

# THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

## CONTENTS

	PAGE
On the Watch-Tower . . . . .	283
H.P.B. on S.P.R. Report. H. P. BLAVATSKY . . . . .	291
"Youth Saves the World." C. JINARĀJADĀSA . . . . .	292
The Conditions of Occult Research. ANNIE BESANT . . . . .	293
The World as Will. C. JINARĀJADĀSA . . . . .	301
Harmony. JUAN CRUZ BUSTILLO . . . . .	306
The Age of the Holy Ghost. P. W. VAN DEN BROEK, M.D. . . . .	313
Evolution is Change. J. KRUISHEER . . . . .	319
A Way of Life. R. B. PINGLAY . . . . .	325
The Everlasting Mercy. F. H. ALDHOUSE . . . . .	329
Shadows and Reality. N. K. SUJAN . . . . .	334
71st Annual Convention of the Theosophical Society. HELEN ZAHARA . . . . .	337
Reviews . . . . .	341
Supplement :	
Official Notice . . . . .	345
Theosophists at Work Around the World . . . . .	346

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 for others.





'YOUTH SAVES THE WORLD

by Einar Jónsson



# THE THEOSOPHIST

## ON THE WATCH-TOWER

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

**Illimitable  
Theosophy**

THERE is a famous saying of the great Newton, who carved out new paths for Science :

"I do not know what I may appear to the world ; but to myself I seem to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me."

What Newton said applies to the Wisdom of God, or Divine Wisdom, which we call Theosophy. The earnest seeker who, though he has sought much where lay Truth, but has found no sign of a track to his goal, when he discovers Theosophy sees at last a light shining in the darkness. Two rudimentary truths alone, Reincarnation and Karma, lead him on and on to discovery after discovery. For he sees that Reincarnation, the law of Rebirth, leads him to unexpected fields: to criminology, why some respond so quickly to the idea of flouting laws for selfish gain even at the risk of punishment, and others do not; to ethics, why some are

born blind, crippled, mentally defective, and why others are not ; to sociology, why some are born in an environment of loving parents and friends and tender nurture, and others are not ; to ethnology, why some races and peoples are " backward " and others once backward are leaders today in civilization ; in other words, he can see in his mind's eye a procession of men and women in varied conditions of life pass before him, and know that life indeed is otherwise than

" 'Tis all a Chequer-board of Nights and Days  
Where Destiny with Men for Pieces plays :  
Hither and thither moves, and mates, and slays,  
And one by one back in the Closet lays."

What illumination comes when one understands Karma rightly : that nowhere in the world, in spite of all the incomprehensible " acts of God " like earthquakes, storms and floods, and the injustices now endured by the have-nots and the under-privileged, is there the flouting—except for a brief space—of the eternal Law of Justice, the unchanging Law of Action and Reaction that is Karma. Truly did Longfellow sing :

" Though the mills of God grind slowly, yet they  
grind exceeding small ;  
Though with patience He stands waiting, with  
exactness grinds He all."

Perhaps in no department of life does Karma give us fuller illumination than in our intercourse with our fellow-men. Why am I not loved, why am I hated, why am I perpetually misunderstood, why do I receive evil for the good I do to others, a thousand and one problems of one's intimate life seem solvable in the light of the truth, " I reap only what I have sown." What vast vistas open up before a man when he understands the complex nature of his " self"—his " principles", his sheaths or vehicles, and how these can be shaped

by right thought and feeling to reveal to him new forms of understanding of himself and of Nature. And to a few comes a new revelation when in them is born, swiftly or slowly, a belief (passing in some to a knowledge that stands unshaken in spite of every challenge) that the world is not left to the forces of a blind fate, for there is a Band of the Elder Brothers of Mankind, watching, warding, and guiding, inspiring all men in all faiths, in every walk in life; and how each man, woman and child who "casts out the self" for a while, and turns outwards not to ask but to give, is helped by these invisible Guardians of mankind.

Like Newton's boy on the beach, finding new pebbles and shells and delighting in them, so is the Theosophist whose mind is open to all life, and who seeks to know and understand. Many or few books may have been read, many or few lectures listened to, but the true Theosophist—age here means nothing, for a child may be a better Theosophist than his elders—is not playing with the pebbles at the ocean's edge, for he has made for himself a bark in which to sail the Ocean of Truth and discover what the unknown lands have to teach him.

With what a thrill of delight does the student see how all the ramifications of Wisdom lead on from one to another—how physics is linked to botany and both to geometry; how each day's political events and social crises are as the weaving of a carpet, thread by thread, where the weavers carry out the order given them to put in this or that coloured thread in its place, but do not see the pattern which is in the hand of the master-weaver who gives the order. Life in all its manifold expressions becomes one Whole; the world reveals itself as one Humanity, as one Plan, and the grey of life changes to a rose-hued vision, and the student stands firm on the rock that "Love is the Law", though what he notes seems to belie a faith which is illuminated by an unshakable intuition.

What true Theosophist has ever grown "old"? The body may totter towards the pyre or the grave, but the Soul, the true Man or Woman, lives in the body, ever more radiant in the Spirit, even though the brain refuses to reflect any longer that radiance; ever possessing the freshness of Youth in its noblest expressions of benevolence, generosity, heroism, and ready for every God-given adventure in the accomplishment of which men may pass to a newer Day.

\*            \*            \*            \*

Strange how so many come to Newton's beach, and either see no pebbles and shells there, or if seen and their beauty admired, turn their backs on that beauty and wander away after a while. None of us may force another to see the beauty that we see, for it has been darkly said: "The Monad carves his way according to the Word." The illimitable expanse of time before man—who dies but to be reborn—and the knowledge that when a man's Karma is "ripe" he will come to Truth, restrains our impatience when, having gifts to give, truly the "bread of life", those to whom we offer call our gift but a stone. It has been said that "to understand is partly to forgive". But the whole idea of forgiveness soon becomes foreign to a Theosophist's nature; shall I forgive the drop of acid which carelessly I allow to drop on my hand, and it burns me? What need is there to forgive my enemy? My duty is to understand his action, and if I cannot understand, at least to be dispassionate towards him, to be as detached as I may from him, and say, "Brother, it is true you know not what you do; I am paying back to you in my suffering part of the debt I contracted towards you sometime, somewhere. Go your way, and 'May Light perpetual shine upon you in life, as it will after you die.'"

With such conceptions of the Wisdom of God, how may anyone truly wise draw a "ring pass not" round Theosophy, and say, "This is the Theosophy of H. P. Blavatsky," or



“This is the Theosophy of Annie Besant and Charles Leadbeater,” and say, “You waste your time seeking Theosophy elsewhere.” As if in a room one were to say, “The sunlight in *this* room is the only sunlight!”

Already, many are the marvels on Newton's beach which the Adept Brotherhood have revealed to us. But for the further marvels which await us, we must each construct our individual bark and sail, take oars should the breezes fail, and sail forth leaving the land behind us. Every Adept has so left the land behind him, alone and not with another (unless he had found his Soul-mate, “another I” as Pythagoras said, to travel in another bark by his side), and found that future which awaits him as he carved out his way as the Monad revealed the Word within him, “the glory that shall be revealed”. So shall it be with every seeker of Truth who knows that Theosophy is illimitable, and is to be found not only in the revelations of Truth by others, but also in the revelation that comes to him direct from within him as he dwell “in the Sanctuary”.

\* \* \* \*

It is customary in all Lodges of the Theosophical Society to have two happy commemorations, the first on November 17, the day the Society was formally inaugurated in New York in 1875, and the second, White Lotus Day, when H.P.B. departed this life for higher and happier work. At the International Headquarters at Adyar, the meetings are at 8 in the morning, and the first act is for all to take part in “the Prayers of the Religions”. Members of the various faiths—Hinduism, Zoroastrianism, Jainism, Judaism, Buddhism, Christianity, Islam and Sikhism—repeat brief prayers in the ancient sacred languages, while all listen standing in reverence. The ceremony is closed (it takes about 12 minutes) by a leader saying, “O Hidden Life”, repeated by all present. As the ceremony takes place in the Great Hall which has

bas-reliefs of Gautama Buddha, Jesus Christ, Shri Krishna, Zoroaster, an inscription on the Koran with the "Creed" in Arabic, in place of an image of the Prophet of Islam (which is not allowed), and all other living religions are represented by large symbols—Jainism, Judaim, Bahaism, Freemasonry, Sikhism, Confucianism, Taoism and Shintoism—the Prayers of the Religions are in an appropriate setting. High above all the images and the symbols is the Society's motto both in Sanskrit and English, "There is no religion higher than Truth."

It was during the last commemoration of Foundation Day that one part of my address dealt with a problem often discussed of "fraternization" and my remarks were as follows :

I want to refer to the many Theosophical Societies which exist, quite apart from the Society with its Headquarters at Adyar. Ours at Adyar is the "Parent Society", a phrase used by the two Mahātmās in their letters. There is the Theosophical Society at Covina, California, once located at Point Loma; there is in New York a Theosophical Society which separated very early from the Judge division; and there is also the United Lodge of Theosophists at Bombay and elsewhere.

These divisions are absolutely natural, and that is what I want to point out to you. With regard to any new revelation of spiritual truth, as we examine the history of each, we shall find that as the generations pass several divisions or schisms appear; that is natural, for a new revelation is not like a cistern into which all the water has been poured once and for all. It is far rather like an artesian well, which from the pressure underneath the earth is always gushing up with new volumes of water. Therefore, the very strength of a spiritual movement is evinced by the fact that various new embodiments of its truths appear as the generations pass.

Let us look at Christianity today. There is a great and powerful Roman Church throughout the world; a Greek

Church in Russia, Bulgaria and other countries of south-east Europe; we have on the Malabar coast of India some bishops of the Syrian Church in two divisions. Then there are the Protestant Churches through the world, Lutheranism, the Church of England, Presbyterianism, Methodism, Congregationalism, Non-subscribing Presbyterianism, the Seventh Day Adventists, and other divisions too numerous to mention. All these are so many interpretations or variants of the original teaching of Jesus Christ, and each has as much right as any other to claim to be the only "gospel given to the saints", as the phrase is. Consider Islām, with its two great divisions of the Sunnis and the Shīas, both based upon one Book, though they never meet in the same mosque for the traditional prayers ordered by the Prophet of Mecca.

All these divisions show the strength of the spiritual ideas. And similarly, as I see it, it is with the several Theosophical Societies, while we here at Adyar work on as the Parent Society. Offshoots are inevitable. Some have suggested that all the Theosophical Societies should be induced to coalesce, that we at Adyar should be induced to coalesce with all other Societies—in other words to amalgamate. I do not think such an amalgamation is ever going to be a success, for each Theosophical Society has its own personal loyalties within it, and it will be a waste of energy for the various Societies with their separate loyalties to try to work together as one *organization*. A true description of these attempts to unite has just reached me from U.S.A., that a "Conference" is "a number of people, failing to agree individually, meet collectively to decide that agreement is impossible". Certainly on certain occasions we can come together, for even now, as on White Lotus Day, the 8th of May, the Theosophical Society at Covina joins with the Lodges of the Parent Society in many places for the commemoration of H.P.B. But to work together as one

organization will simply create and perpetuate friction, because of the plain fact that in human nature we do have certain loyalties to leaders, each of his own kind. Such loyalties are for many inseparable from abstract Truth.

What we need is that the *work* should be done. The part of the public that seeks truth does not want us as Theosophists; it wants Theosophy and it little cares from what organization. The whole point is that the particular personal presentation of each group is not the one and the only; it is no more than a passing phase of activity to help mankind. I think the world can be helped better by these many organizations, each doing its *own* work according to the tone set for it by those upon whom it looks to as leaders. We all recall the striking theme, the axiom given by Dr. Arundale—"Together, Differently." It is in that very difference of the modes of action, all proceeding in the same direction, that much can be achieved. We have already many aspects of Theosophy, and to each generation some work is allocated to be done. There will surely be new aspects of Theosophy which remain to be discovered; I think that it is the greatness of our Movement that the Society has no boundaries.

C. JINARĀJADĀSA

---

The Masters require only that each shall do *his best*, and above all, that each shall strive in reality to feel himself one with his fellow-workers. It is not a dull agreement on intellectual questions, or an impossible unanimity as to all details of work, that is needed; but a true, hearty, earnest devotion to our cause which will lead each to help his brother to the utmost of his power to *work* for that cause, whether or not we agree as to the exact method of carrying on that work. The only man who is absolutely wrong in his method is the one who *does nothing*; each can and should co-operate with all, and all with each in a large-hearted spirit of comradeship to forward the work of bringing Theosophy home to every man and woman in the country. Let us look forward—not backward.

H. P. BLAVATSKY

## H.P.B. ON S.P.R. REPORT

*H. P. B. has written in blue pencil what follows in blank portions of pp. 130-31 of "First report of the Committee of the Society for Psychical Research appointed to investigate the evidence for marvelous phenomena offered by certain members of the Theosophical Society." The copy of the Report is in the Archives at Adyar.—C.J.*

"Mad. Blavatsky" who will be soon dead and gone for she is doomed, says this to her *friends* of the P. R. S.<sup>1</sup>: After my death these phenomena, which are the direct cause of my premature death, will take place better than ever. But whether dead or alive I will be ever imploring my friends and Brothers *never to make them public*; never to sacrifice their rest, their honour to satisfy public curiosity or the empty pretext of Science. Read this book: never, throughout my long and sad life, never was there so much of uncalled for, contemptuous contempt and suspicion lavished upon an innocent woman as I find here in the few pages published by so-called friends!

