the writings of the learned, the native pantheism of India, which is destined sooner or later to become the faith of people. *Ex oriente lux.*

SCHOPENHAUER, 1851.

# HOW TIME IS OCCUPIED ON OTHER PLANES<sup>1</sup>

BY C. W. LEADBEATER

SEVERAL members of the Group having at various times expressed a wish to know how their time is passed when they move on other planes, an attempt is made here to indicate in rough outline a few of the principal occupations in which pupils of the Master are usually engaged. It should be premised that the account is likely to be somewhat misleading as it must necessarily be imperfect in one very important respect.

Thinking first of the astral plane, the time spent there may be broadly described as divided between acquiring knowledge and doing work.

Knowledge is gained in various ways. Sometimes the Master himself or an advanced pupil will deliver a kind of lecture on some definite subject, usually illustrating it by a reproduction before our eyes of the things, places or processes described; more frequently one of the occult books would be given to the band of pupils and certain passages would be read and discussed by them, and questions formulated to be afterwards propounded to someone more advanced in knowledge. As helps in these studies the pupils have the use of the most valuable library in the world comprising copies of

<sup>1</sup> Written in 1894.

all books ever written on occult subjects, and also of the Museum of the Brotherhood—a collection illustrating in detail the entire history of the world's development up to the present time. Much valuable teaching is acquired in the pleasant conversations which take place at the Master's house, when opportunity offers for putting questions about any difficulties that may have arisen in the course of study.

But in addition to all this, which might be described as class-work, there is a good deal of instruction which must practically be given to each pupil separately, as it involves constant practice on his part and frequent correction by the teacher of any mistake made. It is in this way that a student learns to see correctly on the astral plane, to discriminate with certainty between its different rays and the myriad classes of its inhabitants, to read its records accurately, to wield its various forces and direct its currents. The object of these latter studies is not only to promote the pupil's personal advancement, but to enable him to assist in the work done on this plane.

This is of various kinds, but is all directed to one great end—the furtherance, in however humble a degree, of the processes of evolution. As regards humanity, services may be rendered both to the living and the dead. Many of the latter on their first arrival in Kāma-loka are in a state of great bewilderment and perturbation of mind, and are even not infrequently victims of terrible though unreasoning fear, which not only causes them much unnecessary suffering but retards their progress to higher spheres. It is of the greatest assistance therefore for these people to be soothed and comforted, and as far as possible made to comprehend the future that lies before them. Others who have been longer on that plane may receive great help, if they will but accept it, from explanations and advice as to their course through the different stages of Kāma-loka. They may, for example, be warned

of the danger and delay caused by attempting to communicate with the living through a medium, and sometimes (though rarely) an entity already entrapped into a spiritualistic circle may be rescued from it. Teaching thus given to entities on this plane is by no means lost, for though the memory of it cannot of course be carried over to the next incarnation there will undoubtedly remain a certain predisposition to accept it when heard again in the new life.

The work to be done in connection with living persons is naturally of a very varied character. The consolation of those who are suffering or in sorrow at once suggests itself, as does also the endeavour to guide towards the truth those who are earnestly seeking it. When a person is spending much anxious thought upon some spiritual or metaphysical problem it is often possible to put the solution into his mind without his being at all aware that it comes from an external agency. A pupil may often be employed as an agent in what can hardly be described otherwise than as the answering of prayer; for though it is true that any earnest spiritual desire, such as might be supposed to find its expression in prayer, is itself a force which automatically brings about certain results, it is also a fact that such a spiritual effort offers an opportunity of influence to the Powers of Good of which they are not slow to take advantage, and it is sometimes the privilege of a willing helper to be made the channel through which their energy is poured forth.

What is said of prayer is true to an even greater degree of meditation, for those to whom this exercise is a possibility. Again and again such pupils as are fitted for the work have been employed to suggest true and beautiful thoughts to authors, poets, artists and musicians; and sometimes, though more rarely, it is possible to warn persons of the danger to their moral development of some course they are pursuing, to clear away evil influences from about some person

or place, or to counteract the machinations of black magicians. It is not often that direct instruction in the great truths of nature can be given to people outside the circle of occult students, but occasionally a little is done in that way by influencing the minds of preachers and teachers to take a wider range or more liberal view than they would otherwise do.

Naturally, as an occult student progresses on the Path he attains a wider sphere of usefulness; instead of assisting individuals only he learns how classes, nations, and races are dealt with; he is entrusted with a gradually increasing share of the higher and more important work done by the Adepts themselves; as he acquires the requisite power and knowledge he begins to wield the greater forces of the Ākasha and the astral light. He is shown how to make the utmost possible use of each favourable astrological influence; he is brought into relations with those great Nirmānakāyas who are sometimes symbolised as the Stones of the Guardian Wall; he becomes, at first of course in the very humblest capacity, one of the band of their almoners, and learns how those forces are dispensed which are the fruits of their sublime self-sacrifice. Thus he rises gradually higher and higher until, blossoming at length into Adeptship, he is able to take his full share of the responsibility which lies upon the Masters of Wisdom, and to help others along the road which he has trodden.

Long before this consummation is reached, however, he begins to do this to some extent. And this brings us to a consideration of another division of his work—that in which he is no longer attempting to influence the outside world but is directly assisting the Master in the guidance of some of his newer pupils. There are several different departments in which he may be made use of in this way, just as the Master sees fit. In some cases a student who is

intellectually advanced and has the power of expressing himself clearly will deliver a course of lectures to beginners, or appoint a time when they may question him upon any points which they find a difficulty in understanding ; or again he may preside at their discussions of the books they have read, acting as referee when any doubt arises as to their meaning.

A pupil who happens to have acquired spiritual or psychic powers may when so ordered assist to a certain extent in the training and development of those of others ; for example, one who has been thoroughly taught how to see truly upon the astral plane can in turn impart this knowledge to his fellows, or one who has control of astral currents can explain his methods to another who has not yet experimented in that direction. Welcome tasks such as these will, if he performs them satisfactorily, frequently be set him, so that the Master's own time may be left free for some of the more difficult work.

Another class of work of a perhaps more mechanical but not less interesting kind is that connected with the compiling of the records of contemporary terrestrial history kept by the Brotherhood, and the collection of whatever is considered necessary for the Museum previously mentioned. Occasionally, too, extracts from or reduplications of some of the histories or sacred books of the past have been made for the benefit of other Lodges, and at different times a good deal of translation of older documents into comparatively modern languages has been done.

