

624

THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA



THEOSOPHICAL PUBLISHING HOUSE
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THE THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

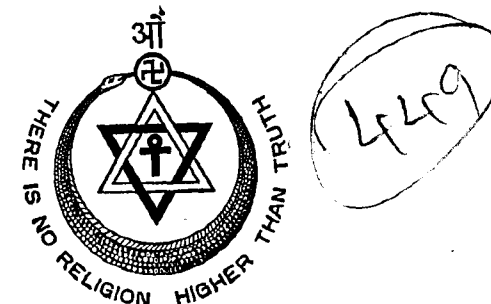
THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which demonstrates the justice and the love which guide its evolution. It puts death in its rightful place,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

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

FREEDOM OF THOUGHT

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

NO intelligent person today can be unaware of the vast changes that have begun with the establishment of the United Nations Organization by 55 Nations. It is not easy to follow the trend of what is happening from the cabled news in the papers, as the general impression one gains is that everybody is wrangling with everybody else, and much talk takes place, but nothing substantial appears to be the result. Of course this is an erroneous view, but justified because it is difficult to be clear on how the U.N.O. functions. One needs therefore to know that U.N.O. is circles within circles. There is, *first*, the United Nations, composed of all the Nations who signed the charter, or those who since have been admitted to U.N.O. This body meets as the "General Assembly", to discuss everything presented to it. But the charter established, *secondly*, a "Security Council" of eleven members whose primary duty is, on behalf of U.N.O., to maintain international peace and security. It is the Security Council which decides which new nations to admit or reject; thus they rejected the applications to join U.N.O. of Transjordan,

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Eire, Portugal, Albania and Outer Mongolia, who did not get the necessary majority at the voting. But *thirdly*, the charter gave the supreme control over all decisions of the Security Council to five *permanent* members of that Council, who are the United Kingdom, the United States, France, China and Soviet Russia, the veto of any one of which is sufficient to nullify any proposal agreed upon by all the remaining ten members. Thus Transjordan, Eire and Portugal were rejected on the single veto exercised by Russia.

But quite apart from this mechanism of U.N.O., the work done at the General Assembly at its discussions is slowly laying down certain basic principles in world administration and *world behaviour*. While these principles have not the validity of enactments of the Security Council, *which can enforce its decisions by disciplining* in various ways, by boycott, both political and economic, and if necessary by force of arms, any nation that opposes its decrees, slowly the public mind is being taught how it ought to think, if the world is to be free of war. A boycott of Franco Spain was decreed to this extent, that all members of U.N.O. should withdraw their ambassadors from Spain, and this is being done.

Of these new principles slowly coming to birth is the idea which was born in the struggle between India, led by Mrs. Vijayalakshmi Pandit, and South Africa led by Field-Marshal Smuts. That principle is that in world politics of the future white nations do not have any preponderating influence because of their colour (or truly, as Dr. Besant once observed, their *absence of colour*). The dividing line between "coloured" and "colourless" has disappeared, so far as the U.N.O. is concerned. This has been bitterly resented by South Africa, and Field-Marshal Smuts described his reactions in a broadcast :

We found a solid mass prejudice against the colour policies of South Africa which not even the most efficient publicity could have broken down in the time at our disposal. Inflammable issues of race

and colour swept over the multiple Assembly in a flood of emotion formed by mischievous propaganda and created a situation which only calm reflection can bring to reality and proper perspective.

The reason for what has been termed "the rising tide of colour" is not far to seek. Had the Field-Marshal travelled in the 21 countries of Latin America and the Antilles he would have understood. In nearly all those countries, the white blood of European conquerors has slowly intermingled with the darker blood of the original possessors of the lands they conquered—the American Indians—and later with the Negro slaves imported from America. While there are "pure" Latin Americans, they are a small percentage; the vast majority have somewhere an ancestry far back or near of coloured parentage. *But no one minds*. In Brazil, the most advanced country in South America, on this matter of "race" perfect *social* equality prevails between the pure Portuguese and the mixed Portuguese-Mulattos and even fairly black Negroes. No man in Brazil is ashamed today if his great-grandfather was a slave, or if his own hair is somewhat kinky. In Brazil, if one is a "Brazilian" in thought and behaviour, ancestry does not count at all.

For the first time in history, as the representatives of 55 Nations gathered, there was naturally manifested the pent up resentment against white nations who considered they had a God-given mandate to rule over the darker nations. Kipling in his famous "Recessional" expressed well the British attitude :

God of our fathers, known of old,
Lord of our far-flung battle line,
Beneath whose awful Hand we hold
Dominion over palm and pine—
If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe
Such boastings as the Gentiles use,
Or lesser breeds without the Law—

Henceforth, then, is the principle of the U.N.O.—“neither colourless nor coloured”, and that there are no “lesser breeds without the Law”.

A second principle that has arisen out of the strife between India and South Africa is that all the nations have collectively the right to inquire into the well-being or ill-being of peoples living within the territory of an independent nation. This at once runs counter to the old principle expressed crudely that “an Englishman’s house is his castle”; no officer of the law can, without a warrant granted by a magistrate for a stated cause, enter an Englishman’s house without his consent. But if I hear the cry of “Murder! Murder!” from my neighbour’s house next door, is it not my duty to force an entrance? The principle of free and full internal sovereignty has had in practice to give way to humanitarian ideals. This principle of “justifiable interference” began in a modified form when the League of Nations established its system of “mandates”, *i.e.* giving the administration of certain territories conquered from the defeated nations in the First World War *in trust* to certain of the victor nations, Britain, France, Australia, New Zealand, Japan. At each session of the League, any member could, and many did, criticise severely the failure to live up to a mandate by the mandatory nation. It is true that as the League of Nations could enforce no decree, the mandatories listened to the rebukes, but hardly changed their policies. Nevertheless there appeared then for the first time what has well been termed the “organization of shame”, an attitude that does have an effect on the brazen-minded culprit in the long run. The idea of a “World Policeman” first appeared at the League. And now at the U.N.O. the idea has become a principle, that one nation can, within its rights as a member of the U.N.O., turn its telescope from far off and speak its mind freely concerning what it sees in another nation. Henceforth all the nations live in “glass houses”.

This is a very disconcerting, aggravating principle to tolerate—the right of others to pry into one’s affairs, and not “mind their own business”. It is an irritating principle to every nation, that its internal behaviour is not its sole concern, but everybody’s. But after all this problem began long ago when Cain killed Abel,

And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not. Am I my brother’s keeper? And he said, What hast thou done? the voice of thy brother’s blood crieth unto me from the ground.

From the mythical 5,000 B.C. when this incident is supposed to have happened to today, “Am I my brother’s keeper?” has been the attitude of cowardly or selfish nations or individuals towards the problem of the world’s evils. But at last the new day has begun when everyone must accept frankly and freely, “I *am* my brother’s keeper,” and fulfil his responsibility, even if “my brother” claims his God-given right to go to the devil in his own way and at his own speed. The old weak-kneed morality that “everybody’s business is nobody’s business” has at last given way to “everybody’s business is the business of every single individual”.

The third principle involves “Sovereignty”, to which every writer on Jurisprudence has given his own definition during three hundred years. At the outset, however, it is clear that a nation must possess Independence, full and free, before it can have Sovereignty. Now, someone has defined Independence as “the right to go to hell in your own way”. But it is obvious that none of us is free to go to hell in his own way, because he is not alone, and his hellward actions drag others down with him. Of the many attributes in Sovereignty, two elements are clear, (1) that the nation recognizes no superior, and (2) is able to declare war or peace.

When joining U.N.O. each nation has renounced some parts of this Sovereignty to U.N.O. A member-Nation must

All who met the boy then noted that he seemed to be dull-witted, and the last thing that anybody would have prophesied of him was that he would ever amount to anything as a teacher. In the correspondence that passed between Dr. Besant and Mr. Leadbeater, one letter dated September 2, 1909 states :

Also (but this is not generally known) I have used one as a case to investigate for past lives, and have found him to have a past of very great importance, indicating far greater advancement than his father, or indeed than any of the people at present at Headquarters—a better set of lives even than —'s, though I think not so sensational. I am sure that he is not in this compound by accident, but for the sake of its influences ; I should not be at all surprised to find that the father had been brought here chiefly on account of that boy.

The work of Mr. Krishnamurti is not yet over and we have yet to see whether "Mrs. Besant's prestige suffered" from her sponsoring, with her colleague C. W. Leadbeater, of the boy Krishnamurti, and proclaiming that in spite of all appearances he was not dull-witted, but had a message to give to the world. Already the world knows the name "Krishnamurti" and something at least of part of the message which he has so far given.

Perhaps it is also worth while recording that a Sinhalese lad of thirteen, who had nothing whatsoever to distinguish him from all other boys, was "discovered" by Mr. Leadbeater, taken to England to be educated, and finally appears at the age of seventy as the fourth President of the Theosophical Society.

There is thus at least enough evidence to show that there is something in clairvoyant "revelations".

C. JINARAJADASA



THE CONDITIONS OF OCCULT RESEARCH

By ANNIE BESANT

(Continued from page 300)

NOT only does this take place in looking at the aura, but another difficulty arises from the crowd of thought-forms which surround the person when first he makes his astral observations. How often have we said : "If you find an astral person praising you, telling you are a very wonderful person, mistrust that astral appearance. It is more than likely your own good opinion of yourself appearing there as a thought-form, and translating your own idea of your merits into an outside testimony to the greatness of your evolution." And the other day, when I met a harmless gentleman who told me he had been hearing voices which told him that he was an Apostle in his last incarnation and could not commit any more sin, I knew very well the voice he heard was the voice of his own self-opinion, and not of some astral person on the level of a Master, as he imagined.

These difficulties, of course, are obvious. What I want to point out to you is that they persist much longer than most of us are inclined to think ; that the trained seer, unless his training has carried him to the threshold of Mastership, may still be liable to these blunders in his observations. Quite honestly his temperament will influence his

observations; quite honestly something of himself will mingle in what he sees; and though he may have outgrown the coarser blundering of mistaking thought-forms and desire-forms for heavenly and astral inhabitants, none the less there will be a residue of that clinging round him for many a year.