Dead or alive I will never forgive Col. Olcott for having thrust himself and our phenomena upon the attention of the gentlemen Scientists of the P. R. S.

Adyar

Feb. 5, 1885

on my death-bed

H. P. BLAVATSKY

<sup>1</sup> Probably for the colloquial "Psychical Research Society".—C.J.

## “YOUTH SAVES THE WORLD”

By C. JINARĀJADĀSA

ONE of the most original creations in Art that I know of is a sculpture by Einar Jónsson of Reykjavik, Iceland, which is our frontispiece, and to which I have given the title, “Youth Saves the World”. It is reproduced by permission of the artist.

The instant in 1927 that I saw this creation of Einar Jónsson, I was deeply moved by its beautiful conception, and now pass on to readers of *The Theosophist* something of my enthusiasm.

What is the symbolism? A youth in the splendour of beauty, in armour as were the knights of King Arthur's Round Table, has slain the dragon of Evil, and both his feet are on the dragon's head. The dragon's body has writhed itself round the knight's shield held aloft, and a part of the dragon's wing hangs over a maiden's arm. Who is the Maiden whom the knight holds nestling in one arm? She is the World as a Maiden, rescued from the dragon of Evil. The knight's right arm holds at the same time the sword, and its point is on the head of the slain dragon.

As soon as I saw this thing of beauty, my mind went back to the early days of the First World War which began in August 1914. There was no conscription then in Britain. As soon as news spread of the horrors and brutalities of the German armies that invaded Belgium, there swept through the youth of Britain and her Dominions a wave of chivalrous impulse to spring forward to champion and defend the world. It was indeed Youth springing forward to save the world. Were I a millionaire, I would have this great creation of Einar Jónsson copied in marble a hundred times, to erect it in the great cities of the Allies, with the simple inscription, “Youth Saves the World.”

# THE CONDITIONS OF OCCULT RESEARCH

By ANNIE BESANT<sup>1</sup>

THE subject we are to study this evening is one, I think, of practical and immediate interest to all members of the Theosophical Society. It is one on which a great amount of misunderstanding appears to exist, and I thought it might perchance be useful to try to lay before you some of the difficulties and conditions which surround occult research, and something, perhaps, about the attitude with which those who carry it on should be regarded.

The conditions surrounding the work of occult research at the present time are entirely new in the history of the world. In the past a man who was gradually unfolding the faculties necessary for this research was practically shut away from the crowd and bustle of cities or large communities. The moment a pupil of a great Teacher began to develop the faculties of the astral or mental sheath he was called into retirement. He was shut into an atmosphere kept calm and serene by the thoughts of his Teacher, that mighty aura serving for him as a protection from the throng of outer influences. Everything that could be done to purify the bodies and to strengthen and concentrate the consciousness was done for him. He was necessarily somewhat ascetic in his life, but it was a careful asceticism, neither exaggerated in the hardships

---

<sup>1</sup> A talk given about 1916, and probably unpublished.

imposed upon the body nor in any sense lopsided in its conditions. With all physical things a medium path was followed. He must neither so strain the body that there would be a danger of hysteria, nor pamper it so that it would not readily respond to the vibrations from the upper worlds. The whole arrangement was based on an experience that had lasted for tens of thousands of years, until it had reached perfection—an arrangement of all surrounding circumstances so that the least possible difficulty from outside might not come in the student's way.

For those who have to carry on occult research in the West or the ordinary East, under the conditions of normal human life today, it is obvious that none of these precautions exist; and in the West especially there is a certain impatience of any restrictions in relation to these matters, a vague confusion of psychic and spiritual development, and irrelevant questions asked, such as: "Can it make any difference to the Spirit whether I eat peas or mutton?" Well, it does not. The Spirit, as such, is not concerned with the question, but the vehicles in which the Spirit is to work are very much concerned with these matters; and I am bound to say to you that a fairly strict regimen along these lines is necessary if research is to be carried on with safety to the body. Among the various people whom I know who do follow lines of psychic evolution and occult research, I do not know one single case where restrictions of diet have been disregarded which has not been followed by a breakdown of the health of the physical body; and the only ones I know who carry it on without injury to the body are those who yield to the old rules with regard to these restrictions.

Then, in addition to that physical training, it is necessary that the emotions shall be well under control and that the mind shall be trained to concentration, for the simple reason that in the earlier stages of this research much difficulty



arises on the astral and mental planes with regard to the nature of the objects observed, as to whether they are inhabitants or objects of the planes or projections from the investigator himself. This is one of the most fertile sources of error, and one which is far subtler and far more difficult to escape than many in their earlier investigations are inclined to admit. Obviously, if the emotions and the mind are uncontrolled the chaos on the astral and mental planes will be unspeakably increased, so that the old habit is not only to train and prepare the body, but also the consciousness as regards the emotions and thoughts.

But it is not only a question of what is called purification. It is also a question of the higher and finer development of each of the bodies, the physical no less than the astral and mental. Certain changes in the atomic structure must take place with the bringing down of the consciousness of the higher planes into the physical brain. It is not only a question of being conscious on the higher planes, but of translating that consciousness by means of the physical brain, and in order to do this effectively certain parts of the atom have to change and evolve, and the higher orders of spirillae which, at our present stage of evolution, are lying with their sides against each other like limp indiarubber tubes, have to be forced open by the currents from the higher planes, so that they may become physical instruments of consciousness. As physical matter yields but slowly to all forces, it is necessary to give time when those changes have to be brought about. They are brought about by the action of strenuous, definite thinking, and as that is carried on, one after the other of these more delicate spirillae begins to open. This shows itself by a heaviness of feeling in the brain, and if it be disregarded, then by pain growing more and more acute. Suppose, for instance, a person, in whose brain some spirillae are ready so far as the Mānasic consciousness is concerned,

desires to pass on to the Buddhic plane. He will at first lose physical consciousness and pass into a trance. In that condition he will be able to find the required knowledge, and impress it on the Mānasic spirillae in the physical brain. When he first tries to keep his physical consciousness at the same time that he is using his Buddhic consciousness he will find a great physical pressure, and he dare not persist for more than the briefest space of time. Fraction of second by fraction of second he must lengthen the period of pressure, never carrying it on one iota beyond pressure to pain, for pain means absolute danger, whereas pressure is only the danger signal. It is not only the physical brain he has to prepare for the work; he must reorganize his astral, and later his mental, body in the same way.

That reorganization can be simply described. I am taking it for granted that you are familiar with the ordinary facts as you find them in our books. You know that what we call the sense-centres of the astral body are in full working order with every one of us; that it is these that build up the physical sense-organs, and that these sense-centres in the astral body have nothing to do with astral sight or hearing; they are merely the mechanism whereby the consciousness builds for itself the sense-organs on the physical plane. A great deal of indefinite astral information, however, reaches the physical brain by way of these sense-centres, in the case of undeveloped persons (the savage, and types at about the same level); the second-sight of the Highlander; the vague premonitions of approaching disaster, of sorrow or trouble; intimations of events on the threshold of the physical plane, and so on. All these things come from the astral plane by a general vibration caused in the astral body by vibrations coming out from the coming events. The whole astral body vibrates in answer, and when the vibrations pass down to the sense-organs they often produce sights or sounds of various kinds, because

any pressure on the nervous mechanism of the body produces, when you are dealing with a sense-organ, the kind of result to which that sense-organ normally gives rise; so that anything that comes from the astral centre of sight and touches the mechanism of the physical eye will start a vision.

I came, in India, across one very interesting series of experiences of that kind, which the people thought to be astral experiences, but which as a matter of fact were physical. By a certain process of strain placed upon the sense-organs—by external pressures, and so on—they were dulled for a time to external impact, and under those conditions a considerable number of people heard musical sounds. On looking into it I found there were two factors at work: (*a*) the impressions on the astral body which, touching the astral centre of hearing, passed down to the delicate harp-like mechanism within the ear and set it vibrating, and, (*b*) the pressure on the auditory nerves which produced a vibration in those ultimate cells, and caused the sounds heard. I have even known them to be caused by purely physical means—by the pressure of blood, alterations of the pressure giving rise to vibratory action within the nerves, which again translated itself as musical sounds. Now I do not think there are so many observations on what may be called in psychological language “auditory hallucinations” as there are on “visual”; but no doubt they may be carried to an extreme extent.

The occult researcher has nothing to do in his researches with these sense-centres. He is concerned with those astral centres which serve him on the astral plane as the sense-organs serve him on the physical—the chakras and the organs connected with them in the astral body itself. Whatever comes to them comes clearly, so far as the immediate sense-impression is concerned; and I want now to make one general observation before going more into detail.

When you are dealing with observations on the astral or mental plane you are dealing with observations that are made under the same laws as observations on the physical plane. You are dealing with consciousness using a vehicle in order to contact a particular plane, and there is no difference in principle between observations made by your eyes and ears on the physical plane and the observations made by your astral eyes and ears on the astral plane. Both are observations, not revelations. There is no sudden illumination which reveals to the seer the objects of another world. Illumination belongs to the inner consciousness, not to the outer observations, whether physical, astral, or mental. That which is gained by illumination is quite a different thing from occult research ; it is not research at all, it is simply the higher mind illuminating the lower, sending a beam of light and enabling the consciousness to understand, but not to observe. Observations belong to the vehicles, not to the consciousness. Much error arises from students imagining that when a person begins to develop astral sight, for instance, everything becomes known by some miraculous process of illumination. It does not. That depends on the evolution of consciousness, a very different thing—and has to be evolved in very different ways. It is the path of the prophet ; it is not the path of the occult researcher.

Let us, then, apply to the first observations on the astral plane some of the laws which we know work when we are dealing with observations on the physical plane. I am speaking now of early observations, because I want you to see how these are surrounded with difficulties. As the best seer has gone through these stages, it is well that those who perhaps are beginning to see shall understand some of the difficulties surrounding these earlier visions. One of the most misleading, because the most subtle, difficulties is the question of how much the astral eye sees, and how much the consciousness,

trained in physical experience, adds to the observations of the astral eye. Every student knows that when he says, "I see so-and-so" (on the physical plane), that sight carries with it a mass of previous experiences of similar observations. If you go into the country of a race differing very much from your own—say India—all the faces appear the same. Thirty people are introduced to you. You do not know one from the other. You constantly blunder. But the Indian will say the same thing when he comes for the first time over here. To us it seems absurd. I look at the faces in this audience. No two are alike, but an Indian who had never seen English people before would say: "How can you tell one from the other?"

That means that you do not see very much; you supply by the mind much more than you see, and there is the first great difficulty of the astral seer. He sees the astral object, but he sees it as the baby sees a physical object—as a sort of blob, outline colour perhaps; he has no knowledge of astral distances, no power of realizing different dimensions. But into that he reads all the memories of the physical past, and he sees an astral outline with a physical content. He does not know that, and only finds it out after long experience. It is quite inevitable, until his astral experience has gradually made up for him a content of astral consciousness, which he will gradually begin to read into the astral sight, and then he will begin to see more accurately the astral world. Hence you continually find in the records of seers that they are only giving you, when they tell you about heaven, copies of the earth—golden thrones, and streets of gold, and gates of pearl, etc. They have read into the heavenly colours that which down here they connect with the colours which they see. It is true that when the student is being taught he passes through this stage more rapidly than if he is quite alone; but nevertheless for many a month, or many a year, more or less of that difficulty will surround his astral seings.

Pass from this to another difficulty—the difficulty of the confusion of one's own aura with the astral colours. That comes out very curiously if you talk to a number of different clairvoyants. You will find people read an aura in the same way, but if you ask them what colours they see they will tell you quite different colours. One clairvoyant, for instance, may say: "Oh, there's a great deal of green, yellow, and pink in that aura; it means so-and-so." The next clairvoyant may say: "There is a great deal of violet, red and blue in that aura," and will read it the same, because the consciousness working in the astral body receives a distinct impression as to the temperament and the consciousness of the person who is being looked at; but the astral vision, confused by the aura of the observer, mixes that aura with the observed object, and you get a mixture of the two. I will mention a similiar case on the physical plane, because it will probably strike you as even stranger. When palmists read the hand they have certain names for the lines, and by that tell the character of the person. I have had my hand read by both English and Indian palmists. Now the Indian names all the lines quite differently—the English "line of life" is the Indian "line of head", and so on. Yet out of his different lines each reads the same character. The same thing happens as on the astral plane, and the reason is the same. He does not go only by the lines; he goes also by the impression made by the consciousness of the person at whose hand he is looking, and that is really stronger than the lines.

ANNIE BESANT

*(To be continued)*

# THE WORLD AS IDEA, EMOTION, AND WILL

BY C. JINARĀJADĀSA

## V. THE WORLD AS WILL

*(Continued from page 163)*

**I** COME now to the third lecture on this very deep and philosophical subject of the World as Idea, Emotion and Will. Though the topic is intensely philosophical, yet it touches us intimately in every act of our daily living.

Schopenhauer presented a convincing philosophic theme concerning the whole process of life. He showed that the process that we call evolution is the result of a Cosmic Will that has made the sun and the planets. It is that same Will that has created out of matter the first living cell; and so, similarly, it is this Will that has brought forth man as the result of an evolutionary process. The important idea underlying the theme of Schopenhauer is that this Cosmic Will works *blindly*, that it has no purpose, so that we are as logs floating on a stream, carried along by a current over which we have no control.