Constant investigation and experiment have also to be made in various directions, and this not only for the increase of the pupil's own knowledge but on behalf of the Master also. This would chiefly be directed towards ascertaining how far certain men or bodies of men were yet amenable to the different influences for good that will one by one be brought



to bear upon them, but would sometimes also be connected with the evolution of the lower kingdoms which it is possible slightly to accelerate under certain conditions. A duty towards these lower kingdoms is distinctly recognised by the Adepts, since it is in some cases only through connection with or use by man that their development takes place. Reports of all work done and of the result of all experiments are of course constantly made to the Master, and each Adept is thus always the centre of a continually widening circle of these minor activities, in addition to the higher work which he himself is doing—probably chiefly on another plane.

On the Devachanic Plane both instruction and work differ somewhat, since teaching is both given and received in a much more direct, rapid and perfect manner, while the influences set in motion are infinitely more powerful, because acting on so much higher a level. But, though there is little use in speaking of it at present, here also—and even higher still—there is always plenty of work to be done, as soon as ever we can make ourselves capable of doing it; there is certainly no fear that for countless aeons we shall ever find ourselves without a career of unselfish usefulness open before us.

C. W. LEADBEATER

The Holy Supper is kept indeed,  
In whatso we share with another's need.  
Not what we give, but what we share,  
For the gift without the giver is bare.  
Who gives himself with his gift feeds three,  
Himself, his hungering neighbour and Me.

J. R. LOWELL

# WHOLENESS AND HOLINESS : THE HINDU VIEW OF LIFE <sup>1</sup>

By G. SRINIVASA MURTI, B.A., B.L., M.B. & C.M.

*Vaidyaratna, late Principal, Government School of Indian Medicine*

are two Vidyās, two forms of Wisdom-Knowledge, the higher and the lower. The whole of our vast Indian sacred literature, all that can be written, is the lower Vidyā, that which appeals to the intellect or Buddhi. The transcendental wisdom is that which gives knowledge of the Eternal, that light which lighteth the whole cosmos. If our *Srutis*, our sacred writings, are to become meaningful, we must interpret them in the light of higher knowledge, the *Sanātana Dharma*.

How are we to acquire that higher knowledge? We must live the full life, and live it wholly. We do not gain wisdom by mere intellectual understanding. In India we do not divide our Supreme Vidyā or Knowledge into watertight compartments labelled Science, Religion, Philosophy. A synthetic view of life is necessary to understanding. We regard an isolated study of philosophy, of mathematics, of medicine, as mere intellectual jugglery of little value. It is not worth while for me to study any subject unless it gives me a means of Salvation, it must appeal to *all* my bodies, it must give me a means of disciplining *all* of them.

In the West there are rules of Hygiene for the physical body, Ethics for the emotional body, Psychology for the mental body. This is all meaningless to the Indian. In our daily mode of life we combine them all. According to our ancient books, where the old order of things is prescribed, we

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<sup>1</sup> Brief report of an address given at Adyar many years ago.

are supposed to rise at 4.45 or 5.00 A.M., without alarm clocks. Our own body awakens us. Then we think of other people and chant glorious hymns to awaken them. This ritual way of awakening is good for the physical, emotional, and mental bodies. Nothing is of real value that does not develop *all* the bodies. If I play cricket, cricket should give me not only a good physical, but also emotional and mental body. If a man has learned to play cricket well, he has learned the battle of life.

Then the Guru and the Disciple go down to the nearest river. Each washes his own clothes, whether a king's son or poor lad. After bathing, there are breathing exercises good for body, emotions and mind, attuning them to the great Solar Logos and purifying all the bodies.

Returning to the āshram, Guru and chela go to the temple, after performing their pūja, and take temple prasādam (food). You need not trouble as to whether your food contains all the vitamins. A pure diet is good, but far more important is it to take that pure food with a pure mind and a pure heart. If you take only one rice meal with joyous, happy emotions and heart, everything else will be found for you. But the richest food eaten in a mood of anger or irritability will not nourish you, it will poison you. Many people are apt to get angry at meal time, saying, "*This* is not right ; *that* is not well cooked." The most balanced food under such circumstances will be of no value to you.

Even modern science seems now to be prepared to explain that with every fit of greed, anger, rage, etc., there will be unhealthy stimulation of the pancreas, the adrenal or other glands, which, if frequently repeated, may lead to such exhaustion of the affected glands as to result in, say, diabetes, neurasthenia, dyspepsia, etc. Even epidemics may be caused in that way. "When stocks go down in New York, diabetes goes up," wrote an American doctor.

It will perhaps be explained that widespread financial crash results in widespread emotional crash of a specific nature which, in turn, leads to a correspondingly widespread pancreatic bankruptcy and an epidemic of diabetes. If, on the contrary, you are ever affectionate and cheerful, radiating sunshine wherever you go, you may safely trust to your glands—the ductless and the ducted—to keep you in radiant health. Even from the most materialistic standpoint, it will pay you exceedingly well to practise altruism, kindness, and other social and moral virtues while avoiding greed, hatred, jealousy, and other vices. Go about doing good and avoiding evil; and yours will be the Kingdom of Health and therefore of Happiness.

Whether you play, or work, or eat, you must create for yourself a whole life. After your heart is cleansed by the glorious hymns of devotion, a little rice with milk or curds will be a fully balanced, perfectly vitaminized meal, because it is taken with a clean mind, a pure heart and spiritual perception. That is the way to understand the heart of India's higher knowledge, that Light which lighteth all things.

Then in olden days we considered that three hours a day were quite enough in which to earn a livelihood. If you were a student, you studied between seven and ten A.M. If a householder, you spent that time earning your daily food. Afterwards you bathed, sat for meditation, and then had your noon food in the proper way. The afternoon was devoted to reading sound literature, the *Purānas*, the *Mahābhārata*, the *Rāmāyana*. Around the householder the villagers gathered, all forgetting themselves in listening to the glorious stories of life lived nobly, heroically and wisely. In the evening came the twilight meditation.

Life lived that way needs no special rules of hygiene, ethics and psychology. Life is lived *as a whole*. The important thing is not what you believe, but how you live.

Then whether we act or sleep, all our bodies are in harmony. If life is lived in that way, our future is assured, and the *Sruti*, the written word, becomes meaningful. Each time it is read it becomes more glorious, because between one reading and the next we have grown. And as we grow, the Scripture acquires newer and richer meaning both in extent and content.

Without this deeper knowledge, we waste our days. Man is not merely a physical body, he is a spiritual entity with a number of bodies or vehicles. Anything you do must be attuned to all these bodies. That is the great teaching of *Sanātana Dharma*. If you want rules of food, you must go, for example, to the *Dharma Shāstras*. If you are a young soul, it may be necessary for you to be stimulated with lower types of food to awaken you out of your lethargy ; but if you have long ago grown into manhood, some simple kind of food is all that is necessary.