And even when that is over there is one other difficulty you must remember; you have read the books written by some of us in whom these faculties are partially developed. You may often find differences of observations, and such discrepancies are inevitable. Every man observes most the things which attract him most. If three or four people send you an account, say, of a foreign city, those accounts will differ greatly if the people have been working independently—one will have observed the architecture, another the type of people, another the contents of the shops, another will have gone to the libraries or the picture-galleries. Such discrepancies are a good test of observation. If you find with a general identity a large amount of detail discrepancy, you may take it that something has been observed. I look on those discrepancies as of value, partly as showing that the people are really trying to see for themselves, and not repeating the great thought-forms made by ages of thought in particular directions; and also because they may do something towards checking that tendency in the Theosophical student to repeat blindly on authority that which others have tried to see by careful investigation. Nothing is more fatal to the growth of faculty than the constant acceptance of unverified observations. The more discrepancies the better for the careful observing of the other world. We are not in a realm of miracle, but in the realm of observation, and human observation is subject to error on whatever plane it may be carried on.

Let us pass from that to one other difficulty before I take up the latter part of my subject. According to the development of the vehicles of the student will be the amount of observation

he can carry on at the same time that he is working in his physical consciousness. There are two ways of observing: [in the one your physical consciousness is aware of the physical, while at the same time your astral faculty is aware of the astral; your observation is double;] in the other you try to shut out the outer world, and the more quiet your surroundings the easier will it be to let the astral sight play unchecked while the physical eyes are open. The double observation makes considerable strain, and may lead to a nervous irritability on the part of the person who is using the consciousness along two or three lines at the same time. Very often such a person may be blamed for his irritability. Certainly it would be better if he were not irritable; but it is almost inevitable until great progress has been made. It is for this reason that in the earlier days people were secluded in the carrying on of the work, for when a person has developed the astral faculties, and the physical body is becoming more sensitive at the same time, loud noises as in the London streets come like thunder on the nervous system. The mere rolling along of a dray shakes the system as though it were a great electric shock, and in this way you often get nervous irritability which the unfortunate person is fighting against, but cannot entirely control.

Let us pass from that to the question of how the researcher can find out the facts which he is asked for—the method he must use and the limits of his power. Suppose, for instance, a question is asked, such as the question which led up to the observations made by Mr. Leadbeater and myself on the atoms some ten years ago. The process was first of all to get quiet. We went to Box Hill for a week-end, so that we could have pure air and surroundings which were not full of thoughts and vibrations of every kind. We lay down on the grass and shut our eyes. The next step was simply to intensify the sight, which means a projection of the will on the astral

centre which corresponds to vision on the physical plane, and through that to stimulate the physical senses, so that the etheric sense would be active as well as that normally used in vision. The result was a very great increase of rapidity of vibration in the ether connected with the physical eye, and side by side with that a rapid magnetic action in the astral chakram and the corresponding physical centre between the eyebrows, so that there is a sense of great pressure and of rapid whirling between the eyes. Then comes the direction of the will to find an atom floating in the atmosphere around. One is selected. You may not know what it is, but you have before your intensified vision the form of an atom. You then intensify more and more, just as you would screw a microscope into focus, until there comes out clearly before the intensified vision the subdivision of the chemical atom. The first thing you get after seeing the atom as a whole (by intensification, like magnifying it more and more) is the first subdivision of the atom on the next etheric plane, and by a further intensification the subdivisions within those; and so on, until you come to the ultimate atom. If you try to press it further you suddenly find a mass of astral matter.

It is through those stages the observation goes, the will steadily kept at work and a slow, careful seeing of the parts, just as you would look at them through a microscope. And when you have done you are very tired. Your brain, your nerves, your attention, are tired. It is absolutely necessary in a task of that sort for the attention to be fixed on the one thing without wavering. You have to hold your attention for half-hours at a time without wavering. That process you must repeat over and over again, to be sure you have not blundered. You leave out all kinds of things you do not see, and, going back later, find these things out. It is the same as a physical observation carried on with a microscope, and you have to do it as carefully and as repeatedly. No answer on these matters is

worth having which is not worked out in that way. Research work on the astral plane is as laborious as research work on the physical. I want students to realize that, because they ask one the most extraordinary questions, to find a really honest answer to which would mean weeks of research given to that one thing. And you know how much time the people who do this have left from the other pressing claims on their strength and their time. You cannot have much of this occult research unless a certain amount of time is set aside for it, and that has to be taken from other work, and it is all a balance as to which work is the most useful, not to a few people, but to the world. I want to ask you to be a little patient with those who have heavy burdens of work upon them, and who cannot, with the best goodwill, answer the innumerable questions poured upon them. The moment one fact is stated, twenty new questions start up, and the moment one of these is answered another crop immediately comes.

There is one very great difficulty in occult research which very much limits its value for the outer world: you have absolutely no proof. We could not prove what we saw about the atoms; we could only say we saw them. When you look at a thing you see it: you cannot prove anything about it. We have not the mathematical, chemical, electrical knowledge necessary to explain the whole of that in the scientific way, and the occult researcher must always lie under the imputation of dogmatism. He can only say, "I do not ask you to receive the results of my sight as though I could prove them." And he has no right to be offended if any one says, "I do not accept your observation." If their minds or prejudices reject it, he can only repeat, "I see it." And that is not proof.¹

¹ The investigations at the hotel at Box Hill covered two topics: first, the conditions of the Devachanic Plane, which resulted in the *Manual, The Devachanic Plane*; and secondly, what was the structure of Hydrogen,

What, then, is the value of occult research, if we cannot prove it? I think this: that it may give hints which may possibly, if scientific men would take them as working hypotheses, facilitate investigation and quicken the discoveries which otherwise might be long delayed. I do not claim anything more than that. I do not think any scientific man ought to accept our visions and think them true, but I think he might utilize them if he sees anything in them to give a hint of a line of possible discovery. Therefore I think we ought to continue to make such observations as far as we can, and publish them without caring for what people say. Only, on the other side, let those who make the observations say, "That is the thing as I see it, but I may be reading into it conclusions that are not there. I may be drawing entirely erroneous deductions. I give you my best, but your best attitude towards it is that of careful analysis and rigorous scrutiny." This is the service that I think the occult researcher has the right to demand at your hands. For if you blindly swallow everything he says, if he is an honest man you make him hesitate to say; while if he is a dishonest man he is likely to mislead you. The honest man leaves it to time to justify his observations. Those observations on the atoms, by the way, I find are being justified. They have been verified because along other lines scientific men have gradually built up scientific proof, which we can never give. We are simply people who see, and record the facts seen.

Oxygen and Nitrogen. It was at this period that a gas was found in the atmosphere of atomic weight 3 ($H=1$). A diagram was made and the investigators thought it might be Helium, which had just been discovered in the Sun's atmosphere, and about which there was much speculation. When finally Helium was isolated, its atomic weight was declared to be 4. The gas seen by the investigators was therefore not Helium. In 1907, when incorporating the diagram for the book *Occult Chemistry*, I christened it "Occultum". Lately it was announced that an element of atomic weight 3 had been observed by spectroscopic methods; but whether this new discovery and Occultum are the same remains to be seen.—C. J.

And another thing to remember is that we are not omniscient. Our observations are often very imperfect. We see a little bit of a thing, and give it out as the whole, or we see it out of relation, and that gives a wrong impression. There are so many difficulties in the way, and so few ways of getting help. For there are few people who have come to the point where they can look quietly on the astral world and record what they see there. Those who can often have difficulty in comparing observations, because they are separated far from each other, and have difficulty in meeting and joining forces so that the observations may be confirmed. I think, then, that observations made by only one person ought to be issued as seen only by the one person, leaving them open for later confirmation if that should come. So that we may gradually get a body of literature, however small, founded on occult research, which no one is asked to accept; no one blamed for rejecting, which shall be gradually verified by repeated observations of different people.

If that is done, occult research will play a great and useful part in our movement; if it is not done, it is more danger than a help—a double danger, for the seer may be misled by not having other observations to correct his own, and a danger that the readers may be misled by taking as some infallible revelation the single observation of a fallible man. It is under these conditions that I desire that occult research should go forward—a willingness to correct wherever wider knowledge shows error to have been made; a willingness to repeat and verify, and to accept no observations without investigation and careful thought. If that be done, there will be no danger in it, but there is a danger today where only a few people observe; where those people say they see and are continually warning people there may be errors, but where others do not see but perhaps love and respect those who do, taking criticism of them as though it were an insult instead of

being the best help that can possibly be given to the researcher. And, on the other hand, I would say that ungenerous criticism, unkind remarks, imputation of motives, which we find from those who are not in favour, perhaps, of these lines of research, are as mischievous as the over-receptivity on the other side. Cannot we be sane and rational, and keep our equilibrium in these matters? Give fair play to the researcher, but not blind acceptance. Do not accuse him of being conceited, opinionated, dogmatic, because he speaks out honestly and frankly the things he sees; but do not hamper him by giving blind faith where intelligent thought is demanded.

ANNIE BESANT

A CHARM FOR PEACE AND CONCORD

Freedom from hate I bring to you, concord and unanimity.
 Love one another as the cow loveth the calf that she hath borne.
 One-minded with his mother let the son be loyal to his sire.
 Let the wife, calm and gentle, speak words sweet as honey to her lord.
 No brother hate his brother, no sister to sister be unkind.
 Unanimous, with one intent, speak ye your speech in friendliness.
 That spell through which Gods sever not, nor ever bear each other hate,
 That spell we lay upon your home, a bond of union for the men.
 Intelligent, submissive, rest united, friendly and kind, ~~beaving~~ the yoke together.
 Come, speaking sweetly each one to the other. I make you one-intentioned and one-minded.
 Let what you drink, your share of food be common: together with one common bond I bind you.
 Serve Agni, gathered round him like the spokes about the chariot nave.
 With binding charm I make you all united, obeying one sole leader and one-minded.
 Even as the Gods who watch and guard the Amrit, at morn and eve may ye be kindly-hearted.

Hymns of the Atharva-Veda, Hymn XXX, trs. by Griffiths.

A VISION OF THEOSOPHY IN THE NEW AGE

By N. SRI RAM¹

WHEN we think of a new age we look forward to an age very different from the past and the present. We must build on new foundations and on a new design. That foundation is already beginning to be laid in the advanced thought of the present time.