It is true that a visionary like Tennyson dreamed with idealism that the universe must have some reasonable conception behind it, some kind of a divine plan, and so he ends his great poem *In Memoriam* with the lines that there is "one

far-off divine event, to which the whole creation moves". But in contrast, as we look at the world as it is today and as it has been ever since history has been recorded, we find that mankind today are in no way different from what they were at the beginning. Just as there is in nature a struggle for existence, with a consequent survival of the fittest, so is it with man also. The World Will is working through us, and is all the time moving towards an end which we cannot perceive, and which takes no heed of our desires.

It is perfectly true that anyone endowed with religious faith can believe in God, can say there is a meaning in it all, and that the world process is not merely brutality and ruthlessness, of the type we saw exemplified, for instance, in one of the highest civilized nations engaged in the second World War. Schopenhauer watched the world as it is, and he noted the ruthlessness which I have described, that the world process acts unconsciously, blindly, with no clear end in view. Here I want to refer you to one of the most powerful dramas written during the last fifty years by the English poet Thomas Hardy, whose outlook was that of Schopenhauer of a World Will at work without any purpose, in itself neither cruel nor pitiful, since these are only our terms to describe what we cannot account for. Hardy wrote a remarkable drama, "The Dynasts", to uphold his belief, a drama so vast that it was never intended to be acted, but when read takes us with its splendour back to Greek tragedy. Hardy takes the events of Europe during ten years at the time when Napoleon planned the invasion of England, and he brings on the stage all the principal rulers of Europe—George the Third, the Emperor Francis of Austria, the Emperor Alexander of Russia, Napoleon, the Kings of Prussia and Spain, the Empress Joséphine, dozens of statesmen, generals, admirals, courtiers in the principal countries, and men and women in every rank of life, who are all entangled in the tragedy which is slowly being



enacted. But what is novel in Hardy's play is that he creates certain invisible entities who watch the events and comment upon them, as does the chorus in a Greek play. The chief spirit is the Ancient Spirit of the Years who represents the World Will that uses all men as puppets, even the great rulers and conquerors; there is also the Spirit of the Pities whose comments are to note the pathos in men and in the events which hold them as in a vice. There are the Spirits Ironic and Sinister, the Shade of the Earth and other spirits in this invisible drama which moves men as puppets in the drama which the historian records. How works the Immanent Will?

*Shade of the Earth*

What of the Immanent Will and Its designs ?

*Spirit of the Years*

It works unconsciously, as heretofore,  
Eternal artistries in Circumstance,  
Whose patterns, wrought by rapt aesthetic rote,  
Seem in themselves Its single listless aim,  
And not their consequence.

*Chorus of the Pities*

Still thus ? Still thus ?  
Ever unconscious !  
An automatic sense  
Unweeting why or whence ?

Significant is Hardy's observation that the Will works "artistries . . . wrought by rapt aesthetic rote". This is Schopenhauer's World as Idea realized through Art, but to Hardy Art leads to no way of salvation. Once again the Spirit of the Years describes the process in a graphic simile, that events

show that, like a knitter drowsed,  
Whose fingers play in skilled unmindfulness,  
The Will has woven with an absent heed  
Since life first was ; and ever will so weave.

So the Will heaves through Space, and moulds the times,  
 With mortals for Its fingers! We shall see  
 Again men's passions, virtues, visions, crimes.

Obey resistlessly  
 The mutative, unmotived, dominant Thing  
 Which sways in brooding dark their wayfaring!

Perhaps the most significant comment is on Napoleon and men of his pattern (military conquerors or business magnates, who pride themselves on their ability to dominate men by their power of will) that they are only mere puppets with no initiative of their own, any more than has a log that falls precipitously over a waterfall.

*Spirit of the Years*

" Sic diis immortalibus placet " -  
 " Thus is it pleasing to the immortal gods."  
 As earthlings used to say. Thus, to this last  
 The Will in thee has moved thee, Bonoparte,  
 As we say now.

*Napoleon*

. . . Yet, 'tis true, I have ever known  
 That such a Will I passively obeyed!

*Spirit Ironic*

Nothing care I for these high-doctrined dreams,  
 And shape the case in quite a common way,  
 So I would ask, Ajaccian Bonoparte,  
 Has all this been worth while?

*Spirit of the Years*

Such men as thou, who wade across the world  
 To make an epoch. bless. confuse. appal.  
 Are, in the elemental ages' chart,  
 Like meanest insects on obscurest leaves,  
 But incidents and grooves of Earth's unfolding:  
 Or as the brazen rod that stirs the fire  
 Because it must<sup>1</sup>.

<sup>1</sup> I desire to express to Messrs. Macmillan and Co. my thanks for permission given to quote the above extracts from "The Dynasts." - C. J.

This thesis of Schopenhauer and Hardy is not one which we can brush aside. If we look at what has just happened in the War just over, and what preceded in the period after the first World War which was "to end all wars", we have to admit there does seem to be at first sight a blind Fate at work.

But here I want to draw attention to the fact that there is in this Will, which we admit, an element that Schopenhauer did not note. If he did, he ignored it, and it is, that this Will, which drives men to struggle to survive and continue the race in a fierce battle for existence, nevertheless seems to reverse its direction. We note the Will moving irresistibly forward, crushing the weaker, bringing to birth one civilization after another, after throwing the old civilizations after a certain number of centuries on to the scrapheap of life. But what is it we find in this Will that is the reverse of its own intention? What we find is that this Will reveals an unexpected element of Self-sacrifice.

Schopenhauer's theme is that the Will is ruthless; nevertheless we note, as the Will expresses itself, that the individual, who ought to sacrifice everything for his own benefit to himself, does not do so. We see this very clearly in the mother instinct. When an enemy attacks the young of a bird or the young of a mammalian litter, the mother instead of flying away from danger to her life defends the future generation even at the cost of her own life. She is ready to renounce her life for the sake of the life of another. We have, then, a curious element in this ruthless Will, that at a certain time, the Will seems to reverse itself, and to reveal a quality not of ruthlessness, but of Self-sacrifice.

C. JINARĀJADĀSA

*(To be continued)*

# HARMONY

BY JUAN CRUZ BUSTILLO

*Translated from the Spanish by Arthur L. Cross*

ONE of the maxims of Pythagoras was as follows: "The greatest beauty is harmony." And truly such is the case, because all that is harmonious is good, and goodness is love, and love is the epitome of all the virtues. Harmony reigns in love, and love lives in harmony. Harmony is the fullness of all that is beautiful and all that is lovely.

Happiness exists in a human being when the mind and the heart work together in harmony. Reason—that is to say, the Head—is the Father, the Heart is the Mother, and Harmony is the Son. The Son is always beautiful, and is the tie that unites them all together. Harmony between the intelligence and the emotions constitutes the character of an Individual, and the unfolding of the character is what leads us along the Path, that Path which itself leads to Truth and Life. The development of character indicates to us the point we have reached in the scale of evolution and corresponds to our eternal Being. Happiness reigns in the home when harmony is enthroned there. Happiness is the lot of those peoples whose different social elements are bound together in harmony. And there will be peace in the World when harmony is the supreme ruler of the nations.

Health, vigour, youth and physical beauty are but harmonious expressions of the bodily system with its organs. On the other hand, there is disharmony in sickness, cruelty, weakness,

and in ugliness and impurity; conditions resulting from our transgressions of the divine and spiritual laws. Ignorance must be attributed to the man who does not always make good use of his free will; and only through effort and suffering does he gain the experiences that will enrich his consciousness. But, although happiness must be considered as relative in this world, unless we struggle to live in harmony with ourselves and with our surroundings it is useless to expect either internal or external peace.

Weary Pilgrim—you who tread the way of the Cross toward the realization of the Christ within yourself—if fate has made your burden heavy you may still, by living in harmony with both the infinite and the finite, go forward with selfless patience, knowing that the bitter dregs in the bottom of the cup will be followed by the splendours of ever-recurring dawn.

Harmony rules the arts; nothing can properly be considered as a work of art if harmony is lacking. To depict cruelty under the guise of art is a betrayal. The contemplation of what is beautiful elevates the Soul; it develops and unfolds the attributes of the Spirit. Art tends to make life more noble; therefore those who have knowledge strive to implant beauty and to extirpate what is ugly. The arts may be considered as speaking with tongues and, if we could understand the music of their language and be in tune with their radiations, this is what we might hear :

I am ARCHITECTURE, that lives from age to age, preserving in forms carved in stone the memories from a past of beauty. My very stones give tongue to the song of the centuries,—centuries that were, and are no more. I am the everlasting and monumental expression of the art which brings to the civilizations of today the lessons that history has taught in the remote past. Immovable and serene in my own

grandeur, I have seen the flow of centuries; have seen the handwriting in the skies; have seen the rise and fall of empires. Ever and ever I resist the cycles of the years: the winters with their veils of virginal white as falls the snow; the suns of successive summers that bathe my stones in seas of light. My carved lines and sculptured scrolls speak of solemnity and of grace. I am music in stillness; in my bas-reliefs there are pictures; the colours of the setting sun are in my stained-glass windows; stone lace is my trellis work; my columns are hymns, my arches are poems; there is drama in my friezes, and there are sculptured forms of grace in my vaulted niches; the swaying to and fro of my vanes and weather-cocks is the swaying of dancers.

In holy temples the echoes of pious prayers and of sonorous music that once soared heavenward are still preserved. The temples devoted to Art hold a thousand treasures. The marble of tombs guards the dreams of those who have entered into oblivion. Piety permeates the altars; lordly are my upreaching towers; my ponderous domes speak of majesty. I am ARCHITECTURE—Harmony in form.

I am SCULPTURE, the materialization, in the outer world, of dreams in the minds of artists. By artists, I was infused into stone and bronze as the archetype of beauty. Although motionless I yet have poses, gestures and attitudes. I give expression to all the emotions and to the entire gamut of thought. I seem to have living motion, and I stir the heart to ecstasy. I seem to speak, and the living lips of the assembly fall mute. Each Apollo and each Venus of ancient Greece lives in me for ever; and of Phidias I still preserve the splendour of his glory and of his fame in the Olympic Zeus and in his Pallas Athene. For I am the personification of Wisdom and of Power, of Beauty and of Greece herself. I am SCULPTURE—Harmony in line.

I am PAINTING, by which ideas and motives are moulded into colour. Both psychic and physical Nature are reflected in my pictures. I am to be found in the Dutch School, where reality is faithfully copied and portrayed; I am to be found in the Classic School, where marvellous conceptions of the artistic temperament are exalted by high ideals, and a soul in ecstasy faces the serene grandeur of a world which is the very birth-place of harmony and of the springs of beauty. On my palette all the colours and shades of the spectrum merge into one another.

I am the magician who, in moods of gaiety and joy, dons robes of vivid colours in order to bring contentment to the soul or to lift up the emotions; or in more gentle mood I clothe in soft and pure shades those noble conceptions that invite one to tranquil meditation. I bring to life, with all the resplendency of my colouring, charming and alluring scenes from past ages, painting with my brush what a writer's pen could only portray with pallid descriptions.

I am the virgin who disrobes in the light and veils herself in darkness. I am PAINTING—Harmony in Light.

I am MUSIC. At the magic of my name notes of gaiety come crowding and jostling in; then, in gentle orderliness, come the sweet cadences; or, on dragging feet, the melancholy spectres of a dirge. On the wings of the ether, in sonorous waves of sound, I spread and reach outward; reaching, then passing, the remote boundaries of space. I am the messenger between men and the angels who inhabit the celestial spheres. All things vibrate; but I am the harmonious vibration, the Divine Word, the modulated sounds that flow from instruments or spring from throats. When the human soul prays, or meditates in silence, the enveloping aura vibrates with iridescent music, for sound and colour go hand in hand, and this ethereal dancer always delights

in the most lovely vestures. When the music of Mendelssohn pours out, a beautiful cloud is created, lacy in texture and oval in form, interwoven with brilliant lines of colour ; when the music of Gounod streams forth, the cloud reaches upward, becoming gigantic in size, and charged with resplendent colours. But when the music of Wagner resounds, very mountains of light pile high, rising and encircling ; imposing, beautiful and magnificent.

I am rhythm and melody, peace, seduction, charm and rapture. I am the muse Euterpe. I am MUSIC—Harmony in the ether.

I am POETRY—the rhymed word, beautiful and wise, that penetrates into heart and mind. Although I am varied in form, my enchantment is eternal, I soothe with soft cadences and vibrate in epic songs. The divine waters flow in my harmonious verses when tenderness and joy are in the heart. I bring sweetness into life and make light its burdens with my sonorous rhythms and my lyrical songs.

The kernel of my verses are philosophic, historical, preceptive and descriptive, because the greatness of my principle must be in harmony with the splendour and grace of my form. Wisdom is always beneficent, and from goodness proceeds beauty. I am the Muse Polyhymnia. I am POETRY—Harmony in words.