Some may say : “ But how you Indians mix things up— religion, philosophy, diet, and so on.” We do not mix things up. They are never separate in the complete life. Our greatest need is to see the Unity of Life, to integrate ourselves and view life as a whole. It is only then that we are leading a life of Wholeness, Holiness, and hence a life of Health. Those words all come from the same root. And it will be health not only of the physical body, but of all the bodies. Every kind of health will be assured to us if we can only see life as a whole and attune ourselves to its harmony.

Do not compartmentalize Life ; do not cut yourself into pieces. Live, eat, sleep, do everything in a harmonious integrated way, and your bodies will grow finer every day, and you will find yourself deepening in the knowledge of Brahnavidyā, the Eternal Wisdom.

# EASTER DAY AND RESURRECTION

By A. N. INGAMELLS

TODAY we celebrate the greatest day in the life of all forms. It is also indicative of the full-blossoming time of life at any stage—the sub-human life, the human and the solar or sun god's life. In all forms of life on our planet, Earth, man's resurrection is the seemingly greatest consummation.

Life certainly seems to be a series of Eternal Resurrections. What a birthright and destiny is man's! If we could mentally and spiritually see clearly our great birthright, we might laugh at our human woes and seeming losses, even at life's greater tragedies.

Watching the evolution of my kitten, I noted she came to me for help and sympathy and play when very young, and as she grew in her powers to do and be, she began to bite a little if she did not get her own way entirely. This is good for a time, but she is learning that she must have consideration for others if she is to be happy. Just so with man. Today we should be able to sense the nice humour of life.

Today we celebrate the happiest day of all for all beings, seen and unseen, the day of joy and fulfilment, earth's Holiest Day, a day of almost overwhelming Love to all beings, and a day of Divine Hilarity, a love for so-called enemies, for bird and beast and creeping thing and sun and stars and sky and flowers and earth and water and fire, the crude and uncultured, just as much as the refined and cultured. For are not all these God Himself made manifest?

The heinous sinner (so called) may have to be sent to jail for a while, but let it be done in love for himself and others, and let us try and be sure the punishment fits the crime.

Though life seems an Eternal Resurrection, there are the definite greater Resurrections at various stages of growth. Not until one's *own* full Resurrection morn may man know the love, glory and power of the *full* awakening in his Bliss-body, that Inner Robe of Glory with its divine splendours. It is glorious abounding youth with the full knowledge and power and loveliness of full spiritual blossoming, and the Victor will be in the presence of Beings of even far greater splendour of Love-light than his own. Self is dead and forgotten, and he becomes one with God.

At each soul's Resurrection in consciousness from the tomb, which is the body, the glory of the Lord, our highest self, will be revealed, and all the soul's flesh on all planes shall sing for joy, for Jordan, the river of life, will have been crossed. One thing that happens at Resurrection is that the tremendous forces lying partly asleep in the atoms of man's physical and inner bodies are fully awakened. Still, man at present uses a smaller amount of that force daily, for without this awakened life in our atoms we could neither see, hear, speak, touch, feel or have emotions or aspirations.

The spiritual body of resurrected man, sages tell us, is a thing of unutterable glory of playing colour, colour so refined and alive that it would still the breath to see it. *But it is the resurrected consciousness that is the divine heart of the experience.*

We must learn to *be*—to *become* masters of life and death in this and inner worlds. It is not enough to believe and assist in ceremonies, though if we assist in order to be of service to others that is at any rate part of the *being*. What is the immediate attitude and duty for all who know of and desire this great consummation ?

As Love eternally reigns in resurrected man, we need to be like the great Hiawatha, the North American teacher and spiritual guide to the Red Indian, for with him there was "much pondering and much contriving", how the tribe of men might prosper. At the higher disciple's stage it is said he has no rights, only duties. Much or full knowledge of the physical and spiritual constitution of man is necessary in this consummation, this Resurrection and Ascension, and that knowledge must be applied.

For example, if one wishes to be a good practical musician reading much about music is not enough. One must spend years at the practical exercise of the art. So in the higher spiritual life, going about doing good physically and being well disposed is very desirable and necessary, but it is not nearly enough. At *some* higher stages of the spiritual life one must find and learn and put into practice the knowledge available in the private schools of what are known as the Mysteries.

Our truly Royal Master had and has very much knowledge to give to those who prove ready and worthy, but He had and has some things that even His greatest disciples are not yet ready to receive. We must at one stage be willing to give up our personal desires, emotions, passions and even our *personal* mental ideas; we must become lost in God: God-intoxicated in fact. As to the body, it must be built of refined and magnetically pure food and drink or the brain will not be able to tune in and record the glories taking place in the spiritual body, for part of the necessary experience is to bring all that is possible into the brain or waking consciousness. In an unprepared body the strain would be too great upon the nervous system.

As to *aids* or helps, if we make the form and beauty of things within us and about us as fine as we can, it will help us toward true Resurrection, for such forms can and are



overshadowed or possessed by spiritual beings and spiritual forces. This is one of the mysteries of all the higher types of fine arts. Architecture, music, words, colours, movement (such as in the temple and classic dance) are God made manifest.

As to what true Resurrection means, only those who become spiritually resurrected can know quite what it means. Certainly there will be fulfilment in joy and power and love and beauty and strength and wisdom and understanding. It is very much more than worth trying for. Of this human Resurrection, it is written in a booklet entitled *The Rose Immortal*:

Thus the entry into Light and Life and Love is accomplished, and the disciple is now merely a channel for the outpouring of these into the world. An extraordinary freedom and lightness of heart fills him, for although on earth carrying out the behests of the Master in spirit he knows the "immortal hilarity" of the gods and participates in the creative activity of the Eternal.

All those who have attained union with the Supreme speak of this radiant happiness.

As Beatrice drew Dante within the yellow of the Eternal Rose he noted "the splendour of her laughing eyes"; and from the heart of that glowing Rose of gold he rapturously exclaimed, Me seemed I was beholding the smile of the Universe; wherefore my intoxication entered both by hearing and by sight.

"O joy! O gladness unspeakable! O life compact of love and peace!"

In that beautiful book by Madame Blavatsky entitled *The Voice of the Silence*, in that section called *The Seven Portals*, we read of Resurrection glory thus:

Behold, the mellow light that floods the eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested powers a chant of love ariseth, both from the flaming fire and flowing water, and from the sweet-smelling earth and rushing wind.