To each individual living in it, the world today presents a more extensive and varied picture; more opportunities and activities, also more complexity and problems. The incredible quickening of communications has increased the interplay of human factors. We are every day deploying fresh forces into the field.

Secondly, there has been a change in the mentality of peoples from the subjective to the objective, and an increase of the spirit of freedom and forth-going. The tendency to freedom is asserting itself in all spheres of life. There is everywhere in the life of man a strong centrifugal impulse which has multiplied the number of tangents to the circle of our existence. That circle on its objective side is still under impulses which are causing it to expand.

There is more power available in the world for material purposes, not only power over nature which science has placed

¹ The substance of a Convention Lecture at the Golden Jubilee Convention of the Theosophical Society in New Zealand, December, 1946.

in our hands, but also political and economic power, and the power to sway the minds of men.

We need a centripetal force to balance the tangential impulse and cause the circle to revolve with a steady rhythm and safety. We need more spiritual power to weld the differences that have arisen and make people perceive the real values in them. We need a wisdom which will bring together the different religions and races, which can interpret the advances in science, and set forth a common spiritual goal which each people can clearly visualize in terms of their own experience.

Theosophy gives us precisely this help, because it is the wisdom of the One Life by which all things are achieved. We are sharers in the Unity, and therefore our life and our institutions must be based on the truth of Universal Brotherhood. Theosophy shows us further that Life is everywhere creative and its potentiality which is manifested in the faculties of man is inexhaustible. It transcends every form in which it is expressed, and all forms are but its temporary dwelling-houses. Theosophy also teaches that every force, of whatever character, released from any point, must act with mathematical certainty and produce its appropriate reaction at the point of its discharge; and this law applies to every individualized life and to forces psychic and psychological as much as to the forces which move physical matter. The values which nature is seeking to evolve are those proclaimed by every great ethical and spiritual teacher, namely truth, goodness and beauty.

The new age must take its rise from the foundation of those ethical truths which are the expressions of Nature's law: a deep respect for life and its need of freedom to reveal its uniqueness at every point of its manifestation; the recognition of a World Brotherhood and the establishment of such Brotherhood in national and international relations, in

our laws and civilization; the responsibility of each individual in relation to state, society and other individuals; and the principle that wisdom and experience must constitute the qualification to direct and rule.

It has been said of Wisdom that she "mightily and sweetly ordereth all things", because she is the soul of all things, moving to manifest herself. The new age must witness the revelation of that soul in a happy world state, an international culture embodying light from every quarter, and a spiritual philosophy which will be like a blossom of many petals, each petal an aspect of life and beauty. It must be an age in which cruelty and oppression as well as poverty and strife have been abolished, and all the forces now running into chaos have been so regulated as to result in an abundance for each man and woman, not only of the things he needs for physical health and joy, but also of intellectual riches and spiritual uplift and warmth. The truths of Theosophy are truths which prove both the utterance, "Behold, I make all things new", and that man can create a new earth in which shall be reflected a new heaven, the unfoldment of God's thought for humanity.

N. SRI RAM

When Tao-hsin came to his master for instruction he said, "I pray thee, show me the way to deliverance!" Seng-ts'an answered, "Who has ever put you in bondage?" "Nobody." "If so," said the master, "why should you ask for deliverance?" This was enough for the disciple; in a moment he saw the truth. It came as a flash, and his feet were set on the path.

MEN OF VISION BEYOND MANKIND

By E. HUNT¹

IT is appropriate that we should consider the relation of the Elder Brethren to our Society. The existence of the Great Teachers follows on the teachings of evolution, Reincarnation and Karma. The life of God climbs up to a peak in each kingdom. In the mineral this peak is the precious stone. In the vegetable the One Life reaches perfection in the giant trees of our forests, and in the perfect beauty of the rose and lotus flowers. That Life reaches a climax of perfection in the sensitive race-horse, the elephant and our domestic pets. Thereafter, that Life travels as man from the savage to the disciple and to the perfection of the Master.

These great "men made perfect" do not always leave our world. History shows us that in all ages there have been the Supermen of the Race. We read of the Incas, of the King Initiates of Egypt and the Divine Kings of Atlantis. In China and Japan we read of the Children of the Sun who are spiritual messengers to man. In India we read of them moving amongst the people, as did the Lord Buddha and many others, making India a sacred land. As students we know that there must be these great Teachers of the Race, and the knowledge sends a thrill through our being.

¹ The substance of a lecture given at the Golden Jubilee of the New Zealand Section of the Theosophical Society, December, 1946.

True it is that without the physical sun Nature could not live, and so also spiritually we could not live without these spiritual Suns. That mighty spiritual Dynasty is a reservoir of the forces of the Logos of our Scheme.

The destiny of every Race is held in the consciousness of the Great Brotherhood. Every heart in every man is but a beating of one Cosmic Heart of the World from which Cosmic Love reaches all. One Will also rules all, and helps men to achieve greatness. The Hierarchy is not aloof and far away, but is here amongst us although we know it not. The Cosmic Mind is expressed in each one of us through the Great Hierarchy of the men made perfect.

Part of their work is to inspire our world. The world religions have at their centre great reservoirs of spiritual power which are called down by the means of grace in each religion.

So, also, great intellectual ideas arise in the worlds above and come from the minds of the Elder Brethren of our Race. Thus they help men to guide civilizations along right lines. Astrally and physically also the work of the Masters is carried out.

We Theosophists know something of this work, and we are here because deep in our hearts and minds and wills we know that the Great Teachers exist. In the early days we know that our Theosophical Society was permeated with the magnetism of the Masters. It was necessary to create an environment into which souls could incarnate and get the training for the subrace and Root Race of the future.

Those who form the Band of Servers gain here the training that is needed for future work, and express now the qualities of the Root Race of the future. The Theosophical Society has a work for this century which is part of the work of the future also.

The first leaders were followed by those in whom a power greater than their own shone forth, and they stood head and

shoulders above all who were around them. The truths of Theosophy have continued to permeate the minds of men, and we must have confidence in the guidance of the Masters without any doubt of the future of their Society. Even if we fail, the Masters will send others to take our places.

There will be new phases, and the day of intuition will dawn and our Theosophical teachings become known direct. They must be not a mere intellectual knowledge but living truths to us. There is inspiration for each one of us if we sincerely consecrate ourselves. Not in all the world has there ever been a greater opportunity than at present to serve the Masters and the world. Only as we feel in ourselves the unfolding of the plan of evolution can we know Theosophy.

Our country and our work here are our responsibility. Opportunities are responsibilities. Not for our benefit, enjoyment and understanding does a great brother like N. Sri Ram come to cast a spirit of harmony and blessing over our gatherings, but it is because of the importance of the work.

We know that a Mighty One who is the Racial Leader, the Manu of the Race, incarnates within Himself the whole future of the Race. Only as we can catch something of His vision can our work be fulfilled. All the seeds of the Race are held in the consciousness of the Manu like the petals of a flower in a bud. As He unfolds, we unfold, for we are one with Him.

In the coming centuries, great power will be focussed in the Pacific lands. Can we not feel the coming of the new races and the religions of the future? If we can, then they are flowering within us now. The Theosophical Society has no purpose except in its relationship to the country as a whole. The Society is an instrument in the hands of the Manu for the service of our Country. The Theosophical Women's Association has its value in uniting us with our Country and

its needs. Our main work is to propagate Brotherhood and the teaching upon which it is founded.

When endeavouring to see our country as the Manu sees it, I saw it filled with children. I saw in it no adults, and I realized the problems and place of the child in our land. Happy are we that there are many teachers from our Society who know the child as a reincarnated soul.

In all our social experiments from the early days something has been coming to birth. It is the truth, which is the foundation of our culture, that every one is a brother. But it is a living and not only an intellectual brotherhood which we need.

We are evolving in our land a new set of values and learning especially that every one is a brother. Let us not be satisfied that poverty has gone from New Zealand. What about emotional, mental and spiritual poverty? We are not rich in these, for our race as yet is young.

The early Theosophical workers were sent by the Masters to incarnate here, as were we, to give their teaching to the Nation. At present, we may not have the same calibre of members, but we must live our Theosophy today. So we look to youth to bring ever new Theosophy.

It is well that we should turn our thoughts to the Masters and prepare, through purity, our natures that we may be more worthy to stand before the Master, and that through us the power of the Master may pour. By a right orientation to them, something of the light of the Great Teachers may shine. As we enter into our new work, let us feel the life of the Manu pour through our work, and then the vision of the Great Ones will be ours.

E. HUNT

KWAN YIN AND THE CHILD

By C. JINARĀJADĀSA

FROM India westwards through Europe and America very little is known of one of the most vital religious cults of the world, that of Kwan Yin, usually called the Goddess of Mercy. The moment, however, one touches Saigon in Cochinchina or even before that enters any Chinese home in Malaya, one contacts this powerful cult which is in some ways the most popular in all China and plays an important role in Chinese homes.

There are a good many mysteries concerning the worship of Kwan Yin (sometimes Kwan-shih-yin); the name means, "the one who hears the cry". The cult of Kwan Yin seems to have arisen in China about the third century A.D., almost simultaneously with the time when the cult of the Virgin Mary arose in Christianity. So similar are the two cults in many unexpected ways, that some have suggested that the Chinese cult was borrowed from the Christian. A great Norwegian scholar like Reichelt in his book, *Truth and Tradition in Buddhism*, continually harps on this, so that one presumes that he was a Christian missionary. His thesis is that the Nestorian Christians introduced the cult into China, and also that the Chinese through certain of their travels found the cult of the Virgin Mary in various places and adopted it. But no other scholar except Reichelt has ventured to assert his conviction of this borrowing of the Chinese cult from Christianity. Kwan Yin is associated with the sea, and just as

the Virgin Mary is called the "Star of the Sea," Kwan Yin is called Nan-hai, "she has risen from the Southern Sea."

The cult of Kwan Yin is a part of a transformation that Buddhism underwent in Tibet and China, where the personality of Gautama Buddha was considered as a manifestation in time of a great Cosmic Buddha-Principle. From this developed the idea of a trinity in that Principle, with hosts of heavenly Buddhas representing the trinity. Amitābha, "the Buddha of Boundless Light", and Avalokiteshvara, "the Buddha who looks down from on high", and Kwan Yin, the Goddess of Mercy, are manifestations of this Cosmic Trinity. Like the Virgin Mary, Kwan Yin acts as a mediator; "she must mediate the prayers which are to reach the myriads of unknown Buddhas". (Reichelt).