I am DRAMA. I present on the stage of the theatre actual scenes from Man's daily life, in all their aspects and in all their details. I cause the actors to play the roles that portray the complicated gamut of passions, emotions and sentiments. I am Tragedy when terror is unloosed, and neither peace nor justice is pictured in the outcome ; Comedy, when I portray the normal and everyday life of society, with its dark shades of vice and its lighter tones of the ridiculous, leading up to



a good and pleasant ending. I am Drama which, if in conjunction with situations that are painful causes suffering, depicts others that cause embarrassment; in both, however, reason at last triumphs over error and injustice.

I am the art that exercises the greatest influence in the lives of men, since my uplifting passages are engraved profoundly in the human mind, causing them to react to the stimulus of good. I am the form of art most visited and, therefore, the form that most attracts, because I portray history as none other can. I am the most psychological and the most complicated, since I am not the product of one single artist but the outcome of the efforts of many. All the other arts enter into my scenes; decoration, painting, music, dancing, poetry, and so on; all these combined and guided by the powerful genius of a creative mind. I am Thalia and Melpomene. I am DRAMA—Harmony in Action.

I am the DANCE. In its classic form I am the embodiment of music; like it I have compass, rhythm, cadences and harmonies. I am ether that has become dense, sound that has become manifest and vibrates and undulates over the earth in human form. I am sculpture that is mobile and full of grace. I am Life fully manifested. The most vivid expression of beauty that the plasticity of matter can portray is revealed by the body of a woman dancer. I have the majesty and the beautiful proportions found in architecture; but I go even further, because the monument has but one expression, invariable and finite, whilst the dancer expresses changing beauty, living expressions, and has an infinite capacity for motion in space.

I am not a scene from nature, caught and spread on canvas like a painting that must remain motionless and fettered within a frame. I am, with all the colours of the spectrum, a figure, a freedom, living and moving, and existing in three

dimensions. Through the actors drama portrays to us the familiar daily life of man that we all know, because we live it and are part of it. But the sacred dance is a revelation to us of the cosmic drama, still hidden and unknown to the commonplace man. I am poetic inspiration in the flesh. By my rapid revolutions I describe in the surrounding ether songs, poems and the graceful metre of movement. I am the freshness of a flower that, swaying in the breeze, sheds on the world its fragrance and its loveliness. Like the humming-birds, the swans, the doves, the metallic dragon-flies and the gaily hued butterflies I fly and spin, leap, thrill and glide. I am Terpsichore among the Muses. I am the DANCE—Harmony in Space.

Art is but one, although its manifestations are many. The dissimilarities are apparent, not real, since the one great Harmony animates all the Arts. And so in the Universe the forms are many but Life, which guides and brings all things into manifestation, is but ONE.

JUAN CRUZ BUSTILLO,  
Habána, Cuba.

Our Aristos, well meditating, will perhaps discover that the genuine "Art" in all times is a higher synonym for God Almighty's Facts—which come to us direct from Heaven, but in so abstruse a condition, and cannot be read at all till the better intellect interpret them. That is the real function of our Aristos and of his divine gift. Let him think well of this! He will find that all real "Art" is definable as Fact, or say as the disimprisoned "Soul of Fact"; that any other kind of Art, Poetry, or High Art is quite idle in comparison.

: "Shooting Niagara and After."

# THE AGE OF THE HOLY GHOST

A CONVENTION IMPRESSION

By P. W. VAN DEN BROEK, M.D.

WHEN Joachim of Flora (the Cistercian abbot and mystic, 1132-1202) unfolded the mystical basis of his teaching in the doctrine of the "Eternal Gospel",<sup>1</sup> he touched on a truth: the existence of a cycle in the evolution of the world, in which there are three states, each corresponding to one of the three Persons of the Blessed Trinity. The first period under influence of the First aspect of the Logos, the Father, will be influenced by Power, inspiring with awe; the second period revealing the Son, or Second aspect of the Logos, will elevate the world by Wisdom, infusing it with devotion; while the third period controlled by the Holy Ghost or Third aspect of the Logos, will endow it with an urge to create, animate it with numerous lines of activity and affect it with the spirit of universal love. And he uttered the prophesy: "The reign of the Father is past, the reign of the Son is passing, the reign of the Spirit is at hand."

Reviewing the world today, it is obvious that we indeed are living in this age of the Holy Ghost and that Its energy, its fire of creation, is manifesting, not only in Its positive aspect, whipping up mind and emotion, but also in Its negative aspect of

<sup>1</sup> See: Wicksteed: *The Everlasting Gospel* (The Inquirer, London 1909); Fournier: *Études sur Joachim de Flore et ses doctrines* (Paris 1909); Denifle: *Das Evangelium Aeternum und die Commission zu Anagni* (Archiv für Litteratur—und Kirchen—Geschichte, I, Berlin, 1885).

freeing individual units. Individualism, which conceals tremendous possibilities and powers, especially when the understanding is present that only by collective action great things can be accomplished, has also a quality of disruption and disintegration with which all of us must be familiar as it shows itself in nearly every field of activity.

As a result of these various impulses, the world is passing through a difficult period, and its spirit of restlessness, of unreasonableness and unbelief, the rapid expansion of science, the urge for change and the feeling of uncertainty are confusing. They veil clear vision and make it utterly difficult to discriminate and choose the middle path. The questions: "How can I know?" and "What can I believe?" must be common to us all.

In the Theosophical Society also, this spirit of modernism which demands new presentations of Theosophy, is showing itself; but while its quality of self-confidence is appreciated, its disregard for the old, expressed in utterances as "our Theosophy is obsolete" is already a sign of unrestrained thought, and a warning to be on guard. To see truth and life from a new angle is welcomed, as truth is many-sided and its facets are innumerable, but it will only be valuable if the new angle allows to see more of those facets and does not include the delusion that that new partial vision is the whole. To learn new lessons is the purpose of life, but to forget or despise that which we already know is retrograde, giving an illusion of advance while retreating. The urge for more Light is beautiful, as there is only One Divine Light, and the intent of our existence is that it shall flood as fully as possible our whole nature, so that we may approach nearer towards its Essence, the "Uncreated Light", but the mistake must be avoided that the Form becomes more and more important and we lose sight of the Life which expressed itself in those forms. As long as we use new forms to be better able to reach others, all is well;

but as soon as we ourselves crave for those new forms, there is the danger that we replace the larger vision of the spirit for the narrow view of the personality.

Let us not forget that the possession of "Principii", of which dogmatism is the crystallization, is kept "in flux" in the Theosophical Society by having no doctrines and no definition of Theosophy, but that certainly this does not mean that it has no central teaching. On the one hand the uncontrolled deviation from this "central core" by labeling "Theosophy" every personal unverified idea or wish, and on the other hand the putting aside of all the collected knowledge while drifting into experimental psychology, these are dangers against which alone a clear and detached judgment can safeguard. "Personal Theosophy", though a necessity for individual development and expression, must be a reflection of the Eternal Truth.

P. W. VAN DEN BROEK

#### NOTE BY C. JINARĀJADĀSA

Since the Adept teachers who have given us the intellectual framework of modern Theosophy state that it is a *science* based on facts, and not the result of philosophical speculations, it is obvious there can be no fundamental changes in what may be declared to be the "principles of Theosophy". In the framework of Theosophy is the general idea of the evolution of life and form through various kingdoms of matter—mineral, vegetable, animal, human, ascending to the kingdom of Devas and Dhyan Chohans. Within the solar system the process of evolution is on several globes, and man the individual proceeds through a long series of reincarnations in races and sub-races, and on globe after globe. During this process the law of Karma operates. There are thus certain fundamental principles as unchanging as are the laws of physics or chemistry. An Adept teacher in 1884 summarized

the main teachings which are valid for all time in three great Truths, as follows:

There are three truths, which are absolute, and cannot be lost, but yet may remain silent for lack of speech.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour has no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard, or seen, or smelt, but is perceived by the man who desires perception.

Each man is his own absolute law-giver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them." <sup>1</sup>

It is obvious that when the principal truths of Theosophy are expounded by individuals, each individual will naturally not only emphasize one or other of the principles according to his temperament, but also to some extent colour the truth which he is trying to represent according to the experiences which he has lived. But this is very much like a teacher in chemistry slurring over some facts while emphasizing others. Chemistry began with the idea of the atom, but further investigation shows that the idea of the atom has to be replaced today by protons, electrons, positrons, mesons and neutrons. All these details however have not necessitated the writing of new textbooks of chemistry, since the laws of chemical combination are not affected by these new discoveries.

In a parallel way there are certain fundamental facts in Theosophical doctrines which a student will accept as

---

<sup>1</sup> *The Idyll of the White Lotus.*

“fundamental” for him. But since there is no authorized “textbook” of Theosophy, and nowhere any one definition of Theosophy declared as orthodox, the acceptance by a student of fundamentals has to be purely voluntary. It has however been proved in the course of 71 years that the Society has given its patronage, so to say, though not authorization, to certain Theosophical truths, and most students have found that their acceptance of these fundamentals stands still valid as the years have passed.

It is however the inevitable result of certain temperaments that in their study of any subject, whether Theosophy or biology or anthropology, they come to what is known in chemistry as a “saturation point”. Then there follows a sense of mistrust of past and future teachings, sometimes leading even, among some Theosophists, to a sense of rebellion that “everything is wrong” about modern Theosophy.

I can only give my testimony that it was at the age of thirteen I began to know definitely the outlines of Theosophy, and up to the present year, when 58 years have passed, I have steadily added to my knowledge of the Ancient Wisdom, finding increasing zest and inspiration in the facts of nature, visible and invisible, revealed on all sides. I have not needed to reconstruct my Theosophy but to expand it.

Of course, quite apart from the study of teachings is the work of an organization like the Theosophical Society. Criticisms of its organization and methods of work are not only inevitable but useful, as all human institutions are apt to become rigid as time passes. Similarly, naturally the presentation of Theosophical truths by one generation of writers will later be considered antiquated and as no longer throwing light on all the new problems which have arisen since they wrote.

Since there can be no definition of what is or is not Theosophy (if Theosophy is indeed the Wisdom of God),

every one has the right to say that his particular study—fad, if you will—is Theosophy. Nevertheless, so far as the work of the Theosophical Society is concerned, I have found in the course of a long experience that what the public wants is what Dr. Arundale called "Straight Theosophy", that is, an explanation of the principles of evolution applying to man, and not lectures on psychotherapy, astrology, psychic experiences, principles of diet and health, etc. These are undoubtedly a part of Theosophy, but the inquirer into Theosophy who has been dissatisfied with what knowledge has been offered to him by religion and science desires to know what are the principal ideas which Theosophy represents, in other words, "Straight Theosophy."

We have not yet enough "manuals" of Theosophy. We have some who approach the subject from a practical philanthropic standpoint, as H. P. Blavatsky in *A Key to Theosophy*, from a philosophical as Annie Besant in *The Ancient Wisdom*, from a scientific standpoint as Leadbeater in *A Textbook of Theosophy*, and Jinarājadāsa in *First Principles of Theosophy*. We have as yet no adequate manual on the approach to Theosophy from the standpoint of the artists, nor one which reveals the message of Theosophy to a person of a deeply mystical temperament. Here and there we have essays on the application of Theosophical ideas to the problems of government, economics and human relations. Our literature needs to be increased by manual after manual, so that each man of every temperament can find a suitable book which will give him a glimpse of the inspiration which Theosophy has for him, and will lead him to find out for himself from our already vast literature such truths as will be valid for him, for the understanding of himself, and of his relation to his fellowmen, and, if he believes in God, of his relation to God.



# EVOLUTION IS CHANGE

By J. KRUISHEER

IN order to grow, we have to free ourselves of the limitations which for the present hinder further expansion, from all rigidity of systematized forms and dogmas which we have built up for ourselves in the past. We students of Theosophy need a new version of Theosophy, free from the old hard and fast unchangeable conceptions we believe to be Theosophy. Realizing that life is change and constant movement, we should always be prepared to change "our" Theosophy for a wider one. We still cling too much to the idea that what *we see* as Theosophy is the *one and only one*, making it a ready-made system and machinery of Cosmogenesis and Anthropogenesis. But the system *we* know (or believe we know) is but a vague terrestrial reflection of Reality. Our minds crystallize it into a more or less rigid system.

Cosmos and also man are ever-changing and evolving, and we should take heed never to forget this. Particularly the aspirant esotericist should always keep it in mind. He will then find *The Secret Doctrine* of great use to assist him in breaking away from too rigidly limited conceptions. While all the vast amount of information given in the numerous details of our literature is inclined to strengthen our tendency to systematize, *The Secret Doctrine* is wonderfully suited to break up any intellectual system we have built up for ourselves.

Any higher evolution is impossible, unattainable for a man with rigid pre-conceptions. The first requisite is always

the development of a flexible mind, making it as pure an instrument as possible for the Inner Man himself. No unchangeable system of Truth concerning Cosmos or human principles can hold good equally at all stages of evolution. Our conceptions change with our advance. The Perfect Ideal of Highest Truth—Pure Theosophy—is the unattainable Light, ever receding the more we approach it. And our imperfect—very imperfect—conception of what it is or should be, can be but a poor reflection in gross matter.