Hark ! . . . from the deep unfathomable vortex of that golden light in which the Victor bathes, all nature's wordless voice in thousand tones ariseth to proclaim :

JOY UNTO YE, O MEN OF MYALBA.<sup>1</sup>

A PILGRIM HATH RETURNED BACK 'FROM THE OTHER SHORE'.

A NEW ARHAN<sup>2</sup> IS BORN. . . .

*Peace to all beings.*

In Wagner's music-drama, *Tristan and Isolde*, Isolde asks if it is only she who is aware of the glories taking place in Tristan's soul on this veritable Mount of Transfiguration. It is evidently clairvoyance and clairaudience; it is clear too that it is some incommunicable experience in which she is taking part but which the onlookers are unable to witness, and it is also evident that she is supposed to be seeing and hearing these things on the Nirvanic plane. Such a song is more like the passionate love-chant of an angel than any purely human utterance. The kaleidoscopic changes of harmony and tone colour in the orchestral music rise and swell in veritable gales of rapture. They are like scent-laden voices from some Isle of God which only a Wagner can bring down to earth for our human hearing. Isolde sings of her vision in a state that is tender, passionate, triumphant, and ecstatic by turn. Her closing words are :

Sweet, so softly, he is smiling.

How his eyes he opes enraptured.

See, Oh friends, do ye not see

Ever lighter, all-illuminating,

Star encircled how he soars ?

See ye not how his heart

With courage swells,

From his bosom rapture wells ? From his lips by  
love beguiled,

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<sup>1</sup> Earth.

<sup>2</sup> Master.

Sweetest breath  
 Floats soft and mild ?  
 Do I only hear this chaunting,  
 Which so wondrously and haunting  
 From him winging, soft is ringing ;  
 From him stealing, all-revealing,  
 Me surroundeth, high up-boundeth,  
 Joy bestowing, deep resoundeth ?  
 Clearer growing, round me flowing,  
 Are these winds sweet rapture shedding ?  
 How they swell and round me glisten !  
 Shall I breathe them ? Shall I listen ?  
 Shall I die without resistance,  
 Breathe out joyful mine existence ?  
 In the sway and the swell,  
 In the Harmony—the Spell—  
 In the World-Breath's  
 Pulsating all,  
 To drown—go down—  
 Unconscious—  
 Highest Bliss."

Falling lifeless upon the form of Tristan, Isolde follows him to Liberation, she "slips into the shining Sea" of "timeless, lifeless bliss."

A. N. INGAMELLS

The freedom of the open air  
     Be yours to know and love ;  
 With friendliness around you  
     And the windy heavens above ;  
 Not treading easy paving stones  
     For ever and a day,  
 But may you have the will to go  
     The rougher, lovelier way.

*Author unknown*

# SIR THOMAS MORE AND HIS "UTOPIA"

By EDRISS NOALL, B.A.

**I**N the reign of Henry VII there was born in England Thomas More, later to become an able statesman and important literary figure.

More was held in high esteem during his own day. Cardinal Morton, in whose household he lived whilst a boy, once said of him: "This child here waiting at the table, whosoever shall live to see it, will prove a marvellous man." Erasmus, his great contemporary and lifelong friend, wrote: "When did Nature mould a character more gentle, endearing and happy than that of Thomas More?" During the reign of Henry VIII, More was given many preferments, amongst others the positions of Speaker of the House of Commons and Lord Chancellor. Henry often visited More at his home in Chelsea, and, when Cardinal Wolsey was absent from the Court, corresponded with him through More. More was also sent on diplomatic missions to Europe where he soon became famous. However, when the question of the King's divorce from Catharine of Aragon and marriage to Anne Boleyn arose, More did not feel that his conscience would let him swear to the Act of Succession drawn up in this connection, and this roused Henry's anger. Charges were trumped up, More was thrown into prison and later beheaded. Details of his life are recorded in the beautiful biography by his son-in-law Roper, and the simple dignity of this great man is manifest.

More lived an austere life and at one time had thought of becoming a monk. He occupied himself much in prayer and fasting, and always wore a hair-shirt next to his skin. More did not care much for dress or food—he rarely ate more than one dish, and preferred vegetables, milk and eggs, drinking little other than water. Yet he was no dour Puritan, for he had a delightful sense of humour and was fluent in speech so that he could mingle with all types of society. He was also a lover of animals in an age when this was uncommon. His love of music was another characteristic, and More was no indifferent musician himself.

More was one of the first to show an interest in the new learning—the Renaissance. He was particularly attracted to the work of the Italian humanist, Pico della Mirandola, who had studied Hebrew, Arabic and Chaldee, and set himself to reconcile Platonic, neo-Platonic and Pythagorean opinions with Christianity. The influence of Pico broadened More's outlook. Like the Italian he showed great interest in occult investigation, classical literature and art, music and animal life. To share the source of his inspiration with others, More translated the life and works of Pico, mentioning particularly his study "of the secret mysteries of the Hebrews, Chaldees and Arabs and many things drawn out of the old obscure philosophy of Pythagoras, Trismegistus and Orpheus, and many other things strange to all folk (except a right few special excellent men), before that day not unknown only but also unheard."

His simple way of life and his knowledge of the deeper truths are shown in his written works, particularly *Utopia*, and mark him as one of those great spiritual teachers who appear from age to age to assist man's evolution. He helped to introduce that great movement, the Renaissance, to England, where it flowered in the reign of Elizabeth with the work of Francis Bacon and other great literary

figures. One critic, Hutton, says More may be regarded as the founder of modern English literature for his fresh and vigorous use of language, his power of narration, declamation and criticism. He wrote many works in Latin and English, but the greatest was *Utopia*. Though this tells of an ideal state we must remember that it was written by a practical statesman, and we notice that some of the dreams considered fantastic in his day have either come to pass in our own time or are part of the programme of social reformers today.

*Utopia* is set forth as an imaginary conversation between the writer when a guest of Petrus Aegidius at Antwerp and a mariner named Raphael Hythloday, who had sailed with the navigator Amerigo Vespucci, after whom America was named. Hythloday was supposed to have been left behind by his companion and discovered and lived for five years on an unknown island called "*Utopia*." It is the account of what he is supposed to have seen that More wrote down. The new land of America had just been discovered, so it was quite natural to write of this new imaginary land which possessed all the virtues which the Old World lacked. Through the book More pointed out the evils of his own day and suggested remedies—thus his aim was practical. The book is in two volumes, the first discusses the political and social questions of his time, and in the second the commonwealth of Utopia is described. More points out the artificialities which attended a life at Court and then condemns the wholesale execution of thieves in England, often "twenty hanged together at one gallows". He comments: "Much rather provision should have been made that there were some means whereby they might get their living, so that no man should be driven to this extreme necessity first and then to die".