It is the Buddhist tradition from the days of Gautama Buddha that, after the passing of the Lord and when His teaching would have lost its true meaning, there would appear on earth the Buddha Maitreya, who in the intervening period is a Bodhisattva and is living in Tusita heaven waiting the right time for his descent to earth. The Bodhisattva Maitreya is considered in Northern Buddhism to be a manifestation of Avalokiteshvara. More strange is the understanding, even among the masses in China, that Kwan Yin—though she is a Goddess—is in some way a manifestation of the Bodhisattva Maitreya. It is certain that in the beginning Kwan Yin (in Japan, Kwannon) was understood to be male, and some images still exist of Kwan Yin showing the masculine face with a beard. When the feminine aspect of the Bodhisattva as Kwan Yin arose is one of the mysteries of this cult.

The images of Kwan Yin, Goddess of Mercy, are in a hundred variants, mostly standing but some seated. Some have many arms bearing symbols of various gifts to mankind, but others show the Goddess with only two arms. In Japan

Kwannon is said to possess 1000 arms, and in one tradition 33,333. Usually in the Chinese presentation of Kwan Yin she holds a small bottle or flask in her hand turned downwards, as in our first illustration. She is pouring down upon the world life-giving and healing water.¹ Our second illustration shows the flask at her side.

Nearly always Kwan Yin—considered “a personification of Avalokiteshvara as the heavenly word—”² is depicted as having with her a baby or a small child, as in both our illustrations, sometimes like the Madonna carrying the child in her arms. There is very little information concerning who the child is, though we see in the first illustration the life-giving water is poured on the child as if the child symbolizes mankind. The second illustration shows the child adoring Kwan Yin. In most Chinese temples, in that part which usually in a Christian cathedral corresponds to the back of the great altar, there is a special shrine of Kwan Yin; she is seated in heaven surrounded by the heads of children with adoring Arhats below her.

It is said that childless women go to Kwan Yin to pray for a child. There is however no thought that she is the “World Mother”; she is supremely the Goddess of Mercy.

Some years ago, the wife of the U.S.A. ambassador in Japan was offered an exquisite piece of embroidery. In a book of her reminiscences she speaks of Kwan Yin and describes the embroidery:

“in her boundless love she divided herself into many bodies and renounced the joy of Nirvana that she might bring peace and happiness to others.” She is the goddess of mercy, as well

¹ *Encyclopædia Britannica*.

² I have an exquisite standing Kwan Yin in white porcelain obtained in Singapore, with the folds of her robe in pleats as if in a Greek statue; and a second small one in bronze given me by friends in CochinChina where the Goddess is seated sideways. The former wears a crown, the latter is bare-headed; but both have the flask in the right hand.



KWAN YIN AND THE CHILD



KWAN YIN AND THE CHILD

as the protector of dumb animals, especially of horses and others that work for man. She is variously depicted in Japanese art—sometimes with a thousand hands, in each of which is an answer to a prayer—sometimes with eleven faces, “smiling with eternal youth and infinite tenderness.” A remarkable piece of embroidery which was brought to the Embassy to sell at a huge price showed Kwannon as the divine mother, pouring forth from a crystal vial holy water, each bubble of which contained a tiny child.

In my search for the meaning of the child I was once informed in China that he was Kāma, the desire nature. Kāma in Greek mythology appears as Eros. The legend about the child is to the effect that the desire nature in man is constantly so troublesome and gets so out of hand that finally Kwan Yin pours on the child the water which extinguishes the fire of the desire nature; from that moment the child is transformed and is full of rapt adoration. I am inclined to think that in this description of the child there is a confusion with the monkey king “Sun”, full of selfish mischief, who in the popular epic accompanies the famous Chinese pilgrim Hsuan-chang (629-645), who travelled from China to India to obtain copies of the Buddhist scriptures. Kwan Yin finally controls the mischievous nature of the monkey and guides him on the right path until he comes to perfection and becomes a Bodhisattva.

In 1936 the Theosophical Lodge at Soerabaya in Java presented a little drama which represented Kwan Yin on a throne, below her seated at her feet a priest of her cult, and on the ground the child and the monkey kneeling on either side. None of the characters spoke, the audience sat in the dark, the persons in the tableau with light upon them. All the four actors sat without the slightest movement for twenty minutes while the story was read by the narrator explaining the symbolism of the tableau.

C. IINARĀIADĀSA

THE WORLD AS IDEA, EMOTION, AND WILL

By C. JINARĀJADĀSA

THE WORLD AS WILL

(Continued from p. 305)

WE know as we look at the working of the Will in life that it is in all its phases characterized by organization. In my first lecture I pointed out how evolution works in mathematical, geometrical ways—"God geometrizes" was the ancient theme of the Platonists—and how on all sides, as we look at crystals, flowers and trees, we find a mathematical basis for structure in them all.

Furthermore, says Schopenhauer, it is possible to separate ourselves from the World Will which drives us on ruthlessly; that, even though we live in a world of frustration, it is possible to separate ourselves from the Will and gain peace and tranquillity. How is that to be attained? It is by Art, and this theme of Schopenhauer was the ancient theme of Plato. Plato in all his expositions upheld the doctrine that the process which we today call evolution, where everything seems to happen by chance, is in reality the reflection in matter of the Divine Mind and of its operations. He propounded that since there is a Divine Mind at work from the beginning, the Creator has pre-visualized the types of things to be; these are the Ideas or the Archetypes. In other words, behind all the

flowers there is the Archetypal Flower, behind every race and branch there is the Archetypal Idea of its main race and its sub-divisions, and so on. While there is a changing universe of manifestation on all sides, behind that manifestation there are already present the primordial Ideas which the Creator, called the Demiurgus, is intending to bring into manifestation.

Thus, said Schopenhauer, the way to see the World as Idea is by separating ourselves through Art from the will to live. I stated that we need Vairāgya, or detachment, as our first qualification; and when that detachment has been achieved we are able to observe the world of the Divine Archetypes. We can only do that by being artistic in our nature.

In accepting Schopenhauer's thesis that while it is true there is a ruthless, blind World Will at work, yet nevertheless it is possible for a man to come to an era of peace within himself, I made as a condition that the artist must be a true artist. It is not enough merely to be an artist; I hold that it is necessary for the true artist to be a master of a triple Yoga. The first is to see the World as Idea, that is to say, to contemplate the Divine Plan which operates behind all events, as it shapes evolution to be as a march-past of all happenings in mankind and in every operation of Nature. Then I said that another element is necessary. It is not enough merely to separate oneself artistically from the World Will, for there is the danger—if you are artistic—that you will become hard in your heart and mind in your general attitude to mankind, being wrapped up in your art. Therefore, I said there is a second element necessary in that Yoga, which is to become one with the Divine Emotion, to feel as the Divine Emotion feels.

I come now to the third and concluding chapter in this series of three addresses, and that is how man is not to renounce the World Will but to become one with the Will, to identify himself with the Will, and so come to a stage of blessedness.

To achieve this, we have first to note two aspects in the World Will. I pointed out in my second lecture its aspect of ruthlessness, how nature in what has been termed the struggle for existence is "red in tooth and claw with ravin", how the weaker goes to the wall, how the conqueror marches forward on the dead bodies of his victims. But at the same time I pointed out later that the World Will manifests an aspect that is the very reverse of ruthlessness, as in the case of the self-sacrifice of the mother for her young. What is the mystery, that there should be two Wills?

It is that there are two aspects of Will. I can best express this fact by saying there is a *downward* Will and an *upward* Will, or to use terms well known to some of you, there are the two paths, the Pravritti Mārga and the Nivritti Mārga, the Path of Outgoing and the Path of Return. In the outgoing Path the Will is ruthless, because it is building form after form, and the destruction of millions of forms is nothing in order to create the best form for the purposes of the Will. But when the turning-point comes, and the Path of Return begins, there appears in the Will a quality of self-sacrifice. Now, it is when the Will is returning that we have an element that is interesting to note, and that is, the element of play that comes into the life of all creatures. After they have satisfied the primary needs of food and sex, we shall find that the birds play, the animals play, on all sides a new fascination appears in life; these creatures who should all the time be absorbed in slaughter forget the gospel of slaughter and begin to delight in a new element in life; play. When that element of play comes, then it is that we have the first indications of the upward-going Will.

It is as the upward Will is observed through Art that the philosophic mind sees the World as Idea. To use the well known phrase, everything that is on all sides of us is seen in its "ideal" or archetypal form. We do not at any one

time see all the millions of representations of what we may term the Archetypal Rose, with its imperishable beauty revealing some quality of the Divine Nature which partially manifests Itself in all the roses that appear year after year. Similarly it is throughout all manifestation. The philosophic mind that has trained itself through Vairāgya or Dispassion sees the Plan behind all evolution. So then Art reveals, to the person who understands, the need of a highly philosophical mind trained by Science. I emphasize Science, for Science teaches detachment, which is the basis of that philosophical mind which sees all the time the Idea.

But also this philosophical mind sees everything in a new way. The artist, the lover, the priest, the saint all feel the World Will as a Divine Emotion. When that happens then it is that there goes forth from the individual a rapture of love and adoration, it may be to an Avatar, an incarnated Divinity, or to a human beloved, or towards some aspect of Nature. You can fall in rapture before the beauty of the rose and see the Divine Idea behind it. You can commune with God, whether in a beloved, in a God, or in any revelation of Nature, provided you have developed within you an utter purity of the emotions; it is then that you can feel one with the Divine Emotion which is impregnating all existence.

Just as Plato says that all life has the Divine Ideas as the steel-framework for all types of creation, so there is in the universe a Divine Emotion as well. God is feeling all the time; He is feeling the beauty of the flower, He is feeling the sorrow of the man stricken down, He is feeling the tragedy of everything as we men are feeling it. But at the same time He knows the ultimate outcome of this intermediate stage of ours where there is more suffering than joy.