Where Theosophists now count seven “principles”, they can make use of any other method. Vedantists have five, and the Sāṅkhya system of Hinduism counts even twenty-five principles. In Yoga, for all practical intents and purposes it is sufficient to have two principles only—Spirit and Matter, Prāna and Pradhāna. But the conception about the relations of the two is constantly changing while the aspirant grows into a higher status as his own consciousness can discriminate between Spirit and Matter. These names Prāna and Pradhāna change their meaning as the individual grows, and the difference is one of identification. Prāna is the individual consciousness *as a whole*. In Yoga that part of himself with which a man identifies himself in thought, from which he cannot separate himself in thought, is called Prāna—life and consciousness; the remaining part of himself is named Pradhāna—matter and form. In other words, only that part of himself which a man is able to discern as Not-Self is considered to be “body”, Pradhāna. Everything else, the whole of the man above that “body”, is called Prāna. In course of evolution more and more is discovered to belong to Pradhāna—matter, until in the end the pure Ātmā alone remains, the true Self or Prānātṁā.

Thus, one of the most valuable teachings of Theosophy, that about the “principles”, proves an indispensable stepping-stone to further understanding and an introduction to the deeper truths hidden within the veils of exoteric

teaching. But if we in our minds crystallize all this into an inflexible system of hard unchangeable dogma, its practical use for the Path of evolution is lost. The Theosophical teachings concerning man and his different bodies introduce the student at once into this discrimination between Self and Not-Self, showing us for the first time that we are not body, but that the body is ours. Then, very soon, follows the next step, and the student realizes that neither is he the etheric counterpart of the physical body; he no longer identifies himself with that.

But in his thoughts he still does identify himself with his astro-mental Kāma-mānasic vehicles, and thus remains one with them. Practically he sees the whole of himself to be Self or Prāna, except the two lower bodies which for him are Pradhāna. That seems the reason why in our exoteric literature Prāna is placed next to the etheric. In Yoga, the relation between Prāna and Pradhāna is a changing one, till in the very end the Jivātma alone proves to be Prāna or Prānātma. He then *sees* all his bodies to be Not-Self and identifies himself only with the Totality of Universal Consciousness—Nirvāna.

In this case the Yogi in Samādhi or Contemplation observes the action of personality and of individuality, lives therein and yet is not affected by them. He works and acts in the world, but karmically he is not of the world. This is what is called the end of Karma. In Nirvāna all self-directed workings cease to be, and no individual Karma can reach it. "Absence of selfishness is Nirvana" (Col. Olcott's *Buddhist Catechism*). This is the end of individual manifestation—to re-become what we have always been: the divine Light, Perfect Harmony, Peace, Silence, Happiness, the Bliss of Nirvāna.

## A NOTE ON PRĀNA AND PRADHĀNA

BY DR. G. SRINIVASA MURTI

*Director of the Adyar Library*

What Mr. Kruisheer has stated above on the subject of Prāṇa and Pradhāna bears a very close resemblance to the illuminating exposition of the same topic contained in the following extracts from "*An Introduction to Yoga*" by Dr. Besant, pages 12 to 14 (1920 Adyar edition):

"*Man a Duality*: Some of the terms used in Yoga are necessarily to be known. For Yoga takes man for a special purpose and studies him for a special end, and, therefore, only troubles itself about two great facts regarding man, Mind and Body. First he is a Unit, a Unit of consciousness. That is a point to be definitely grasped. There is only one of him in each set of envelopes, and sometimes the Theosophist has to revise his ideas about man when he begins this practical line. Theosophy quite usefully and rightly, for the understanding of the human constitution, divides man into many parts and pieces. We talk of physical, astral, mental, etc. Or we talk about Sthūla Sharīra, Sūkṣhma Sharīra, Kāraṇa Sharīra, and so on. Sometimes we divide man into Annamayakosha<sup>1</sup>, Prāṇamayakosha<sup>2</sup>, Manomayakosha<sup>3</sup>, etc. We divide man into so many pieces in order to study him thoroughly, that we can hardly find the man because of the pieces. This is, so to say, for the study of human anatomy and physiology.

"But Yoga is practical and psychological. I am not complaining of the various subdivisions of other systems. They are necessary for the purpose of those systems. But Yoga, for its practical purposes, considers man simply as a duality—Mind and Body, a Unit of consciousness in a set of envelopes. This is not the duality

---

<sup>1</sup> food-made-vehicle ; <sup>2</sup> vitality-made-vehicle ; <sup>3</sup> mind-made-vehicle.

of the Self and the Not-Self. For in Yoga, "Self" includes consciousness *plus* such matter as it cannot distinguish from itself, and Not-Self is only the matter it can put aside.

"Man is not pure Self, pure consciousness, Samvit. That is an abstraction. In the concrete universe there are always the Self and his sheaths, however tenuous the latter may be, so that a unit of consciousness is inseparable from matter, and a Jīvatmā, or Monad, is invariably consciousness *plus* matter.

"In order that this may come out clearly, two terms are used in Yoga as constituting man—Prāṇa, and Pradhāna, life-breath and matter. Prāṇa is not only the life-breaths of the body, but the totality of the life-forces of the universe, or, in other words, the life-side of the universe."

"'I am Prāṇa,' says Indra. Prāṇa here means the totality of the life-forces. They are taken as consciousness, mind. Pradhāna is the term used for matter. Body, or the opposite of mind, means for the Yogi in practice, so much of the appropriated matter of the outer world as he is able to put away from himself, to distinguish from his own consciousness.

"This division is very significant and useful, if you can catch clearly hold of the root idea. Of course, looking at the thing from beginning to end, you will see Prāṇa, the great Life, the great Self, always present in all, and you will see the envelopes, the bodies, the sheaths, present at the different stages, taking different forms; but from the standpoint of Yogic practice, that is called Prāṇa, or Self, with which the man identifies himself for the time, including every sheath of matter from which the man is unable to separate himself in consciousness. That unit, to the Yogi, is the Self, so that it is a changing quantity. As he drops off one sheath after another and says: 'That is not myself,' he is coming nearer and nearer to his

highest point, to consciousness in a single film, in a single atom of matter, a Monad.”

Mr. Kruishèer states in paragraph 4 that “In Yoga, for all practical intents and purposes, it is sufficient to have two principles only—Spirit and Matter, Prāṇa and Pradhāna.” This suggests that Prāṇa and Pradhāna are equivalent of Spirit and Matter. This will not be accepted as strictly correct, because Prāṇa is not pure Spirit (Ātmā) as has been well pointed out by Mr. Kruisheer himself in the course of the article. Prāṇa includes sheaths of matter, though it may amount to the merest film in the highly evolved. It is such identification of Prāṇa with Spirit (Ātmā) that is characterized as an “erroneous conception” in the following statement in *The Secret Doctrine*, Vol. I, Adyar Edition, Page 273: “The Eastern Occultists will demur to this statement, for it is based on the *erroneous conception that Prana and Atma or Jivatma are one and the same thing.*” It is also to be noted that the term Prāṇa, as contrasted with Pradhāna, is not the same principle as that to which Mr. Kruisheer refers to later when he speaks of Prāṇa as being “placed next to etheric” among the seven principles of our Theosophical literature. In this context, Prāṇa denotes the vitality principle (e.g., that of which the Prāṇamayakosha is made) and bears a different meaning from that of the same term “Prāṇa” of the duality “Prāṇa and Pradhāna”. Though it may not be difficult in many cases to know from the context in what particular sense a particular word is used, yet it may be desirable in some cases to define exactly in what sense the word is used—especially in the case of a word like Prāṇa which is used in many different senses in different contexts. A modern writer has catalogued one hundred and one ways in which term Prāṇa is used in Vedic literature alone, excluding the Brāhmaṇas, Āraṇyakas, and Upanishads.

G. SRINIVASA MURTI

# A WAY OF LIFE

By R. B. PINGLAY

The thorns which I have reaped are of the tree  
I planted—they have torn me and I bleed.  
I should have known what fruit would spring  
From such a seed.

Thus sadly proclaimed the poet Byron.

*Wealth and Happiness.* Man ever pursues wealth and happiness. Even if he fails he does not despair and still madly chases to attain them. His thirst for material happiness is therefore never ending. From a small child to a complete man, he seeks pleasure, and pleasure only. He never reaches his end because the more he attains the more he craves for. He suffers by himself, through that close attachment to the happiness and pleasure on earth. He then dies. He dies because he is to be born. Death does not stop it all. He once more rises as from sleep, takes a new shape and again craves for pleasure. He thus rises and dies, dies and rises, out of his own acts, enjoys a life of riches or suffers a life of penury, and alas, becomes a victim to his own faults. Thus whether one is a Sindbad the sailor or Hindbad the porter, it is he and himself and no other. The crushing wheel of birth and death never spares the king or the beggar.

If humanity should only for a while with religious concentration of mind reflect on the glories of the material world as transient, and pass its inward eye over the ruins of ancient

palaces which now enthrone the bat and the owl, and realize that everything is subject to the force of time and is to perish, and hear in the words of the poet, "Mortality, behold and fear, what a change of dust is here," he will not madly pursue this temporal happiness. In his craze for material joy, the man forgets the existence of supreme Deity in himself and the purpose for which he is born.

*Seeking God.* Those who seek an external God, denying the existence of God within themselves, will not find Him at all, and they will be worshipping only the Illusion (Māyā). Let us see Him in our own hearts, listen to His voice and enjoy bliss in His love. Self and God are not in opposition. In other words, it is the Universal God, who enters into relation with man in man, attaining personality through the organism which we call man; thus God becomes man, and man is transformed into God when he attains perfect knowledge of his Divine Self, or in other words, when God has become Self-conscious and attains self-knowledge in man.

*Forgetting Karma.* Man forgets the phenomenon of Karma. The stage of human evolution is also the stage of evolution of the self through various ends and means. In its realization of the ultimate reality, the self grows in knowledge and finally reaches perfect knowledge. There is an end, but how early or late that end is reached lies in man's own efforts in one life. Thus the present birth and that special life is no accident, since a life in this sphere has been the result of a past already moulded, part worked out. As we have sown, so we are reaping; as we sow now, so we shall reap. Thus the past, present and future life is one of effect-cause-effect evolution.

*Purpose of Life.* Life is a struggle not only for material conquests but definitely for spiritual gain through positive learning. There is a conflict between the lower and higher principles on the spiritual path, and fighting bravely one



attains the spiritual victory. This life is only a *Karma-sharīra* born for a purpose and out of a cause. The effect of past Karma cannot be got rid of without great efforts, since the ropes of Karma (*pashu bandha*) are too rigid to part asunder. Therefore to get over the Karma one should be in the world and yet be out of it, should be free from vice and do acts dispassionately and be prepared for self-sacrifice and to love the neighbour of whatever origin. One should not annihilate his life, but live and conquer with will. When at last he annihilates all karmic influences by this way of life, he gets over rebirths and finally beholds the Divine Light (*dedīpya jyoti*) and reaches the end of the journey, merging with the supreme Deity.

*Path of Elders.* The Vedic Chant, "I am Brahma," has the effect of destroying Karma and the cause for a new birth. The salvation from rebirth is beautifully explained in his *śloka* by Shri Shankara.

Union with high souls leads to cessation  
of attachments, which ceasing, wanes love and greed,  
Which vanishing, gained the concentration of mind,  
The glory of Inner Light, which when secured,  
Man is above the effects of Karma on earth.

To attain freedom from birth, the seeker of salvation (*Mumukshu*) acquires the principle of adhering to duty for its own sake, through following the laws of *Nitya-karma*<sup>1</sup>, by which he gains purity of mind in thought and deed, overcomes *Samsāra*<sup>2</sup>, and lives a life of detachment and non-attachment. By the practice of *yoga* (self-discipline) he realises the unity of self and God by destroying the illusion of separateness. After purgation of all sins, he reaches the blissful stage of Brahman which has no beginning and no end.

<sup>1</sup> Daily obligatory acts of worship.

<sup>2</sup> The return to incarnation on earth.

On a Jīvanmukta<sup>1</sup>, Karma has no effect, as he lives quite detached. As for every other individual the *Prārabdha Karma*<sup>2</sup> can be overcome. According to Chhāndogya Upanishad, "Those who depart from hence without having discovered the self (Indestructible Being) and the true desires, for them there is no freedom in all worlds."

*Desire and Deserve.* These two are different. A deserving individual has the desire to reach, but a desiring individual cannot be said to deserve. Therefore a Guru is necessary to evaluate the deserts of the desiring individual. Where there are the deserts and the desire, the Guru meets his disciple's need. The individual and the Guru face each other in their journey, and come nearer. Examples there are to substantiate this in the lives of saints.

The religion and wisdom of the East insist upon the systematic cultivation of mental quietness and a conscious pursuit of a certain way of life; this our elders pointed out as the Way of Life.

R. B. PINGLAY

"All the means in this life, ye monks, to acquire religious merit have not the value of a sixteenth part of Love, the liberation of the mind.

"To produce Love in one's mind for a single moment is a more commendable deed than to distribute among the poor thrice a day a hundred pots of food."

*The Buddha*

<sup>1</sup> "The living-liberated": the soul who has achieved Mukti, Unity with the Godhead, and though freed from any obligation to live on here below, yet lives on earth to help mankind.

<sup>2</sup> The part of Karma allotted to each at birth, to be exhausted before the end of the life.

# THE EVERLASTING MERCY

(AN ANCIENT IRISH LEGEND)

BY F. H. ALDHOUSE

Love never faileth ; wheresoe'er we stray  
He follows after ; on the downward way  
By night our guide, our guardian in the day.