More goes on to decry the luxury of the age, the waging of unjust wars, bribery of judges, etc., and then sets forth

the duties of the king. He follows Plato's suggestion in *The Republic* that the philosopher should assist the king in his government. He mentions that all goods must be held in common, saying: "Thus I do fully persuade myself that no equal and just distribution of things can be made, more than perfect wealth shall ever be among men, unless this private ownership be exiled and banished. But so long as it shall continue, so long shall remain among the most and best part of men the heavy and inevitable burden of poverty and wretchedness."

In the next book this form of society is described.

The typical city is Amaurote, where there are beautiful homes with gardens and vineyards and broad streets, "everything clean, public and prosperous." The work of each household is brought to the market and the heads of the families take what they need. There is no sale or barter. He describes a system of hygiene in advance of his day. "Neither they suffer anything that is filthy, loathsome, or unclean to be brought into the city, lest the air by the stench thereof infected and corrupt should cause pestilent diseases." As for the care of the sick, he says: "In the circuit of the city. . . they have four hospitals, so big, so wide, so ample and so large, that they may seem four little towns; which were devised of that bigness, partly to the intent the sick, be they never so many in number, should not lie so throng or strait, and therefore uneasily, and partly that they which were taken and holden with contagious diseases such as be wont by infection to creep from one to another, might be laid apart, far from the company of the residue. These hospitals be so well appointed and with all things necessary to health so furnished, and moreover so diligent attendance through the continual presence of cunning physicians is given, that though no man be sent thither against his will, yet notwithstanding, there is no sick person in all the city

that had not rather lie there than at home in his own house."

Next the Government is described, a complicated system with its chief feature a Prince elected and responsible to the people by whom he can be deposed for tyranny. The chapter on "sciences, arts and occupations" is most interesting. All men and women learn husbandry, and each also has a trade. No man may be idle yet the workmen only work six hours a day. He says, "there be no lack of all things that be requisite either for the necessity or commodity of life," for all work. The time that is free from work is given to the development of the mind. Over population is avoided by migration and colonization. What one city lacks in goods another supplies. The position of women in the state is high. All dine in public halls and "they begin every dinner and supper with reading something that pertains to good manners and virtue. But it is short because no man shall be grieved therewith." Also they allow youth expression, for More says of the elders, "Howbeit they do not spend all the whole dinner time themselves with long tedious talks, but they gladly hear also the young men—yea, and purposely provoke them to talk to the intent that they may have a proof of every man's wit and towardness, or disposition to virtue, which commonly by the liberty or feature doth show and utter itself."

So the common life of the Utopians is cheerful, innocent and happy. They trade with surplus goods but of what they receive for them they give one-seventh to the poor of the country where they trade. And they do not ask for immediate payment, but leave the money with foreign merchants until time of need. Gold and silver are considered base and put to the meanest uses. Here More says: "To gold and silver Nature hath given no use that we may not well lack, if that the folly of men had not set it in higher estimation for the rareness' sake. But, of the contrary



part, Nature as a most tender and loving mother hath placed the best and most necessary things open abroad ; as the air, the water, and the earth itself ; and hath removed and put further from us vain and unprofitable things."

Education is given special attention, particularly, astronomy and meteorology. As to their code of ethics they consider "felicity to consist in all pleasure, but only in that pleasure that is good and honest. . . And that he doth follow the course of nature, who in desiring and refusing things is ruled by reason." Intellectual pleasures are considered the highest. Any delight in fine clothes and jewels, gambling and hunting, is condemned. The passage about hunting in *Utopia*, has been considered the strongest indictment of field sport that an Englishman ever wrote. It reads as follows : "All this exercise of hunting, as a thing unworthy to be used by free men, the Utopians have rejected to their butchers, to which craft, as we said before, they appoint their bondmen. For they count hunting the lowest, the vilest and the most abject part of butchery, and the other part of it more profitable and more honest, as bringing much more commodity in that they kill beasts only for necessity. Whereas the hunter seeketh nothing but pleasure of the silly and woeful beasts' slaughter and murder. The which pleasure in beholding death they think doth arise in the very beasts either of a cruel affection, or else to be changed in continuance of time into cruelty, by long use of so cruel a pleasure."

The rulers of the state have no pomp of office, only the prince has a sheaf of corn borne before him and the bishop a wax taper. The laws are few and all lawyers "they utterly exclude and banish"; an interesting comment when one remembers that More himself was a high legal officer. When speaking of relations with foreign countries More satirizes his own country. He says the Utopians make no leagues, "chiefly because that in those parts of the world leagues

between princes be wont to be kept and observed very slenderly." "But the more and holier ceremonies the league is bound up with, the sooner it is broken by some cavillation in the words, which many times of purpose be so craftily put in and placed that the bands can never be so sure nor so strong but they will find some hole open to creep out at, and to break both league and truth. The which crafty dealing, yea the which fraud and deceit, if they should know it to be practised among private men in their bargains and contracts, they would incontinent cry out at it with an open mouth and a sour countenance as an offence most detestable and worthy to be punished with a shameful death." So there appears to be two justices, one for the ordinary man and the other "a princely virtue", "as to the which nothing is unlawful that it lusteth after." The Utopians abhor war and only fight in defence of their country and to help the oppressed, and then if possible without bloodshed.

Another interesting chapter is that on religion in Utopia. There are several religions besides Christianity, every man having perfect liberty to hold what views he will. They believe in immortality of the soul so they do not mourn the dead, but honour them by memorials recording their virtues, and believe in their continual though invisible presence. There are two religious orders, one of men who perform difficult manual work and spiritual exercises, are vegetarian, celibate and ascetic, while the other class is composed of those who marry and live in the world. There are a few priests, and these of great holiness, and including some women. Different sects have private services but all attend public services. There is no image of God "to the intent it may be free for every man to conceive God by their religion after what likeness and similitude they will." They use incense and candles, "and by these sweet savours and lights and other such ceremonies men feel themselves secretly lifted

up and encouraged to devotion with more willing and fervent hearts." Services begin with songs of praise sung to the accompaniment of various instruments. Then priests and people pray in words that each can apply to himself, asking God to show them the right way of life.

More ends *Utopia* with a strong exhortation to common work. The keynote of the whole book is "the longing for brotherhood which illuminates every page," and remains the expression of his deepest thoughts.