It is at this period of his soul's growth when the individual has trained himself both to see the Divine Idea and to feel the Divine Emotion, that then he comes to the third stage as he

seeks the full realization of the Idea. Hitherto he has been contemplating the Idea as something outside himself; he has known of Truth as only existing apart from himself, as for instance, in the teachings of the founders of religions and philosophies; he has received Truth from others whom he has accepted as his guides to Truth. He has thrilled to teachings as to Beauty from others—poets, painters, sculptors and similar artists. In all ways he has sought, found and revered the Idea as revealed to him *by others*. But he enters now on the stage when he can know that he is himself a revelation of the Divine Idea. How is this possible? This happens when he identifies himself with the upward Will, and no longer with the downward Will.

I will take one instance of this duality. We find two types or two phases in Woman. You see these two types more differentiated in the West than here in India, for there is a keener struggle for existence there, woman's economic status is less certain, and she feels that she must have the safety of a home for herself. Driven by the World Will she decks herself, she becomes like the animal on the lookout for its prey, she uses all her charms to captivate a man. We have today in the cinema the "vampire" woman, and the woman who is all the time planning to charge herself with "glamour". In this aspect she has only one aim—to get a husband—and she uses all her wiles, sometimes very ruthlessly, though very charmingly all the same. She succeeds, and then what happens? All this phase of her life is only the downward Will at work, which wants from her the child who is to be the next generation; so, after a few children are born, the glamour disappears, for she is no longer wanted in the plan of the World Will. She is forced to recede into the background and let younger women with glamour take her place. That is one aspect of the woman who is self-centred, who is all the time a mere plaything of the World Will,

But we can also find another aspect in woman, where the woman identifies herself with the upward Will; then she is transformed. She is then the woman who reveals not only the idealism in her own life, but calls out idealism in others. This is the woman who inspires man to noble deeds, she is the woman who sustains, all the time revealing to a man the highest action it is possible for him to do, and she radiates on all sides consolation. In the words of Wordsworth, woman is now,

A perfect woman, nobly planned,
To warn, to comfort, and command.

When we have woman at that stage, then it is we see her reflecting the exquisite possibilities of the World as Will.

I have taken woman as an instance of this duality, but we have the same fact in the strong-willed man. We can have a man in the first stage, absorbed in his schemes of conquest, whether as a conqueror, a politician or a business magnate. But when he is, so to say, used up by the World Will, and it has no further use for him, then if he still lives, he may perhaps see another use for all those highly trained faculties of his, and that is as a servant of the people, as one who strives to protect and maintain. Then it is that he identifies himself with the World Will as it is returning.

We shall find this same Will as it returns wherever there is the spirit of Consecration. We can see it in a nun or in a monk, if we have seen Christian nuns and monks, not with eyes of prejudice but trying to understand the mystery of their consecrated lives. Each has something of the quality of sainthood. And more strange than that, I have seen this same quality of radiance visible in nurses in hospitals. There are some nurses who are so identified with the idealism of their profession, that they are almost like high priestesses of a great cult of healing. Then as they perform their duties in accordance with the technique taught them, they radiate

something, an invisible aura of strength and consolation, so that as they go up and down the wards the patients feel a new courage, for the nurses are living a consecrated life. It is at such a time when the man or woman has begun to live the consecrated life, that he or she begins to reveal the Archetype. Others feel in him or her something of a quality of Divinity, and that is supremely the case in one who is the Guru or holy teacher of the truths of God.

The function of the Guru is not so much to give teaching, as to call out the hidden, Guru in his disciple. Hence we have in a little Theosophical manual of the spiritual life these words with regard to the Master: "In His presence all desire dies except the desire to be like Him."¹ Note that when you are in the presence of the Master, everything in you of a personal nature vanishes, even your longings and aspirations; and mysteriously there is born in you the feeling that you *can* some day become like Him. That happens because the Archetype already *realized* by the Master is calling upon the Archetype of the Divine Idea in yourself to step forth from the meshes of your personal self, and reveal to you yourself as the Idea.

C. JINARĀJADĀSA

(To be continued)

This outer world is but the pictured scroll
Of worlds within the soul,
A coloured chart, a blazoned missal-book
Whereon who rightly look
May spell the splendours with their mortal eyes
And steer to Paradise.

ALFRED NOYES, *The Two Worlds*

¹ *At the Feet of the Master.*

THE PROBLEM OF KNOWLEDGE

By HELEN ZAHARA

THE minds of many of the intellectual giants of today are vast storehouses of knowledge, and even those men with a normal education and reasonable intellect have acquired considerable facts about the objective and manifested universe—its history and its geological and geographical features. Though this knowledge is far from complete, it has advanced a long way since primitive times, and even in the last fifty years great strides have been made. The teachings of Theosophy have added to this knowledge by contributing details of the world before recorded history, of the rise and fall of great civilizations, of rounds, races and chains.

We find that at the present time there are four distinct sources of knowledge. These are: (a) our direct observation of what has happened, (b) our memories of what we have thus observed, (c) testimony, that is information given to us by other people with regard to what they have directly observed or remembered, and (d) self-evident truths or—as we prefer to call them—intuitions. By using our senses we are provided with information primarily with regard to our immediate environment, and the knowledge provided by our memories is not fundamentally different therefrom, although it is easier to make mistakes. We extend by inference the knowledge provided by our senses. We generalize from what is observed and then infer to what is not observed.

But the greater part of our knowledge on any topic is due to the testimony of other people, and we have obtained this

mainly from religious teaching and from our school education. The former in its orthodox garb is the embodiment of priest-craft and dogmas, and may satisfy man in certain stages of human evolution. The time comes, however, when it no longer gives a satisfactory answer to the soul groping after Truth unless he seeks its inner meaning. As far as education is concerned, as practised in general today, although it has advanced considerably, it still suffers from the foolish belief that you can weigh a man's knowledge by a series of examinations, and concentrates on the storing of information rather than on the drawing out of the individual's innate potentialities. The trouble is that if the latter were the case, it would be impossible to give a mark of 50 or 75, whilst with a question on the Battle of Waterloo a child can be pigeonholed in his place, according to the number of facts which he has "crammed". In our own Theosophical teachings it is necessary for us not to become confused. For instance, because we may know by heart the history of races and planets, it does not necessarily mean that we are any wiser than another. This information is of course most interesting and fascinating, but if we do not learn to understand the meaning behind it, the vast scheme of evolution and the Great Plan, and apply it to our own daily problems and way of life, we shall find ourselves lost in a mass of technical detail, whilst the finer points are overlooked. Our minds can easily be crammed with so many facts and figures that we become mentally over-fed and clogged and feel that we need a mental eliminating medicine, as it were, to clean out our over-stuffed minds.

We must not lose sight of the fact that the attainment of wisdom is our goal, and the teachings that are given to us are only stepping-stones to that end. We do not wish to become merely human gramophones and statisticians. Only by the stimulation of our minds can we grow, and there must be thought, otherwise there is no assimilation of all that

we have acquired, no extraction of the essence of what we have learnt—which is the wisdom we are seeking. Thinking and logic are not life, but they are the alphabet which we must learn first if we would speak the language of life which is Truth.

Much of the knowledge of the world has been given to us by the efforts of a few experts, and we accept what they have told us. Thus, for instance, we take the word of the physicist that energy is radiated only in a definite quantum, we accept the statement of the chemist that carbon dioxide is formed by the direct combustion of carbon in oxygen, and so on. It is necessary for us to do that, as most of us have not the time, energy, or ability to find out these facts for ourselves. A small proportion of the world's population is investigating all the time various phenomena and giving to the world many priceless discoveries. As a result of their efforts, man's knowledge is increasing all the time by leaps and bounds. He need not dig the soil with his hands, or even with his spade, because science has given him the multi-furrow plough. He need not walk from place to place or even drive, for science has given him wings with which to fly. In this modern world of ours inventive minds continue to pour out various types of apparatus and machines so marvellous that they make the layman gasp. The knowledge which man has, even though only a fraction of the whole, is staggering and incredible.

But how has a great deal of the knowledge that has been gained through the genius of man's scientific brain been used? What do we find in the world around us? We see the skies darkened by planes dropping their loads of death upon the earth beneath; the world's wealth buried as useless yellow metal in a concrete tomb, the most essential needs to sustain human life—bread, water, milk, the soil and light—the objects of speculation and profit. We have a society in which men

take from the earth its treasures and manufacture them into commercial articles, always producing wealth and more wealth; yet the majority of men live in the worst slums, dress in the worst clothes, and partake of culture, art and education only to a very minor extent. We see men haunted by the fear of uncertainty, making restless plunges into momentary pleasure amid their fevered striving for material gain. We have a system of brazen beggary in which men are doomed to be beggars of one another instead of each having the opportunity to serve the world according to his gifts. And over all, amidst the sound of jazz and chink of coin, we see the omnipresent ghastly dread, the haunting spectre of self-created destruction, because the energy of the atom has been released and so far is being used to add to our fear instead of to our leisure.

Our world today is in such a state of utter confusion that if a visitor dropped in from another planet he would quickly come to the conclusion that we had all gone mad. And indeed he would not be very wrong, for the world has again the appearance of drifting into another cataclysmic global war, in spite of the fact that the vast majority of mankind ardently desires peace.

The reason for such a state of affairs is that the soul of the race has not kept pace with its intellectual powers, the progress of material things has far outstripped the moral progress, and the more important things of life are forgotten. The inventive genius of mankind is used for the destruction of the human race instead of for its improvement and upliftment.

What is the solution to this enormous problem? How is this tendency to be overcome? Only by awakening man to his true destiny and the realization of the Brotherhood of all life as an actual fact in nature, even more than an ideal. Man's consciousness must be developed so that he sees

beyond the façade of material splendour to the realities that lie behind. The base metal of material knowledge must be transmuted into the gold of Divine Wisdom by seeking to understand the purpose of life and man's place in the universe, and when that understanding is obtained to apply it.

Theosophy tells how this can be done by inward contemplation and turning the mind back upon itself. That such is the way is the testimony of all mystics and teachers. Christ said "The Kingdom of Heaven is within you," and there is also the arcane saying "Know thyself," which powerfully suggests the possibility that by penetrating to the centre of our individual consciousness we expand outwardly in the cosmic consciousness. The instrument of perception which must be developed is the intuition, which divines relations between diverse things through the realization of unity. The instrument of the purely mundane consciousness is the reason—which, although it is very necessary for the discovery and dissection of phenomena and must be developed first, is so immersed in the business of living that it knows no more about life than a fish knows about water.