Despite her Spanish name, Lindamira was Irish. Galleons of the Armada were wrecked in the West, and survivors of the crews have left traditions and descendants ; no doubt her name, which means "wondrous beauty", survived that period. Even as a child, Lindamira was very kind and sympathetic. She never took a bird's nest, would never harm the meanest creature, and treated the old and those younger than herself with every consideration.

As she grew up, the fate of the lost caused her much discomfort ; no one pitied them but she. She would leave open a door into a disused cottage beside her parents' house, once a labourer's home, and at night she would leave a large bowl of clean water and a lighted taper there, calling out, "Hear, you whom everyone rejects, come in the black night and rest. I have left you light and refreshment, and I bid you welcome!" It was said the water was always gone in the morning, but the taper, though burnt low, was never extinguished, and those who went by often heard strange rustlings and murmurs there in the dark.

Lindamira ran into the road one day when she was seventeen, to save a child from a runaway horse. She pushed

the child into safety but herself was trampled and killed. It was said that ghostly voices were heard lamenting, and shadowy forms were seen kneeling beside her new-made grave.

Lindamira found Paradise more wonderful, joyous and beautiful than words can say. The perfect peace, the light, the harmony, filled her with deep happiness. Then she began to think of those whom she had tried to help, now utterly outcast. She could not endure that thought. So she went to the Master of Paradise and knelt at His feet.

"Lord," she said, "can I wish what is wrong in this place?"

"No, dear child," He said.

"Then may I go down to those who did not love you and refused to serve you, and tell them that your mercy endures for ever, and of the dwelling-place of Light they might have shared?"

"You have asked a hard and thankless lot, dear child. But I cannot refuse Love's request; go where you desire. But place in your belt this bunch of celestial roses, that the breath of Heaven may ever breathe about you," and He stooped and kissed her forehead. "A star now shines on your brow and will illuminate the shadows. Whenever you need help, call for it, and I will stand beside you to be your shield and sword."

This is Lindamira's own account of her mission.

I went to a dark river, and the ferryman would not come across to row me over it. So I asked for the help I had been promised, and walked over the water with ease. The ferryman, Charon, with clasped hands begged my forgiveness, "I could not think it possible one from above would come here to the never-never land."

"I come with a message to all here that God loves all that He has made. If I can forgive, surely He who is Love itself can forgive everything, because He knows everything,"

said I, and went on my way. He looked after me with wide wondering eyes.

Then I met the Hound of Hell, Cerberus. He has three heads, and came at me with all his mouths open. But I know all about dogs, for I always kept one. "Good doggy," I said, "see, I trust you," and I stroked him. He fawned on me as far as he could, for he is as big as a horse; he grinned and let me pass.

I came to a great wall, and one sat at the high gate, a man in flowing purple robes, with red hair and a red beard; his ruined face must once have been attractive. He held two keys in his hand, for he was Keeper of Hell's gate, Judas Iscariot the Apostle.

When I came to him he jumped up. "Not here!" he cried. "There is no entrance for such as you. You are a child of Light; what brings you to the home of Darkness?"

"I come from Christ, whose Apostle you are, my father. Let me in."

"Whose Apostate I am!" said he. "But what placed the star on your brow? How came those roses of Paradise with you?"

"The star is His, father; and these roses are immortal. He plucked them and gave them to me. Smell their perfume; it is Heaven's own fragrance."

"They will be blasted if they come nigh me."

"No, you will not injure them." I placed the roses close to him, and he breathed the Divine breath from them. Great tears rolled down his cheeks as he said, "Thanks! A thousand thanks! Their sweet smell has helped my misery. These tears are the first I have shed for nigh on two thousand years; they are dew to my withered heart. Enter, child of God."

He threw open the door, and I entered the never-never land. When I had gone a few steps, suddenly an

officer in uniform stepped out of empty air and saluted me. "Miss Lindamira of Elysium," he said, "His Majesty King Lucifer has become aware of your wish to see him. He has received this very graciously. Come, Madam."

I placed my hand on his; and at once we stood in the most magnificent palace I ever heard of, and a chamberlain with white staff in hand bowed and said, "His Majesty will grant you immediate audience. Come with me, please."

I accompanied him, wondering what terrible being would confront me, what gorgon-like face I should behold. I stood before a low-canopied throne, whose occupant rose to receive me. He was beautiful, majestic, with a pale and tragic look.

"Welcome, young lady," he said. "I have never before had a visitor here from Elysium, so you are all the more welcome. May I know if this is an official or a personal visit?"

"Both, Sire; I have a message of Grace for you." Then I gave him my message of eternal mercy, redeeming love, certain forgiveness.

When I finished, I looked up, and saw that he was rocking with laughter. It was some minutes before he could speak, and then he answered me; "My dear little crazy girl! You are so nice, and you are also—forgive my frankness—the maddest thing I ever saw, and I have seen much. You have my free leave to rave, my dear, for you have made me laugh heartily—a thing I do not often do. No one shall stop you. You can go just where you like and say what you like; my subjects will enjoy your charming nonsense as much as I do. Please come again; I shall be enchanted to talk to you, for you amuse a very lonely sovereign."

He rose and bowed again; the chamberlain re-entered; the audience was over.

I went about in Hell, and spoke to any who would listen; some mocked, some cursed me; a very few said I might

speak to them again. I needed all the brightness of my star, all the company of the celestial roses.

Then I went back to the gate once more. Again I saw the Apostle Judas. He spoke to me, "You return, my child, and alone as I was sure you would. Let me take the roses into my own hands as I do not blast them. Speak to me again of Him. Ah, dear young saint, I loved Him. You will not believe me; but I did, I still do. I know how kind He is, and I was certain what man needed was a conquering Caesar, so I tried to force His hand. Like Simon Zelotes I loved the Holy Land, Jerusalem, the City of God. I wanted one who would be like the Maccabees, a hammer to beat the heathen to powder; I wanted a Caesar Augustus Christ. You know how it all ended. I judged, condemned, executed myself. And now I am here."

"You kissed Him in the Garden; did He not kiss you in return?"

"He did, but He cannot forgive me. He must not."

"He did, He does, father! Come to Him."

"Never!" Judas screamed. "I am a devil, and He is goodness itself."

Then I called to Him to come for His lost sheep, for His piece of silver gone astray. I asked it with all my heart and soul.

"Shalom 'aleichim!" (Peace be unto you), His voice said. He stood there, and Judas fell at His feet.

"My child," He said. "I told you to forgive, not seven times only but seventy times seven; surely I do myself what I tell others to do. Come with me now. You did not understand me then, but you shall learn to do so."

So Hell now needs a new doorkeeper; I did not fail in my mission, which I shall pursue.

# SHADOWS AND REALITY

By N. K. SUJAN

EVERYTHING is complete in itself. Within the heart of each abides the eternal Reality. Divine life pervades everywhere. We have simply to release It by our conscious, willing and active co-operation with It. Each individual is a part of, but not apart from, that Divine Life. "In It we live and move and have our being."

The easiest way to visualize our identity with It is to imagine ourselves as bubbles of water on the surface of the Ocean. They appear separate on the surface, but in essence are identical with the great ocean. The only dividing line is the form which is temporarily assumed by each individual in order to manifest that Supreme Reality. Each individual is distinct and unique but not separate from any other individual. On the surface of this earth we appear to be separated by space and time, but it is only when we identify ourselves with the bodies with which we have clothed ourselves that we forget our real Self, which is undivided, all-pervading, ever-present Unity.

We are like rays of the Sun shut out from darkened cells. We can see neither our own light nor that of other rays. We are satisfied with the shadows, thinking them to be real till we come in contact with some individual who finds out the way from the darkness to the source of light. He knows that we are living in deep darkness, being imprisoned in cells of our own making, and points out the way to us. At first we



pay no heed to such individuals ; we consider them unpractical and unfit for this world of hard facts. But looking carefully at their life, how joyous and purposeful it is, and how very loving and peaceful they are, we gradually change our opinion. Instead of ridiculing, we begin to admire them. We then want to know the secret of their achievement. They say it is very simple, but we cannot believe that life can be so simple. They tell us to try but, being obsessed with our prejudices, we do not take them seriously and carry on in our own way, though desiring to achieve what they have attained.

We deceive ourselves by thinking that if we observe the outer forms of our religion, going to the temple or church and reciting a few verses from the sacred books, we shall please our God, who will then give us everything that we want. We invoke His aid on all our undertakings, even though it be cutting the throats of poor dumb creatures. We pierce the sword in His heart every time we speak harshly to our subordinates, yet we excuse ourselves by saying that no one does his duty unless he is told. We neglect our own duties and meddle in other people's affairs. We feel happy in hitting others on the face by pointing out their faults publicly. We invent new methods to harass and terrify others in order to satisfy our passion for power or position. We do not see our own faults, but magnify those of our adversary and try to run him down in the estimation of his admirers. We scold our servants and even abuse and hit them if they do not do what they are told or tell us the plain truth that we are neither paying them properly nor treating them as human beings. We feel no pity at the misery of millions who are underfed, underclothed and ill-housed so long as we get enough and more without much effort. We think too much of ourselves and very little of others. If things do not happen according to our desire, we blame others but do not find out our own defects. Thus we live selfishly and remain

self-centred till we are confronted with the consequences of our own making and have to suffer for our sins.

We then begin to think seriously and try to understand the cause of our sorrow. We gradually recognize the unchanging law which governs the whole Universe, that action and reaction are similar and co-equal, that "as we sow, so shall we reap." None can transgress this eternal law although we may not immediately see its results. As with individuals, so with nations, this law makes or mars our progress in proportion to our endeavours. This naturally leads us to other fundamental truths of our existence. The first and foremost is the Oneness of life. There is no such thing as separateness, that is the great illusion from which humanity is suffering. We are one complete whole, a Brotherhood of all living beings. Each part is constantly affecting others and is being in turn affected by others. If each individual tries to do his very best and plays his own part well, all will be well with the world. How can we harm anyone if we know that whatever harm we do to others will sooner or later recoil on ourselves? We shall then behave towards others as we wish them to behave towards us.

The next thing which we have to learn is that life is love. It is only when we begin to love we know how to live. The more we grow in love, the more we feel we are truly living. All our wrong notions of prestige, power and position fade away when we are touched by the fire of love. Those who have not tasted the joy of love say that it makes us weak and credulous, but those who are advanced in this art of love say that "there is no power greater than Love".

Let every one decide for himself whether he will walk in the shadows of selfishness and misery or live according to the Law of Love which is real Life and Joy.

## 71ST ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

THE 71st Convention was first announced to be held at the Headquarters of the Indian Section at Benares, following the usual custom of alternating between Benares and Adyar for Conventions. This alternation was decided upon in 1901 by the General Council of the Society owing to the fact that India is a land of vast distances. The Headquarters at Adyar are one day's journey from the southernmost towns of India, but three to four days' journey from the cities of North India. Many of our principal workers in the northern cities and in Bengal are in Government service or lawyers or school teachers, and the only period when they can get a clear seven days' leave is during the Christmas holidays. To go to Adyar and attend Convention and to return within the time is impossible, and hence the plan of alternating between Adyar and Benares, which has worked most successfully to help the work of the Indian Section, as well as to commemorate the Society's progress at each annual Convention.

After all the arrangements had begun at Benares, communal disturbances created a situation which made the Government declare Benares a "disturbed area". Convention therefore was transferred to Adyar, but this meant depriving most of the members of the North, who had registered to go to Benares, of the inspiration of Convention. Headquarters at Adyar very hurriedly organized the necessary arrangements for the accommodation and catering of 900 delegates. Application had to be made to the Government for

rations for this number for rice, wheat, gram, and sugar and special arrangements were made for vegetable oil, and milk. The number of delegates present was 756, though 150 more had registered and sent their fees from the northern cities.

As usual with Conventions, there were four public lectures under the Banyan Tree with a loud speaker. A platform was erected for the speakers, and most of the members sat on the ground on mats, and some at the edge on chairs. The general theme for the Convention lectures was "The Cultural Unity of the Nations", and four subjects under this topic were taken up by: (1) Mr. C. Jinarājādāsa, "The New Mental Framework Necessary for Man"; (2) Mr. Rohit Mehta, General Secretary of the Indian Section, "The Making of a New Humanity"; (3) Srimati Rukmini Devi, "Coming Together of the East and West"; (4) Mr. T. Lilliefelt, late General Secretary of the Theosophical Society in Sweden, "Is Cultural Unity Possible in Europe?"

The Indian Section Annual Convention was combined with the programme of the International Convention. On each day of Convention the work began with the Prayers of the Religions by members of the Society belonging to Hinduism, Zoroastrianism, Jainism, Judaism, Buddhism, Christianity, Islām and Sikhism. The prayers were repeated in the sacred languages and all stood in reverence. At the end the President repeated, followed by the members in unison:

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

The Convention was formally opened by the President at 10 a.m. on December 26th. The Indian Section Convention was opened by the President next day, and all its meetings

were under the direction of the General Secretary of the Section, Mr. Rohit Mehta.

One innovation at this Convention was "Sectional Conferences" dealing with: I. "Religion for the New Age"—Hinduism, Zoroastrianism, Christianity, Islām, Buddhism; II. "Economic Reconstruction"; III. "Art and Education". The Conferences took place at the same hour in different buildings. Members selected which Conference to take part in, it being understood that at the Conferences on Religion, whose theme was "Religion for the New Age: What are the credal changes necessary and the modifications in the forms of worship to suit men and women in the modern world?" only members of the Religion concerned took part. Each Conference was presided over by a chairman.