It is indeed appropriate that the Catholic Church canonized More in 1935, so that he has joined the body of those who are referred to as "The Watchers, the Saints, the Holy Ones," for we are told that Thomas More is indeed a member of that Inner Government of the world which watches over the destiny of mankind, and that he has in his particular charge the welfare of England, the country he served so well while on earth. As one writer states, "a close study of his religious writings as of his life shows that More was a saint of whom England may still be proud".

EDRISS NOALL

We are spirits. That bodies should be lent us, while they afford us pleasure, assist us in acquiring knowledge, or doing good to our fellow-creatures, is a kind and benovelent act of God. When they become unfit for these purposes, and afford us pain instead of pleasure, instead of aid become an incumbrance, and answer none of the intentions for which they were given, it is equally kind and benevolent that a way is provided by which we should get rid of them. Death is that way.—BENJAMIN FRANKLIN.

# THE WAY TO SWEETNESS AND LIGHT

BY NARASINGA PATNAIK

**M**AN is eternal, but we find very few individuals saintly in thought, speech and action. Eternity is divinely bestowed upon him, creating scope for evolution by slow degrees into a divine personality. The perfect man breaks upon the globe, sweeps away some of its evils, and returns to the original source which is not within easy reach of all.

Death, seemingly pathetic, is only a change that is necessary for progress. It is indeed a blessing to the departed. Without death the world would have been imprisoned in drudgery. A stereotyped life is no life at all since what is static is real death. In all fields of man's action, physical, mental and spiritual, there is unity. Even his actions which seem to deal purely with the temporal are not enacted in isolation, but are linked to reality, and as such they are not devoid of spirituality.

Man is at school on this earth for shaping his personality, and he has to mould it into sweetness and light which are two sides of the coin of perfection.

Man's physical body responds to the vibrations of life and he feels jubilant in the world in which he moves and breathes. All beautiful colours in nature charm him. He grows peacefully, nursed in the sweet care of Nature. When the mental personality sprouts, the external light fades. He requires the light that illumines the dark chambers of his mental realm.

He seeks and finds it in his own self. It is hard work to enkindle the light, to enhance its power and push onward, so that it may lead him amid the encircling gloom.

Physical taste measures the degree of sweetness in the physical world. Things material are no longer sweet, as man's inward sweetness grows. Then he seeks sweetness in art and literature. Given a right direction to his emotions, it is expressed in creative beauty which is also sweetness. This is true of all, although there are fundamental differences in outlook and capacity. They vary in degree, but not in kind. An artistic view of sweetness freely exults in woe and weal, misery and happiness—romance that transcends the passions of the physical world, and tragedy that does not hurt the feelings of common-sense people. It does not follow that creativeness in art is blind to the physical needs of man; on the other hand it sympathizes with the aspirations and emotions of ordinary men and women, giving them directions to chalk out their path of freedom and joy. It is their conception of sweetness that enables men to perceive books in running brooks and sermons in stones.

But there comes a time when his mind and emotions fail to satisfy man. He craves for something more tangible and genuine and for sweetness and light in his consciousness. As his consciousness vibrates to the workings of the spirit, he contemplates the serene. He wants a restoration of peace. Enlightenment is meaningless to him if it does not give a glimpse of the life beyond. He struggles to catch what his body and mind are powerless to endow. He tries to fly where his poesy cannot carry him. That is why the perfect man interprets things in different terminology, concentrating his mind on the sublime.

It is at this hour that strength of character and moral conduct come to his succour, if they are supplemented by faith in eternity and human consciousness that dwells apart

and in tune with the play of the spirit. Here the search is long but the result is everlasting. His perfection is not a superstition like the materialist's dogmas. Nor does he abide in a lonely corner, forsaking everything. He is a perfect man in his perfect world. Egotism has no place in him. Sorrow cannot enter his holy sanctuary. He lives for all and works for all. He has no self, no bitterness of feeling, and no parochialism. He is wise among the children. People call him a philosopher, but he denies it. Inscrutable are his ways, but his personality is a blessing to all. He alone possesses sweetness and light who masters his mind, and goes beyond it. He lives in a universe of sweetness and light, responding to the will of law. His strength is omnipotent, his wisdom shines wherever he moves, and all his life is concord.

NARASINGA PATNAIK

I have tried to scale these walls  
For the companionship of those  
Who truly ascend by them ;  
But the steps crumble under my feet  
Or confuse my heart.  
Even when they seem firm to the feet .  
They turn my gaze towards stone  
Instead of towards God,  
And I begin to doubt.  
I angrily deny their substance  
As I stumble :  
For the vision of God's Face  
Still seems to me more important  
Than the cloud of broken dust  
Made out of the fragments of men's little minds.

M. LOUISE HASKINS, *Smoking Flax*

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M. LOUISE HASKINS, *Smoking Flax*

## REVIEWS

*The Year Book of the United Nations, 1946-47.* Agent, Oxford Book and Stationery Co., New Delhi, price Rs. 50. Postage Rs. 2-8-0.

This is a volume of 991 pages, the size of the Encyclopaedia Britannica. It is in truth an Encyclopaedia of the history of the United Nations from the beginning. How voluminous is the material is shown by the fact that the table of contents alone covers 29 pages. The foreword by Mr. Trygve Lie, the Secretary General, is :

I present this overall account of our work in the conviction that such a collection of basic information in one volume is essential to anyone who wishes to know the United Nations and, in the light of his knowledge, to give it his enlightened support. Although such a balance sheet of our activities is not, and cannot be expected to be, entirely satisfactory, it does serve to bring home the fact that the United Nations is a vital and energetic organism, heavily engaged, day after day, in the practical job of working out the world's problems by co-operation between the nations.

Here is the machinery. Here are its workings to date. It is for the peoples of the United Nations and their governments to see that its full potentialities are realized.

One beautiful page is that of the flags of the United Nations, among which the most remarkable is that of Saudi-Arabia. The creed of Islam is inscribed on it in Arabic over a horizontal sword. The new flag of India, saffron, white and green, with Asoka's chakra or wheel with 24 spokes, also appears among the flags. This work undoubtedly is the finest book of reference for all information concerning the United Nations and should be in every important reference library in the world.

C. J.

*The Buddhist Path to Self-Enlightenment*, by Ronald Fussell, the Buddhist Society, London, price 2s. 6d.

Mr. Ronald Fussell explains in a series of readable little essays how he as a westerner has approached the Eightfold Path of the Buddha. Though he too leans, in the company of Aldous Huxley, towards Mahāyāna, he has written convincingly



of the helpfulness of the Buddhist Path to Self-Enlightenment, and his little book cannot but be commended to a world bewildered by a plethora of isms.