Theosophy calls to us to demonstrate *that we are alive* so that, thinking in terms of the higher, we shall issue from the tomb of materialism into the sunlight of true Wisdom.

HELEN ZAHARA

THE EPHEBIC OATH

The young men of Athens took this oath to the Commonwealth at the beginning of their second year of military service

I will not bring dishonour upon my arms, and I will not desert the comrade by my side. I will defend the sacred places and all things holy, whether alone or with the help of many. I will leave my native land not less, but greater and better, than I found it. I will render intelligent obedience to my superiors, and will obey the established ordinances and whatsoever other laws the people shall harmoniously establish. I will not suffer the laws to be set aside or disobeyed, but will defend them alone or with the help of all. And I will respect the memory of the Fathers.

The gods be my witnesses.

THE PROBLEM OF EVIL

By GRETA EEDLE

DURING the last fifty years many thoughtful people in the West have held that if physical living conditions were improved, education were universal, and the refining influence of art and music brought to the people, then there would be a reaction of noble thought and endeavour which would usher in the millennium. For them ignorance and evil were synonymous, and they held that by removing the former the latter would be eradicated.

The events of the past few years have not only shaken but annihilated that generous faith, for we have witnessed a landslide from certain ethical standards, which seemed a promising basis for further improvement, to every conceivable form of wickedness. It is therefore not surprising that high-minded humanitarians, who have until now found agnosticism a satisfactory doctrine, are searching elsewhere for another answer to a problem which has presented itself so urgently that it cannot be ignored. If human beings with a normal upbringing, and an education and intelligence above the average, can deteriorate into fiends, then what chance is there of human progress, even of survival? To answer this question one needs to search in the accumulated wisdom of the ages.

First we have to consider the condition which precedes evil:

"Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the

Absolute ALL (Universal Perfection eternally) traces both through the course of natural evolution to pure Light condensing gradually into form and hence becoming Matter or Evil."¹

Then we come to what may correspond to the birth of "original sin":

"It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with this conscious, rational, individual Soul (Manas) 'the principle or the intelligence, of the Elohim' to receive which, he has to eat of the fruit of Knowledge from the Tree of Good and Evil."²

"Evil is but an antagonizing blind force in Nature; it is reaction, opposition, and contrast—evil for some, good for others. There is no *malum in se* (absolute evil) only the Shadow of Light, without which Light could have no existence, even in our perceptions. If Evil disappeared, Good would disappear along with it from Earth."³

Scattered throughout Madame Blavatsky's writings there are very many references to the existence of evil, and they form a comprehensive picture. Here we must confine ourselves to one or two outstanding statements. In one of the Stanzas of Dzyan⁴ there is written in cryptic form the story of the "Fall of the Angels" into incarnation, who, Madame Blavatsky reminds us later, are Humanity itself. She goes on to say:

"The Demons of Pride, Lust, Rebellion, and Hatred had *no being* before the appearance of physical conscious man. It is man who has begotten and nurtured the fiend, and allowed it to develop in his heart; it is he, again, who has contaminated the indwelling God in himself, by linking the pure Spirit with the impure Demon of Matter. And if the Kabalistic saying '*Demon est Deus inversus*' finds its metaphysical and theoretical

¹ *The Secret Doctrine*, Adyar edition, I, 140.

² *Ibid.*, I, 292.

³ *Ibid.*, II, 131.

⁴ *Ibid.*, III, 168.

corroboration in dual manifested Nature, nevertheless, its practical application is found in Mankind alone".⁵

So we find that the duality of Cosmic Spirit and Matter is reflected in human nature as the conflict between the higher and the lower self of man, a conflict in which his free will of choice enters to a large extent.

"It is not the Rector or Mahârâja, who punishes or rewards, . . . but . . . man himself—his deeds, or Karma, attracting individually and collectively (as in the case of whole nations, sometimes) every kind of evil and calamity. We produce CAUSES, and these awaken the corresponding powers in the Sidereal World, which are magnetically and irresistibly attracted to—and re-act upon—those who produce such causes; whether such persons are practically the evildoers, or simply 'thinkers' who brood mischief. For thought is matter . . . and 'every particle of the existing matter must be a register of all that has happened'".⁶

When we observe on the one hand the karma that weighs down the individual, and see how he is hemmed in by his family obligations, physical tiredness arising from overwork and wrong nourishment, emotional narrowness and mental limitations, and on the other hand, observe the strides of humanity in the development of practical and abstract thinking, in the genius of invention and the skill in execution, and even in the increasing interest in Mysticism and Occultism, we wonder at the resilience of the human spirit that can seemingly endure almost any physical calamity. Today we see those who have come through battles, concentration camps and other hells on earth, and find in many cases that these experiences have awakened in them a desire to help humanity which they have not previously felt.

This makes us remember that although we live within the framework of a karma that makes our footsteps laboured and heavy, it also enables us to lift our hearts on high and thus

⁵ *The Secret Doctrine*, Adyar edition, III, 276.

⁶ *Ibid.*, I, 182.

attract to ourselves the help of the Elder Brethren of humanity and of the angelic hosts. This incalculable factor in our lives is called "Grace" in Christianity. To experience it, even in a preliminary tentative way, brings a joy and peace to the heart that can never be forgotten and spurs the individual ever onwards. But it also manifests in ways which the personality does not consider pleasant. It includes the withdrawal of a beneficent influence at certain times which forces man to stand alone and thereby develop greater moral strength to hasten his evolution. Viewed in this light the following paragraph is of considerable interest:

"The Ancients considered that when the directing active Intelligences—the Gods—retired from any portion of Ether *in our Space*, or the four realms, which they superintend, then that particular region was left in the possession of *evil*, so called by reason of the absence from it of *Good*".⁷

We naturally ask ourselves: Why should the Intelligences retire? Is it because contact with evil quickens our evolution? That is possible. Most of us have seen how under the stress of great suffering narrow-hearted people have performed deeds of compassion formerly beyond their capacity.

In human experience, evil is that which tortures our bodies, our feelings and our minds. It cannot torture our inner centre, so that by living more and more consciously in that centre we become gradually detached from evil, and necessarily also from good. Theosophical literature abounds in instructions as to how to shake out of our physical, astral and mental bodies the coarser vibrations which correspond to the more material, and therefore more evil, influences from outside. So long as we overeat and use for food the coarse bodies of animals, or take intoxicating drinks even in the smallest doses, or dull our brains with drugs, however mild,

⁷ *The Secret Doctrine*, Adyar edition, II, 57.

and so long as we allow our emotions and thoughts to roam indiscriminately in all directions at all levels, we add appreciably to the obstacles that are already in our way to making conscious contact with our inner centre unless we deprive our physical body of these coarser materials. It means that if we continue to use them we are piling up unnecessary obstacles which may well prove insuperable in the course of a lifetime. A wall, which in youth we could have reduced in height until we could scale it, may then grow with the accumulated coarseness of our habits until it becomes impregnable.

If, however, we resolutely shake off the coarser material and devote ourselves to the welfare of mankind, we soon outgrow the childish pleasure of doing good and feeling virtuous about it, and merely render the services naturally that fall within our Dharma. However, before we arrive at that stage of greatly enlarged responsibility we must know what is good and what is evil. The chasm between ignorance and wisdom cannot be jumped, it can only be crossed by the bridge of knowledge and suffering.

"No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through aeons of suffering and the knowledge of evil as well as of good, as otherwise the latter would remain incomprehensible".⁸

"Perfection, to be fully such, must be born out of imperfection, the incorruptible must grow out of the corruptible, having the latter as its vehicle and basis and contrast".⁹

In trying to comprehend the immense concepts of cosmic evolution and mankind's relation to them, it is at once surprising and heartening to find that occult teaching stresses in many ways the freedom of the human will to mould the subtler elements and thus change the world. We see humanity stumbling from one folly to another and ask ourselves

⁸ *The Secret Doctrine*, Adyar edition, III, 90.

⁹ *Ibid.*, III, 104.

what possibilities there are of the light prevailing, not in a thousand years, but in this generation. The Ancient Wisdom teaches us that evolution depends on ourselves, with time as our helper.

"St. Paul . . . referred simply to the never-ceasing cycles of human incarnations in which evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things".¹⁰

So as we set our footsteps on the path which leads to true divine Enlightenment, with that faith in ultimate victory which never admits the possibility of defeat, despite setbacks, pitfalls and diversions, we gain the detachment to recognize and face with confidence the truth in the statement:

"Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds",¹¹

and go forward with a firmer step, in the recognition that although evil will be with us to the end of manifestation, it is within our power to make use of it for the purposes of Evolution.

GRETA EEDLE

When to the World's turmoil thy budding soul lends ear;
when to the roaring voice of the great illusion thy Soul responds;
when frightened at the sight of the hot tears of pain, when deafened
by the cries of distress, thy soul withdraws like the shy turtle within
the carapace of SELFHOOD, learn, O Disciple, of her silent "God"
thy Soul is an unworthy shrine.

Remember, thou that fightest for man's liberation, each failure
is success, and each sincere attempt wins its reward in time. The
holy germs that sprout and grow unseen in the disciple's soul, their
stalks wax strong at each new trial, they bend like reeds but never
break, nor can they e'er be lost. But when the hour has struck they
blossom forth.—H. P. BLAVATSKY, *The Voice of the Silence*.

¹⁰ *The Secret Doctrine*, Adyar edition, IV, 84.

¹¹ *Ibid.*, III, 218.

PILGRIMS AWAKE!

By ELISABETH SEVERS

WE are all, whether we know it or not, whether we accept the fact or deny it, engaged on the pilgrimage of the Spirit, the unfolding, the manifestation of the powers of the Spirit. That is the task the human race is intended to accomplish, the pattern and the plan the Creator and Maintainer of our Universe has thought into being for His children, who are sparks of His flame who inherit His own potency, though at our present general low stage of evolution these powers are latent, not active.