Two lantern lectures were delivered by the President: I. "The Scripts of the Mahātma Letters", and II. "Hindu Culture in Indonesia and Cambodia—Borobudur, Prambanan, Mendut and Angkor". The students of Kalākshetra, under the direction of Srimati Rukmini Devi, arranged for two entertainments, one a concert of Indian music in Headquarters Hall by a famous singer, and the other of dances by the students, presented in the Adyar Open Air Theatre.

As the Theosophical Headquarters has temples of various religions, members of the faiths held their religious ceremonies, the Bhārata Samāj conducting its Pūja each morning at 6.30 a.m., and the Liberal Catholic Church holding Midnight Mass on Christmas Eve and a Mass on Christmas Day, the Rt. Rev. C. D. Shores celebrating. Those who belong to the Order of the Mystic Star performed its ritual once.

The regular annual meeting was held of the League of Parents and Teachers which deals with the dissemination of the new ideas and ideals of education. There was also a meeting of the Theosophical Islamic Association, which specially surveyed the need of Theosophists to do

their utmost to make a bridge between Hindus and Muslims. Theosophists are the only body who are recognized as having an open mind to the highest ideals of both religions. There was the usual Questions and Answers meeting presided over by the President and Mr. Rohit Mehta. One unusual meeting was a Round Table Conference for all members to express themselves freely on the theme, "How can we improve our Work?" The General Council of the Society, according to the Constitution, held its meeting for the transaction of official business.

During the first five days of Convention the weather was perfect, but during the last two days intermittent rain made open air meetings impossible, as the ground under the Banyan Tree was wet. But the large Headquarters Hall served all needs. One large meeting of the Co-Freemasonic fraternity had to be cancelled as, owing to the heavy rain, the Masonic Temple (which is not a part of the Theosophical Headquarters Estate) was leaking in several places from the roof.

There were two symposiums by Young Theosophists presided over by Srimati Rukmini Devi, under the general theme, "Young Theosophists' Contribution to the Theosophical Society". A private meeting of the members of the Round Table was also held.

Special meetings were held under the chairmanship of Srimati Rukmini Devi concerning the Besant Centenary, which falls on October 1 this year. A large committee of public men and women in India, under the chairmanship of Sir C. P. Ramaswami Aiyar, Prime Minister of the State of Travancore, is making arrangements for the celebration, combined with which is the starting of the Arundale-Montessori Training College for teachers.

The President closed the Convention on December 31 with a valedictory address.

HELEN ZAHARA

## REVIEWS

*The Appeal in Indian Music* by Mani Sahukar : Thacker & Co., Ltd., Bombay, 1943 ; pp. 68 : price not stated.

Here is a spirited appeal for the study and appreciation of Indian classical music. It is not a technical exposition meant for the learned few. It is rather a simple introduction to the subject intended for the attention of the many who are either ignorant of it or care very little for it. Several technical details are mentioned and their beauty explained. The coloured diagrams used to illustrate the Rāgas Hindola, Vasantā and Kedara, and the Rāgini Todi greatly enhance the importance of the booklet.

Modern India has yet to realize fully the value of its priceless cultural heritage. Publications like this which speak of specific contributions of India to world culture are therefore highly welcome.

H.G.N.

A second reviewer would like to recommend this little book very warmly, as it is the first that he has found which gives some understandable idea concerning Indian musical scales, rāgas and talas. Mrs. Mani

Sahukar has done a very helpful piece of work, particularly for those living in lands outside India who desire to understand what are the principles of Indian Music. The illustrations given of some of the musical instruments used in North and South India enable the reader to follow the brief thesis.

C. J.

*The Conquest of Pain* (the Story of Anaesthesia), by George Bankoff, M.D., F.R.C.S., Macdonald & Co., London, 6/-.

An excellent popularly written book, which the layman will enjoy as well as the medical man who in free moments wants some light reading. Usually the history of medicine is presented as an account of facts ; the author surveys the gradual discovery of anaesthesia in a series of episodes and descriptions of interesting incidents in the lives of prominent scientists. Starting at the cradle of surgery in Egypt, Babylonia and ancient India, he reviews its development in Greece, Rome, Western Europe and the United States. Very clearly he shows the slow progress of chemistry in leaps, in which

facts had often to be rediscovered before their importance was recognized; the carefully groping way in which physicians and surgeons proceeded and their constant struggle with public opinion and superstition, while ostracism often delayed the putting into practice of their discoveries. The glimpses into the lives of prominent men such as Hippocrates, Mesmer, de Puysegur, Davy, Faraday, Warren and many others, provide a romantic touch not generally found in books of a historical nature with a scientific background.

P. W. V. D. B.

When a specialist goes outside his field and holds forth oracularly over topics alien to his training, he is apt to commit serious blunders. Thus Dr. Bankoff after describing the achievements of Indian surgery continues: "With the dawn of the sixth century B.C., however, came the decline of Indian surgery. Paradoxical as it may seem, the cause for this decline was Gutthama [*sic*] Buddha who descending from his native Himalayan slopes, taught the eightfold way to the Indian people. Buddha himself was a keen student of medicine. His love and desire to help went out not only to human kind but to the animal world as well. It is said that he founded the first animal hospitals in the world, the forerunner of our R.S.P.C.A. organisation. But his

influence on surgery was deprecatory. He forbade dissection or as we should say, vivisection, on animals, the very things which the sacred books of ancient India had demanded of the student of surgery. Sacrificial offerings too were abolished. All this may be regarded as a milestone in the advance of the human spirit. But its effect on surgery was disastrous."

Dr. Bankoff is confusing Gautama Buddha with the Emperor Asoka, who established animal hospitals. There is no record that the Buddha was a keen student of medicine or that he ever discussed dissection or vivisection. He certainly denounced as cruelty animal sacrifices, but anatomical study on animals little helps surgery. In a country like India where owing to the temperature a body has to be cremated or buried from six to ten hours after death, and where there did not exist any antiseptics to preserve cadavers for dissection purposes, the idea that the teachings of the Buddha were disastrous on surgery is, to say the least, fantastic. The teachings of the Buddha concerning suffering as the basis of life did not make "the high-caste Indians shudder at the very sight of blood". The fighting caste of Kshattriyas, to which caste the Buddha belonged by birth, were quite accustomed to the sight of blood and not to shudder.



*An Arab Tells his Story*, by Edward Atiyah, (Murray, London), 12s. 6d.

In this book East meets West, despite the facile pessimism of Kipling's famous dictum. In a brilliant analysis of the complex web of loyalties that have struggled for survival during his life, this officer of the Sudan Government, born of Syrian Christians, educated in a Public School of English inspiration in Alexandria, and in the Oxford University, shows how heredity and environment strove for dominance in his mind against the ideal England of his boyhood dreams.

He shows how the Christians of the Levant always looked to Europe as their pattern and dreamed of liberation from the Muslim Turks—not for independence, but that they might come under European Christian rule, French or British. During his childhood in the Sudan, the writer began to feel England as his spiritual home, admired her heroes, was thrilled by her literature, dreamed of becoming truly a son of hers. Great was his joy when at last, after several delays and disappointments, he found himself a student under English masters in a boarding-house along with others like him. He developed there a passionate loyalty to England as the model to be admired and copied, proud to be a subject of so great an Empire. What bliss when he found himself in England, an undergraduate in the blithe post-war

years of democratic zeal, accepted in English families as an equal, accepted by an English girl as a worthy partner for her life!

Then he had to wrestle with the local prejudice of his family against the proposed mixed marriage, and bitter was the feeling of loneliness, of foreign-ness, he suffered under while at home that year. He had to make a living for himself, and took a post in a Government College at Omdurman in the Sudan. Here the snobbish reserve of the ruling bureaucratic class stung him into proud resentment and revolt. For a while he became a fierce anti-British nationalist, mouthing hot anger at the unwise pride of Empire's "ambassadors" in the East. He was lucky then in stepping into Government employment in the Sudan as a sort of liaison officer between the educated Sudanese and their Anglo-Egyptian rulers, and in this work recovered his balanced love and respect for Britain, being himself accepted on equal terms by the rulers even in the heart of the colonial empire.

This is a book to read, if you would understand the mind of the Middle East, which has been the chief centre of the cultures and of the wars for several millennia past. This is a book to read, if you would see how the "unchanging" East is in fact changing, adjusting itself to the pressure of a more active West from day to day.

D. G.

*Sri Rama*, by M. R. Sampat-kumaran, M.A. (Rupee one.) G. A. Natesan & Co., Madras.

This interesting little book is concerned mainly with the life and teaching of Sri Rama. The first part of the book relates to the story of Sri Rama described in simple and fluent language. From Chapter IV onwards it deals with His divinity, character and teachings. The author concludes with chapters on His worship and on Sri Rama in Indian literature.

All interested in the life and teachings of Sri Rama will find in this little book much interesting information and instruction in the ideals of Dharma.

S. D.

*The Golden Age of West African Civilization*, by Dr. R. E. G. Armattee F. S. A. Scot. With an introduction by Prof. E. Schroedinger. Published for the Lomeshie Research Centre by "The Londonderry Sentinel", N. Ireland. 8/6.

This striking work of 62 pages contains 24 illustrations. It is when considering them that one feels that one has to revise the concept of what is the accepted criterion of "civilization". Here we find busts in bronze, terra cotta and wood, which for sheer

artistic quality cannot be surpassed by similar works of art in any civilization so far. If then peoples, who according to certain standards are considered primitive, produce works of art of highest excellence artistically by any standard recognized in the leading schools of art, it is evident that however primitive may be the social organization of a people, its representatives burst through the bonds of material environment when they enter the realm of art. Primitiveness of life has evidently nothing whatever to do with the aspect of civilization which produces works of art.

Anyone who has been in Bali notes at once that however simple seems to be the life of the people, who are petty farmers and traders (though the Balinese have strong Hindu influence and still retain three Hindu castes), what their artists create has not only vigour but also extraordinary novelty. The dances in Bali and the wood carvings show at once that the people of the little island are still in touch with an inexhaustible fount of artistic creation.

This monograph on West African Civilization should be on the library shelves of every one who is interested in Art in all its manifestations throughout the world.

C. J.

# SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

FEBRUARY 1947

## OFFICIAL NOTICE

Miss Helen Zahara has been appointed as Assistant Recording Secretary.

C. JINARĀJADĀSA,  
*President.*

### ADYAR

The Vice-President of the Theosophical Society, Mr. Sidney A. Cook, and Mrs. Etha S. Cook, arrived at Headquarters on January 17th. On their journey from New York, they met the members at Karachi, Bombay and Colombo.

The Recording Secretary, Mrs. Jane Clumeck, has gone by air to Singapore (whence she was evacuated to Adyar in 1942) on a month's leave.

The President, Mr. C. Jinarājadāsa, left Headquarters on January 1st for Karachi to attend the celebration of the Karachi Lodge at its 50th Anniversary. On the way north, the President stayed two days in Bombay, where he was presented with an address in a silver casket; he delivered a public lecture. On the return journey from Karachi, he made a side-trip to Bhavnagar to lay the foundation stone of a building for the Lodge on a site granted by H. H. the Maharajah of Bhavnagar. The Lodge presented the President with an address in a silver casket. The President returned to Adyar on January 17th, just in time to greet the Vice-President and Mrs. Etha S. Cook on board their ship and bring them to Headquarters.

## THEOSOPHISTS AT WORK AROUND THE WORLD

*By the Assistant Recording Secretary*

### *Germany*

It is with profound satisfaction that we read the moving and encouraging report sent to us from Germany by the General Secretary, Herr Axel von Fielitz-Coniar. After a pause of eleven years the German Section has started work again! This start has been a difficult and modest one, but in May 1946 the General Secretary and Treasurer were elected, by postal vote owing to the difficulties of travel.

There are now seven active Lodges and one Centre. The membership is already 172 and is steadily increasing. Activity is now possible in the British and American zones. The fact that the whole stock of the Publishing House which printed the literature, as also the books in many Theosophical libraries throughout Germany were confiscated, is hampering the work. The Sectional library was hidden and escaped.

The report includes the following paragraph:

"Immediately after the re-establishing of the correspondence between Germany and other countries the Theosophical Society in Europe has given a most wonderful and success-

ful assistance. . . . From Holland and Switzerland helping hands have also been stretched out, and we are overwhelmed by this spirit of nobility and forgiveness after all the terrible sufferings which countries like Holland have been going through. It is most encouraging for all of us to know that—after years of awful darkness and isolation in which our Karma has obliged us to live and to stand alone in the midst of the devastating influence of the Dark forces—we are now in vivid contact with the Theosophical family all over the world. We are ready and willing to take up our work again for the sake of our country as well as for mankind. At present we are a very small group, but we shall try hard to become an effective nucleus out of which shall grow a German Section stronger than it has been ever before. Germany needs the wisdom of Theosophy."

### *Iceland*

Iceland reports meetings well attended, and many new members, and an improved financial position. The Sectional magazine continues to be issued regularly.