M. G.

*Death and the Dreamer*, by Professor Denis Saurat. Published by John Westhouse, 49 Chancery Lane, London, price 8s. 6d.

In his preface the author states that "every detail in this book is true." It is a record of psychic experiences, in five parts. The first part records peasant fears of the dead, in France. Reincarnation is apparently believed in by the peasants. A mother says to her son: "A child that dies returns at the end of a year. That's why you were called after your brother who died the year before."

Part II speaks of the heart's nightmares and how they are overcome by self-sacrifice and service. In Part III the vision of Christ as Creator of the world, and the growth of the soul to understanding through His Incarnation, Passion and Death are the main themes.

Finally the 'soul' of the man, through intense physical pain caused by wounds received in London during bomb raids, overcomes fear and passes into a world of complete joy.

M. G.

*Walk On!* by Christmas Humphreys, The Buddhist Society London, pp. 82.

This is a small work of 82 pages in ten chapters by Mr. Christmas Humphreys, the President of the Buddhist Society in London. He quotes a master of Zen Buddhism, who was asked, "What is Truth?", and the master replied, "Walk on!" In a similar manner, after describing in clear language what is the Path, Mr. Humphreys ends, "What is the Path?," the master replied, "Walk on!"

The general theme of the work is that the individual, alert and open minded, must make all his decisions regarding conduct, not relying upon a proclamation of another. His life "on the Path" does not mean one of aloofness but rather the individual taking himself as "the whole man", not attempting to reform only the separate aspects of his character. A noteworthy phenomenon in Europe is the appearance of many works on Buddhism. Now that the war is over, there is a Buddhist revival once again in Germany. Mr. Humphreys, after his stay in Japan and coming into contact with Zen Buddhist philosophy of practical mysticism, is more richly endowed to be a Buddhist propagandist. This readable small book of his presents the ideas of spirituality to one who is ready to step out of orthodoxy.—C. J.

# SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MARCH 1948

## FINANCIAL STATEMENT

The following receipts for three months, from 1st October, 1947 to 31st December, 1947, are acknowledged with thanks :

### ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in U.S.A.	1946-47	\$1824.79	...	6,034	5	9
The T.S. in Sweden		£140-0-0	...	1,860	3	0
The T.S. in England (Rs. 889-4-4)	1946-47	£67-5-6	}	1,027	9	11
" " (Rs. 138-5-7)	1945-48	£10-9-4				
The T.S. in Switzerland	1944 & 45	£27-13-10	...	366	0	5
The T.S. in Cuba	1946-47	\$102.65	...	335	2	9
The T.S. in Argentina	1946-47	£25-0-0	...	330	7	0
The T.S. in Canada	1946-47	\$92.97	...	304	6	0
The T.S. in Costa Rica	1946-47	\$45.00	...	146	5	7
The T.S. in Philippine Islands			...	122	1	0
The T.S. in Hungary (up to June 1947)		£9-0-0	...	118	15	5
The T.S. in Wales	... 1946-47	£8-16-0	...	116	1	10
The T.S. in Germany (up to August 1947)		£3-17-7	...	51	4	3
The T.S. in Ceylon	...	...	...	41	0	0
Lakshmi Lodge, T.S. Kisumu	...	...	...	30	0	0
H.P.B. Lodge, T.S. Toronto	... 1947-'48	£1-17-0	...	24	8	0
Annual Dues from Members attached directly to Headquarters	...	...	...	81	0	0
				10,989 6 11		

## DONATIONS (ADYAR DAY)

	Rs.	A.	P.
The T.S. in Wales £0-15-0 ... ..	9	14	4

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## DONATIONS (GENERAL)

	Rs.	A.	P.
Mr. Reuben E. Ani, Bombay ... ..	1,000	0	0
Mr. Chamanlal ... ..	10	0	0
	1,010	0	0

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## HEADQUARTERS FUND

	Rs.	A.	P.
Donation from Rai Bahadur Panda Baijnath, Benares ...	13,900	0	0

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	Rs.	A.	P.
Jyoti Lodge, T.S. Arkonam ... ..	200	0	0
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A member in Belgium through the President, T.S. £2-8-0...	31	11	6
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Mr. A. Rajagopalan ... ..	100	0	0
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Mr. R. G. Shiva ... ..	3	0	0
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	Rs.	A.	P.
Collections in Holland, £50-18-2 ... ..	672	15	4
Collections in Hungary, £7-0-0 ... ..	92	8	5
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Comilla T.S., Comilla, Bengal ... ..	25	0	0
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Miss Minnie K. Ghista & Sister, Bombay ...	99	10	0
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Sangli Lodge, T.S., Sangli ... ..	13	0	0
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Mrs. Emma van der Linden, £24-13-10 ...	325	13	2
Sri Babu Benoghusan Roy, Jalpaiguri ... ..	2	0	0
Mr. Harish Chandra Mathur, Moradabad ...	100	0	0
Mr. Prem Chandra Mathur, Moradabad ...	50	0	0
Mrs. Ambalka Devi, Moradabad ... ..	25	0	0
Mrs. Rajeshwari Devi, Moradabad ... ..	25	0	0
Dr. Prabhat Chandra ... ..	10	6	0
Mrs. Shakuntala Devi, Moradabad ... ..	5	0	0
Miss Saraswathi Devi, Moradabad ... ..	2	0	0
Mr. Ram Swarup, Moradabad ... ..	5	0	0
Mr. S. Bhattacharya, Moradabad ... ..	10	0	0
Mr. Hari Kishen Tandon, Moradabad ... ..	10	0	0
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Mrs. Yasoda Devi, Allahabad ... ..	1	0	0
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Mr. K. V. Venkatramiah, Bowringpet ...	100	0	0
Mr. K. Ramachandriah Setty, Bowringpet ...	10	0	0
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			Rs.	A.	P.
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A member from Bangalore Cantt.	...	...	5	0	0
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Secretary, Broach Lodge, T.S., Broach	...	...	200	0	0
The Canadian Federation, T.S. \$293.00	...	...	956	11	9
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Mrs. Yasoda Devi Agarwal, Etawah	...	...	5	0	0
Mr. & Mrs. Jamu Dani, Bombay	...	...	101	0	0
Mrs. Umaben Mehta per Mr. Jamu Dani, Bombay	...	...	5	0	0
Mr. U. L. Patel	"	"	5	0	0
Mr. I. G. Patel	"	"	5	0	0
Mr. Mohanlal Shah	"	"	5	0	0
Mrs. Jamu Bai D. Sampat	"	"	10	0	0
Messrs. Anil & Suman Sheth	"	"	5	0	0
Miss J. Pavri	"	"	5	0	0
Mr. S. H. Dani	"	"	5	0	0
Mr. B. G. Vidwans	"	"	5	0	0
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Anonymous, Canada \$50.00 ...	162	9 0
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			Rs.	A.	P.
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The Theosophical Society in England (in 2 instalments)					
£584-6-3	...	...	7,723	12	2
Honolulu Lodge, T.S. and members \$ 25.00	...	...	81	12	0
Mr. Peter Freeman, Wales, £10-0-0	...	...	131	15	4
			<hr/>		
			55,959	8	0