Our plan of spiritual evolution leading to perfection is carried out by many rebirths in this our familiar world, each rebirth being carefully planned for spiritual progress. Ignorance of the true purpose of life and selfishness are the chief obstacles to be overcome on our spiritual journey. Mr. Geoffrey Hodson has declared in his *Brotherhood of Angels and of Men* that men are so deeply sunk in spiritual apathy that war, pestilence and famine have to be employed to stir them from slumber; outer stimulus being necessary when the promptings of the Spirit are unheard, or if heard, are disregarded—a statement recalling Dr. Besant's teaching on the part the 1914 war played in stimulating evolution.

The great majority of the human race are in fact ignorant of their position as spiritual pilgrims in Eternity. Their ignorance delays their progress, makes their lives unhappy and discontented. They do not know the answers to the questions,

"Why am I here? Where have I come from? Whither am I going?"

The need of the times is very great. The "cease fire" order has not been followed universally; we are in a very unpleasant and dangerous period between war and peace. Crime has reached an almost unprecedented level while the nations dispute about boundaries, economics and ideologies.

At home and abroad, nationally and internationally, the outlook is overcast and gloomy. We surely must do all we can to replace ignorance by wisdom and despair by hope. While pain and pleasure play their important part in the speeding of the spiritual pilgrim, love purged of its selfish elements must be enlarged until it embraces the whole world with pity, sympathy and desire to serve.

It is surely our duty and one of our responsibilities to try harder than ever before to awaken the pilgrims who are ignorant of their destiny to the knowledge of at least elementary spiritual truths. It is our duty and responsibility because of our acceptance as members of the Theosophical Society of the doctrine and fact of Brotherhood. The Masters themselves repeatedly stated in the early days of the Society that it was founded not to train a few occultists but to spread, particularly in the West, the truths of the Ancient Wisdom. And for many a long year numerous members have laboured at the task. Yet at the present time, materialism, ignorance and selfishness are so prevalent and so very much in evidence that the work of enlightening the ignorant seems almost overwhelming. But we must persevere, trying to reach at least the few who have ears to hear.

The question is perennially asked how best to reach the people. So often our lectures are addressed to the already converted and our literature is mainly read by the few already interested in problems touching the spiritual life. How then are we to gain a hearing from the great mass of

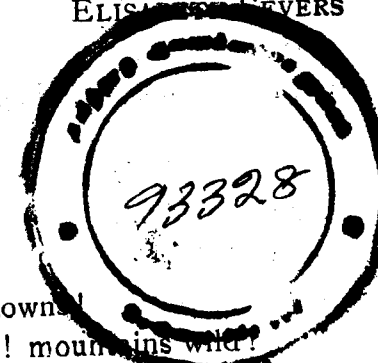
undeveloped Egos who seem by their outer behaviour of life and purpose to be ignorant of the most elementary truths of spiritual life? The spoken word in private life so often arouses all sorts of injurious reactions, the desire to contradict, the demand for proof, or for the authority on which the teaching is based, or the wish of the objector to display his own erudition, that private attempts at propaganda seem sometimes to do more harm than good.

The Theosophic life must supplement the Theosophical books and lectures. The true, the real Theosophist (membership in the T.S. does not automatically produce a Theosophist) leads a life of love, sympathy, pity and readiness to help in any way all with whom he is brought into contact, and surely some might then consider if there be something worth knowing and perhaps even practising in the oft-reiterated Theosophical teaching of man's immortality and Divine origin, that God the Creator exists and is "eternally beneficent" and that "man is the decreer of his life, his reward, his punishment".

This way of life of the true Theosophist is felt by some as a spiritual necessity; it is not intended to be a mode of indirect propaganda, but that is part of the good Karma such a life unconsciously often reaps. No one can live to himself alone. How he lives must influence others for good or for ill. The Theosophic life necessarily puts a great strain on the individuals attempting to practise it. But as in the past, pilgrims making their way to their religious goals have accepted the very difficult and often even dangerous modes of transit as part of the price gladly paid for the spiritual benefit they anticipated. Shall those who *know*, not merely believe that they are pilgrims of Eternity grudge the difficulty of their chosen way? They recognise also that the Theosophic path, that of service, has been trodden successfully by many and that even now in these very evil times some are on their

way to achieve. All can begin the quest now, and in time all must do so, and there are many lives ahead in which to accomplish it. Many in fact rejoice that they have chosen the path of service and dedication to the human race, striving to bring to all the knowledge of the science of the soul. Such heroic souls have not wrapped their talent inactive in a napkin but have traded with it to the best of their ability, and at the close of their earthly pilgrimage their Lord surely will give them as guerdon for good work accomplished the opportunity for still greater service.

ELISABETH SEEVERS



O all wide places, far from feverous towns!
Great shining seas! pine forests! mountains wild!
Rock-bosomed shores! rough heaths! and sheep-croft downs!
Vast pallid clouds! blue spaces undefiled!
Room! give me room! give loneliness and air!
Free things and plenteous in your regions fair.

O God of mountains, stars and boundless places!
O God of freedom and of joyous hearts!
When Thy face looketh forth from all men's faces,
There will be room enough in crowded marts;
Brood Thou around me, and the noise is o'er;
Thy universe my closet with shut door.

GEORGE MACDONALD

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THE LAW OF SACRIFICE

By A. B. CROW

THE principle of sacrifice seems to be generally associated with the idea of surrendering something which is desired, the loss of which, therefore, gives rise to suffering; but this does not seem to be a correct interpretation of a word which literally means "making holy".

We may trace the principle of sacrifice, or sanctifying, right through from the mineral or chemical kingdom to the human kingdom.

Thus, for example, the elements Sodium and Chlorine have certain properties, including great attraction for one another; but if they combine to produce Sodium Chloride (common salt) their respective properties are no longer evident. They appear to be replaced by a new set of properties appertaining to common salt; but would it be right to say that they are lost? Surely it would be more reasonable to regard them as continuously active in sustaining the molecule of Sodium Chloride, the establishment of which has enabled a new set of properties characteristic of common salt to manifest.

In the same way, when more complicated molecules are formed containing Carbon, those properties of what are called "organic" compounds may be superposed on the simpler ones possessed by the ingredients of these organic compounds.

If these organic compounds are used in building up a cell, yet a new order of property comes into manifestation, a property generally recognized as an elementary form of life,

Cells may associate in large numbers to constitute the kind of organism called a plant, but this does not imply that the cells or the life manifested in them has been destroyed. Quite the reverse, for whilst it is true that within the organism of the plant individual cells are consistently produced which live their entire lives and ultimately die within the plant, yet it is only whilst a sufficient number of cells are in a state of full vitality that the plant can continue to exist.

Plants behave in a manner showing that they possess massive sensation, but not that acute order of sensation which, in the animal, occasions sufficient pain in the case of injury to cause the animal to try to save its life or fight to the death. This acute sensitivity seems to be Nature's way of indicating that the *organism* is precious and should not be destroyed. The relative absence of such sensitivity in the vegetable kingdom, therefore, may seem to imply that no evil is done if the organism is broken up so that its constituents may be used as nutriment for the maintenance of an organism able to manifest a higher order of life, such as that of an animal.

This is all the more evident when it is borne in mind that the vegetable and animal kingdoms are reciprocally nutritious. Thus, the breath and other excreta of animals nourish plants, whilst the oxygen excreted by plants is essential to animal life, and the ingredients of the vegetable organism—including its vitality—nourish the bodies of those animals which can live without doing violence to other animal or "creature" entities.

Since the vegetable feeds on the mineral or chemical, and the "animal" feeds on the vegetable, it may naturally be assumed that Man should normally feed on the "creature"; and there is one sense in which this appears to be true but is not a physical feeding, for this is forbidden by the animal's acute power of sensation and also by the absence of reciprocity between animal and man such as has been mentioned

above as existing between the vegetable and animal kingdoms, and which applies in the same way between the vegetable and the human kingdoms.

How then can the human kingdom legitimately "feed" on the animal kingdom? To answer this question we must consider the evolution of the Group Soul, whereby the progress of life is carried on in the sub-human kingdoms. Thus in the lower forms of life, one tongue or stream of life-force simultaneously animates a large number of elementary organisms, each of which is inspired or "ensouled" by what may be described as a single drop from that life-stream. On the death of any one of these organisms the relative "drop" of life returns to the stream from which it came and "colours" it with the fruit of experience garnered by the "drop" during its embodiment. Any future "drops" projected into incarnation from that life-stream will have the benefit of this "colouring", and therefore the incarnated "drop" will have the faculty called instinct.

Since, however, various incarnated and therefore temporarily individualized "drops" may have experiences of contrasted character, the fruits of their respective experiences may not always easily mix; and hence they are segregated even within the Group Soul.

In time this results in dividing the Group Soul into separate soul organisms, to each of which respectively return the Soul-Drops sent into incarnation from such separate organisms. This process may be carried on until the ensouling life no longer animates more than one organism at a time. In such a case the process of rebirth differs from what is technically called Reincarnation only because that spiritual power which distinguishes man from the animal is absent. Short of this, evolution of animal consciousness may be carried on until, in the nobler orders of creatures, a quality of mentality is attained which approximates to abstract thinking, or an

order of emotion is developed which approximates to selfless love, or an order of striving is attained which approximates to interiorly motivated will power.

Whilst the Group Soul, from which an individualized "drop" may be projected into incarnation, is quantitatively more potent than the temporarily incarnated and individualized life, yet the latter is qualitatively equal to its parent or Group Soul. Hence, in the case of creatures about to attain to the dignity of abstract thinking, selfless love or interiorly motivated will, the incarnated creature can pass upwards in consciousness so as to contact the life of the overshadowing Monad in any one of the three ways mentioned. When this occurs the down-pressing Monadic life causes the substance of the individualized Animal Soul to "sublime" or, as it were, evaporate into a "higher mental" state in which it becomes the Causal Body of the hitherto overshadowing Monad or unit of spiritual being.

In this way the Human status is attained, and the Animal Soul will never again rejoin the Group, for it has become the vehicle of the higher order of life.

Thus it may be seen that, in a sense, the Human Soul has "fed" upon and been nourished by the Animal Soul; but so far from this implying any injury to the Animal Soul organism it has implied the greatest possible upliftment and sublimation of that organism.