*Hungary*

Except for a short time in 1945, this Section was able to carry on its work quietly all through the war years. In 1943-4 the Section published two books, *An Introduction to Yoga* and *The Bhagavad Gita*. The latter came from the printer a few days before the Nazis laid hands on the printing office. These and other valuable books were hidden by members and are nearly all intact. Four more books were translated and printed during the war and another sixteen books translated. On 10th January 1946 there was a special meeting to bring the Rules again in conformity with the rules of the whole Society, for during the past regime some items had to be inserted by special order. During the war contact was maintained with other countries. Post-cards told of "dear old Aunt Sophia" and her family. It took about a year and a half to get an answer through the Red Cross from "Uncle George". Members behaved all this time as true Theosophists. One was imprisoned for a month for helping a Jewish Theosophist, but at the end of her term she was asked to stay as a paid worker in the prison office because she brought such a good atmosphere. The Headquarters has now been repaired by the help of the Rehabilitation Fund donations from the American Section. Its only short-

coming is that it is becoming too small to hold the audiences. There are now 9 active Lodges and 172 members.

*New Zealand*

The Fiftieth Annual Convention of this Section was held from 26th December to 5th January under the leadership of Mr. N. Sri Ram, who went from Adyar especially for the occasion as representative of the President. To mark this event the Section has printed a very attractive calendar on which appear utterances of our various leaders, and a special Golden Jubilee Convention Souvenir setting forth details of the programme which was arranged. Further news of this gathering will appear in a later issue of *The Theosophist* when it comes to hand.

*The Torch*, a magazine published in the interests of the Round Table and Young Theosophists in New Zealand, gives news of various gatherings and activities of young people.

*Colombia*

The General Secretary reports that there are now fourteen Lodges with a total membership of 189. Despite many difficulties, especially fierce denunciation from the Roman Catholic hierarchy, there are also two centres in process of formation, with eleven members.

The August number of the thirty-page magazine published by the Section includes articles by Mr. Jinārājādāsa and Mr. J. S. Perkins, as well as many reprints from other Sectional magazines translated into Spanish.

#### *Denmark*

This Section is issuing two publications, *Theosophia* containing articles of general interest and *Kuru-kshetra* which gives news of various activities for members. The new General Secretary Herr J. H. Moller in a message to members hopes the Society will continue to be a channel for the spiritual life with Brotherhood as the most central point, and expresses the wish that the work of the Section will always be linked to Adyar, from where the force of Brotherhood is streaming out to all Sections and members.

#### *Australia*

Sydney has been enjoying the visit of Mr. N. Sri Ram, who stayed at "The Manor" for some time on his way from Adyar to New Zealand. Reports received show that his presence has been warmly welcomed and he has been a great source of help and inspiration in the various activities there. Mr. J. L. Davidge after many years in Adyar is now in Australia and has been giving valuable assistance with lectures in a number of Lodges. Mr. H. H. Banks

returned to New Zealand in September after a most successful visit to Adelaide, Brisbane, Melbourne and Sydney as Guest Lecturer of the Section. The Section paid high tribute to the work done by him and the help given, which had been appreciated in every city which he visited.

In Sydney, one of the suburban Lodges (Mosman) has been revived after several years of inactivity. A very enthusiastic committee has been formed and the membership is growing steadily.

In Brisbane the Theosophical Order of Service "The Hospice" fête was held and resulted in raising £78, which was divided between the Appeals for Incapacitated Ex-Servicemen and Food for Britain. The Order of Service has also collected 150 articles for UNRRA's China Drive.

#### *Austria*

On the 1st October a review was made of the work done during the first year since the Section took up its work again. At the beginning there were only three dozen members but now there exist five Lodges in Vienna, three Lodges in Graz, one in Bruck a. d. Mur and one in Leoben. There are smaller centres in Linz and in a few villages in Styria. The Section now possesses its own magazine and interest is being aroused among circles which

were formerly apathetic. The number of members at the end of the year was 251.

In Vienna the new year was started with a Theosophical gathering, a social evening in which various speakers gave contributions. Arrangements have been made for regular public lectures and also instruction courses for beginners conducted by the General Secretary, Herr Fritz Schleifer. A series of lectures on Destiny and Freewill has also been planned. Graz started its new year with a lecture by Dr. Lauppert and on 1st October the birthday of Dr. Annie Besant was as usual celebrated by the Lodge. The newly founded centre in Köflach is very active and the public lectures twice a month are well attended.

#### *Malaya*

Singapore was fortunate in having a visit from Mr. N. Sri Ram at the end of November when the plane carrying him to Australia and New Zealand stopped for a few hours. Members were very glad to greet him and receive a very fine speech from him. Two Lodge members have made lecture tours in Klang, Kuala Lumpur and Penang, thus helping the work in these centres.

#### *Hongkong*

After a lapse of many years, it is gratifying to receive news from Hongkong Lodge. The Lodge ceased

to function as soon as hostilities started on December 8, 1941. The books of the library were removed for safe custody to a house in Kowloon under the care of one of the members. Since the British re-occupation of Hongkong, the members of the Lodge have been too much occupied with their own personal post-war problems to attend to the affairs of the Lodge; but recently at the kind invitation of the former Secretary, Mr. Kima, a meeting was held at his office, at which nine members were present. It was resolved to remove the books from Kowloon to a more convenient place in the central part of the city. A large room has been placed at the Lodge's disposal by Bro. K. S. Fung, one of its most active and enthusiastic members. The question of the revival of the Lodge was also brought forth for discussion and it was suggested that enquiry be made as to the present state of affairs with regard to the Theosophical Movement in the world. Meanwhile members arranged to devote themselves to the checking of the library, their orderly rearrangement in the book cases and the compilation of a new catalogue for reference. Dr. Arthur Fung was appointed as the Acting President of the Lodge.

#### *United States of America*

In October this section celebrated its sixtieth anniversary, for it was on

October 30, 1886, that a Convention was called to organize The Theosophical Society in America. Since then it has grown into a wide-spread and virile movement. The present activities include the formation by the National Committee on Public Study Courses of a master plan worked out with a view to popularizing Theosophy and meeting people in their own world, *i.e.*, in the field of general knowledge, so that Theosophy can be related to their world in ways that will be intelligible to them, and also to offer to the world the great principles of Theosophy in as many ways as are necessary "to cause as many of our fellow creatures as we possibly can to benefit" by them. An outline of the Course is published in the October issue of *The American Theosophist* and will be of interest to Lodges throughout the world. The headings of the various sections are: The World, Man's Activities in the World, Man's Search for Higher Truth, The New Concepts (Theosophy), Applications of Concepts to Modern Problems (Evolution of a new Ethics), Intermediate Theosophy and Advanced Study. An interesting experiment in class organization in new territory is being made by Miss Joy Mills of the "Olcott" Headquarters staff who is visiting various centres where there are at present no

Lodges, and leading classes and delivering lectures, for which advance publicity is given.

Miss Clara Codd, ex-General Secretary of the South African Section and Mr. J. B. S. Coats, ex-General Secretary of the English Section, are touring the country and their lectures are being much appreciated by the various Lodges which they have visited. In addition Mr. James S. Perkins, the National President, has been making a lecture tour, and Mr. and Mrs. Fritz Kunz have also been assisting in this work.

During the Convention the Council of the Theosophical Order of Service voted to include To-Those-Who-Mourn Club among its activities; it was added to the Social Service Department. It is nearly twenty years since this unofficial organization commenced its activities.

An interesting and useful activity carried on in U.S.A. is the service for the translating and free distribution of Theosophical articles in Spanish.

A unique project in which the Society in U.S.A. has long been active is the translation of our literature into Braille, the production of Braille books and their circulation among the blind. This activity brings them, through their sensitive fingers, the touch of the transcendent Wisdom.



# THE THEOSOPHICAL SOCIETY

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

President: C. Jinarsjadasa. Vice-President: Sidney A. Cook. Treasurer: C. D. Shores. Recording Secretary: Mrs. Jane Clunneck.  
 Headquarters of the Society: ADYAR, MADRAS 20

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	Sri. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist</i> .
1895	Australia	Mr. R. G. Litchfield	29, Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Fru Eva Ostelius	Ostermalmsgatan 12, Stockholm	<i>Theosophy Tidsskrift</i> .
1896	New Zealand	Miss Emma Hunt	371, Queen Street, Auckland	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	156, Tolstraat, Amsterdam	<i>Theosophia</i> .
1899	France	Dr. Paul Thorin (acting)	4, Square Rapp, Paris VII	<i>Bulletin Theosophique</i> .
1902	Italy	Dr. Giuseppe Gasco	Piazza del Popolo, 6-5, Savona	<i>Bollettino</i> .
1902	Germany	Herr A. von Fielitz-Coniar	Niebelungenstr. 14/III, München	...
1905	Cuba	Sra. Maria G. Duany	Calle M., No. 159, Reparto Fomento, Santiago de Cuba	...
1907	Hungary	Selevér Flora árno	Báró Lipthay-utca 9, Budapest II	<i>Revista Teosófica ; Theosofia</i> .
1907	Finland	Herr Armas Rankka	Vironkatu 7C, Helsinki	...
1908	Russia	...	...	<i>Teosofi</i> .
1909	Czechoslovakia	Mr. M. Lzicka (acting)	Zastr Elmiei 633, Prague, VIII	...
1909	South Africa	Mrs. Eleanor Stokesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>The Link</i> .
1910	Switzerland	Frau Fanny Schefmacher	Multenweg 20, Binningen 6, Basel	<i>Theosophical News and Notes</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 rue J. B. Meunier, Bruxelles	<i>Ex Orientis Lux</i> .
1912	Netherlands	...	...	<i>L'Action Theosophique</i> .
1912	Burma	Sri N. A. Nagarathan	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	...
1913	Norway	Herr Ernst Nielsen	Oscars gt 11, 1, Oslo	...
1918	Egypt *	Mr. J. H. Péréz	P. O. Box 769, Cairo	<i>Norsk Teosofisk Tidsskrift</i> .
1918	Denmark	Herr J. H. Møller	Strandvejen 130 a, Aarhus	...
				<i>Theosophia</i> .

\* Reverted to Presidential Agency.

1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana; Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5. Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Safor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica; Evolución.</i>
1920	Chile	...	Safor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Brazil	...	Tonente Armando Sales	...	Rua do Rosario No. 149, Rio de Janeiro.	...	<i>O Teosofista.</i>
1920	Bulgaria	...	Monsieur N. Trifonov	...	Strandja 48, Sofia 3	...	...
1921	Iceland	...	Greтар Fells	...	Ingolsstr. 23, Reykjavik	...	<i>Gangleri.</i>
1921	Spain	...	Senhor Felix Bermudes	...	Rua Passos Manuel 20, Lisbon	...	<i>Osiris.</i>
1921	Portugal	...	Miss Edith M. Thomas	...	10 Park Place, Cardiff	...	<i>Theosophical News and Notes.</i>
1922	Wales	...	...	...	...	...	...
1923	Poland	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	<i>Revista Teosófica Uruguayana.</i>
1925	Uruguay	...	Safor A. J. Plard	...	Apartado No. 3, San Juan	...	...
1925	Porto Rico	...	Madame E. Vasilescu	...	Bd. Elisabeta 92 bis. Bucarest I	...	...
1925	Rumania	...	Gospodin Alojz Piltaver	...	Koshnka ulica 7/III 1, Zagreb	...	...
1925	Yugoslavia	...	N. K. Choksy, Esq.	...	Koshnara, 54 Turret Road, Colombo	...	...
1926	Ceylon*	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III floor, Athens	...	<i>Theosophikon Deltion.</i>
1928	Greece	...	...	...	...	...	...
1929	Central America	...	Saforita Lydia Fernandez	...	Apartado No. 797, San José, Costa Rica.	...	...
1929	Paraguay*	...	...	...	...	...	...
1929	Peru	...	Safor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	<i>Teosófica.</i>
1933	Philippine Islands.	...	Mr. Domingo Argente	...	89 Havanai, Manila	...	<i>The Lotus.</i>
1937	Colombia	...	Safor Ramón Martinez	...	Apartado No. 539, Bogotá	...	<i>Revista Teosófica; Boletín.</i>

\* Reverted to Presidential Agency.

Federation of Theosophical Societies in Europe : Secretary, Heer J. E. van Dassel, 40 Voorterveg, Eindhoven, Holland.

Canadian Federation

(attached to Headquarters) ... Mrs. Elsie F. Griffiths ... 671 Richards St., Vancouver, B. C. ... *The Federation Quarterly*

Non-sectionalised :

British East Africa :

*Uganda* : Shree Kalyan Lodge, Secretary, Mr. J. S., Visana, P. O. Box 54, Jinja. *Zanzibar* : Krishna Lodge, Secretary, Mr. H. D. Shah, P. O. Box 142, Zanzibar. *Tanganyika* : Narayana Lodge, Secretary, Mr. Venkibhai K. Dave, H. M. High Court, Dar-es-Salaam. *Kenya* : Nairobi Lodge, Secretary-Treasurer, Mr. Chimanbhai R. Patel, P. O. Box 570, Nairobi, Mombasa Lodge, President, Mr. P. D. Master, P. O. Box 274, Mombasa ; Shree Laxmi Lodge, c/o Mr. P. L. Pandya, P. O. Box 68, Kisumu. *Bharat Lodge* : Secretary, Mr. Ishvarlal Girdharlal Raval, Chake-Chake, Pamba.

Malaya : *Singapore* Lodge : Secretary, Mr. Chan Chim Lim, 8 Cairnhill Road, Singapore. *Selangor* Lodge : Secretary, Mr. S. Arumugham, 69, Chan An Thong Street, Kuala Lumpur.