For the Theosophical Society,  
C. D. SHORES,  
*Hon. Treasurer.*

### NEW LODGES

<i>Section</i>	<i>Name of Lodge</i>	<i>Place</i>	<i>Date</i>
France	George Arundale	Casablanca	March 1947
	Pythagoras	Algiers	" "
	La Rose	Grasse	" "
	Ashram	Lyon	" "
	Appolonius de Thyane	Paris	April "
	Soi-Connalssance	Paris	November "
	Maitreya	Belfort	" "
Netherlands			
East Indies	Vasanta	Medan, Sumatra	1-10-47
Hungary	Harmony	Budapest	16-10-47

### LODGES DISSOLVED

Central America	Krishnaji	Guatemala	1947
	Karma	El Salvador	"
Hungary	Plato	Budapest	"

HELEN ZAHARA,  
*Recording Secretary.*

### CORRECTION

In the January issue it was stated that a Workers' Week is being planned by the European Federation to take place in Switzerland during the Summer of 1948. This is an error. The place chosen for the Summer School is Sweden.

# THE THEOSOPHICAL SOCIETY

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

**President :** C. Jinavajadaaa. **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 Mehia	... Theosophical Society, Benares City	... <i>The Indian Theosophist</i> .
1895	Australia	Mr. J. L. Davidge	... 29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia</i> .
1895	Sweden	Fru Eva Ostelinus	... Ostermalmsgatan 12, Stockholm	... <i>Teosofsk Tidsskrift</i> .
1896	New Zealand	Miss Emma Hunt	... 371 Queen Street, Auckland C. 1.	... <i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	... Amstelwijk 76, Amsterdam Z.	... <i>Theosophia</i> .
1899	France	Dr. Paul Thorin	... 4 Square Rapp, Paris VII	... <i>Bulletin Théosophique</i> ; ... <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	... Casella Postale 83, Savona	... <i>Bollettino Mensile</i> .
1902	Germany	Herr A. von Fielitz-Coniar	... (13b) München 19, Nibelungenstrasse 14/111,	...
1905	Cuba	Señorita Maria G. Duany	... Oberbayern, Amerikanische Zone	... <i>Revista Teosófica Cubana</i> ; ... <i>Theosofía</i> .
1907	Hungary	Selevér Flora úrno	... Calle M., No. 159 Reparto Fomento,	... <i>Teosofi</i> .
1907	Finland	Herr Armas Rankka	... Báro Lipthay-utca 9, Budapest II	...
1908	Russia	...	... Santiago de Cuba	...
1909	Czechoslovakia *	Pan Vaclar Cimr	... Praha—Sporilov 1114	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	... Box 863, Johannesburg	... <i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	... 28 Great King Street, Edinburgh	... <i>Theosophical News and Notes</i> .
1910	Switzerland	Mlle. J. Roget	... Rue Carteret 6, Geneva	... <i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	... 37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique</i> .
1912	Netherlands India.	...	...	...
1912	Burma	U San Hla	... 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> .

\* Reverted to Presidential Agency.



1918	Egypt *	...	Mr. J. H. Péréz	...	P. O. Box 769, Cairo	...	<i>Theosophia</i> .
1918	Denmark	...	Herr J. H. Møller	...	Strandvejen 130 a, Aarhus	...	<i>Theosophy in Ireland</i> .
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Boletín Mexicana; Dharna.</i>
1919	Canada	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>The Canadian Theosophist.</i>
1919	Mexico	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>Revista Teosófica; Evolución.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Fraternidad.</i>
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>O Teosofista.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1º andar, Sao Paulo	...	...
1921	Bulgaria	...	...	...	Ingolsstr. 22, Reykjavik	...	<i>Gangleri.</i>
1921	Iceland	...	Gretar Fells	...	...	...	...
1921	Spain	...	Dr. Delio Nobre Santos	...	Rua Passos Manuel, No. 20-cave,	...	...
1921	Portugal	...	Miss E. Claudia Owen	...	Lisbon	...	<i>Osiris.</i>
1922	Wales	...	Señor Luis Sarthou	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	Señor A. J. Plard	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	...
1925	Uruguay	...	Madame E. Vasilescu	...	Apartado No. 3, San Juan	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	Gospodin Alojz Piltaver	...	Bd. Elisabeta 92 bis, Bucarest I	...	<i>Heraldo Teosofico.</i>
1925	Rumania	...	N. K. Choksy, Esq., K. C.	...	Mesnička ulica 7/III 1, Zagreb	...	...
1925	Yugoslavia	...	Monsieur Kimon Primaris	...	Roshanara, 54 Turret Road, Colombo	...	<i>Teosofski Radnik.</i>
1926	Ceylon *	...	Señor José B. Acuña	...	3D September Str., No. 56B III floor,	...	...
1928	Greece	...	Señor Jorge Torres Ugarriza	...	Athens	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	Mr. Domingo C. Argente	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay *	...	Señor Ramón Martínez	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1929	Peru	...	Mr. Jayant D. Shah	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1933	Philippines	...	...	...	Apartado No. 539, Bogotá	...	...
1937	Colombia	...	...	...	P. O. Box 34, Dar-es-Salaam	...	<i>Revista Teosófica; Boletín.</i>
1947	British E. Africa	...	...	...	...	...	...

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Canadian Federation

(attached to Headquarters) \*\* Mrs. Elsie S. Griffiths

Non-nationalized : Malaya : *Singapore Lodge* : Secretary, Mr. Peter Seng, 8 Cairnhill Road, Singapore. *Selangor Lodge* : Secretary, Mr. S. Arumugham, 69 Chan An Thong Street, Kuala Lumpur.

Japan : *Miroku Lodge* : Secretary, Mr. Seizo Miura, Iwata-kata, Nobidome, Owada-machi, Kitaadachi, Saitama Prefecture.

Greece : *Olcoti-Blavatsky Lodge* : President, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.

Canada : *H.P.B. Lodge* : Secretary, Miss G. Marshall, 339 Forman Avenue, Toronto.

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