From this point in evolution it becomes the task of the newly "born" human soul to educate, refine and inspire a set of organisms which, apart from such influence, would merely be an animal in human form. The Monad, using the newly formed Causal Body as a nucleus, gathers around himself a mental and an astral Vehicle from the appropriate grades of elemental essence, and is provided with a physical body derived from human parents and built by Nature Spirits upon or within an etheric mould or matrix as directed by the Lords of Karma.

Apart from such Monadic influence, this mental, astral, etheric and physical quaternary would merely be a human-shaped animal, but with Monadic inspiration it is a human entity experiencing his first "incarnation", and the principal of reciprocity is maintained, for the Monad repays his debt to the animal kingdom through the relative grade of elemental nature from which he received his fourfold set of temporary vehicles. He trains those vehicles which he acquires in each of a long series of re-incarnations, until they become means whereby the Power, Love and Wisdom characteristics of Divine Being are expressed and manifested individually by the Human Entity from Nature's highest spiritual to its densest physical aspects.

A. B. CROW

I said to the bird on the tree
Swaying violently
In the storm,
Do you not fear?
You are so near
To the strife.
Loss of tree
Means loss
Of life.

Oh no, said he;
Yonder far off tree
Is out of the storm.
I but raise a wing,
And with one swift fling,
I rest
In the quiet air
Of a safe new nest.

EMMA LOUISE MILLS

BESANT CENTENARY CELEBRATION PROGRAMME IN BELGIUM

IN connection with the celebration of the one hundredth birthday of Dr. Annie Besant, the Belgian Section has issued the following programme for its Lodges:

Annie Besant Week. This will consist of six addresses on successive days on the following topics: (1) Annie Besant and Theosophy; (2) Annie Besant and Education; (3) Annie Besant and the Religions; (4) Annie Besant and her Social and Political Work; (5) Annie Besant and Art; (6) Annie Besant and Feminism. Each lecture will have music at the beginning and at the end. They will take place at 8 in the evening.

In addition, in the afternoons there will be the following: (1) Madam Besant—a brief intimate biography; (2) Adyar, the International Centre; (3) Kalākshetra, Centre of Art and Culture; (4) The Centenary of Annie Besant; (5) Theosophy and the Theosophical Society; (6) Karma and Reincarnation; (7) Art, Education, the Home, etc.

The opening of Besant Week on 1st October 1947 will have the following functions: *morning*: reception of delegates, discourse of the General Secretary, banquet at the vegetarian restaurant; *afternoon*: the session will be dedicated to the final touches to be put upon the exhibits of the Art Exhibition by the artists; *evening*: Symposium.

On the afternoon of Sunday, October 5, there will be either a presentation of a drama on Annie Besant, "Valiant" by Miss Stella B. Mouat, or an artistic fête prepared by the Young Theosophists. At the closing of the week there will be a concert organized by the Young Theosophists.

There will then be the announcements: At the closure, the announcement to establish scholarships to send Young Theosophists to Adyar so that they may receive a spiritual and cultural formation and return to Belgium with teachings received at Adyar. Also to create the "Annie Besant Foundation" to discover what is most needed and is practically realizable for helping Belgium. In addition projects will be announced for an Annie Besant Memorial.

The lectures on Annie Besant will be delivered not only at the Theosophical Society but also at other organizations, and in these lectures the aspect of her work of particular interest to them will be emphasized.

Monthly lectures will be organized by the Society from February onwards with a gap from July to September when activities are suspended. It is suggested that the monthly lectures be: *February*: Annie Besant; *March*: Annie Besant, H. P. Blavatsky and C. W. Leadbeater; *April*: Annie Besant, President of the Theosophical Society; *May*: The Work of Annie Besant in India; *June*: The Annie Besant Centenary. During the months of vacation intensive preparation will be made for the lectures in: *October*: The Annie Besant Week; *November*: Annie Besant as Author, with readings from her works; *December*: a report concerning the National and International work of the Besant Centenary.

Various organizations with artistic aims are listed in the circular of the Belgian General Secretary, so that members may get into touch with them and organize lectures and addresses on Annie Besant. Similarly articles are to be prepared for various newspapers.

ARE OUR OBJECTS ADEQUATE?

By ADELTHA PETERSON

FROM time to time the question comes up as to whether or not some Object of our Theosophical Society is all-inclusive or all-expressive. But no one of the Objects can be considered apart from the other two. They, a Trinity, reflecting the aspects of the Divine Trinity, also are an indivisible Unity.

In a recent editorial in *The American Theosophist* the question is raised as to whether or not the Second Object should include the study of Comparative Art. Is not Art, the unleashing of the creative powers of man by the expression of that art in the great or the small, rather itself more properly to be considered under the Third Object, which is devoted to the discovery and unleashing of man's hidden potentialities? In other words, can Art be a mere intellectual study and still be called "Art"? When it is studied in theory, does it not then become "Science"? We speak of the *science* of Music, and one can understand the study of these comparative sciences. But when we talk of *Art*, we speak then of the unfolding of creative powers in *doing*. Is not then the Third Object related perhaps to the Will Aspect of the Trinity and its expression in the world of form, as the Second Object is to the Wisdom Aspect, and the First to the Love Aspect?

We must not forget that the very word *Theosophy* comes from the Greek word *Sophia*, which in common parlance meant

creative art and only in secondary and derived meanings became attached to the idea of *Wisdom*, for out of creative Art Wisdom might well be born. *Theosophy* could be literally translated the "Art of God-Craft", as well as the "Wisdom of the Manifested God".

Then can there possibly be such a thing as "comparative art", only in the most limited sense of the word. When we rise to the realm of *Art*, are we not getting away from the worlds of difference and into the sub- or super-stratum of Unity? In India this is realized to the full, for here difference cannot even be made between religion, science and philosophy, much less can difference be made as to Art. All is blended into one beautiful diamond, flashing its brilliant colours as one turns this or that facet to the light. The Indian religion is art, is science, is philosophy, and art is religion, philosophy and science. Indians do not compartmentalize life but live it to the full. Our Objects have not yet been realized in the lives of any one of us. Let us realize them wholly, and they will be found to be all-sufficing.

ADELTHA PETERSON

Wherefore we ought to fly away from earth to heaven as quickly as we can; and to fly away is to become like God, as far as this is possible; and to become like Him, is to become holy, just, and wise.

SOCRATES, *Theaetetus*.

REVIEWS

Nisi Dominus, by Nevill Barbour, Harrap & Co. Ltd., London, 8/6d.

The title of the book is the first two words of the Latin Psalm, which translated is the famous, "Except the Lord build the house, they labour but in vain that build it." The book is a statement of the thorniest problem in Europe, that of Palestine. Britain was given Palestine as a mandate by the League of Nations, and ever since she has attempted to be fair to the two communities in Palestine, the Jew and the Arab. She has become more involved, and as all know at the present moment the problem seems as insoluble as ever.

It is well known that since the Jews lost Palestine by Roman conquest in 70 A.D., the Jews have been without any home. Nevertheless the ancient dream of the return to Palestine has persisted throughout the centuries. The problem took a new turn when as a reward for the services of Dr. Weizmann in the preparation of trinitrotoluol (TNT) during the first world war, the Prime Minister A. J. Balfour stated in 1917 that Britain would "view with favour the establishment in Palestine of a national home for the Jewish people".

It was stated that the civil and religious rights of non-Jewish communities in Palestine would be preserved. In those early days the Jewish leaders stated again and again that all they desired was a "national home", and on the strength of this millions of pounds were poured into their funds by Jews throughout the world to settle Jews in Palestine. The work of settlement was slowly achieved with an extraordinarily successful result of increasing the Jewish population to half a million and the creation of industries and even a Hebrew University. Later, however, little by little the phrase of the Balfour Declaration, "national home", was amplified to mean a "state", however small, but one with its flag, consular offices and a place in the Council of the Nations, etc. In the meantime the other population, the Arabs, protested that though Palestine might have been the home of the Jews up to the time of Rome, thereafter the Arabs have made Palestine their home. Jerusalem, where was the temple of Solomon, is of course venerated by the Jews as their holy place, but also Christians venerate it as being near to the birth place of Christ and the place of

the scenes of the Lord's life and His Crucifixion. But also the Arabs venerate it, because according to their tradition it is from Jerusalem that the Prophet of Islam flew on his winged horse to heaven.

It is impossible to narrate the vicissitudes in this thorny controversy. Both the Jews and the Arabs have been intransigent and unaccommodating. It was from the year 1929 onwards that there was what is tantamount to an Arab rebellion which had to be violently suppressed by Britain with means that could be well described as both foul and fair.

All who read the papers know what has been happening in Palestine since the war ended, and the murders and brutalities committed by the extreme wing of the Jews in Palestine (tacitly supported by the vast majority of the Jewish residents), and whose deeds have only lately been tepidly denounced by the official leaders of the Zionist movement. The latest is that Britain has laid the whole problem before the United Nations. The Conservative party in Britain has insisted that Britain should give up the Mandate, thus throwing the responsibility of this thorny problem on all the nations.

This particular work written by Mr. Barbour (one thoroughly competent with his knowledge of Arabic and Hebrew and several years residence in Palestine) is useful for

the large number of documents quoted. He is perhaps the first writer who has weighted the scales in favour of the Arabs and against the Jews in his description of events.

The present reviewer has read a certain amount of the past history of the Jews. It is well known that anti-Semitism is not the result of Christians remembering that the Jews crucified Christ. Anti-Semitism existed long before, for reasons which it is needless to analyse.

None can withhold admiration from Judaism for the lofty Monotheism that developed in Palestine after the return from captivity in Babylon. The sense of Righteousness has perhaps been more developed in Judaism than in any other religion. But equally wherever the Jewish people have entered into the domain of politics, going outside the field of their religious life, it has been blunder after blunder. One supreme blunder was in their persecution and slaying of Christ; a second was in Arabia in the manner of their dealings with the Prophet of Mecca. One cannot help feeling as one reads this book that once again a calamitous blunder has been committed by Jewish leaders, by allowing themselves to be carried away by emotionalism and by dreams which are no longer realizable in the modern world. For the good of all mankind, it is about time that Religion should be dissociated from Nationalism. No sensible man

today can accept the creed that any single nation is the chosen of God.

C. J.

Return to Philosophy, by C. E. M. Joad. Faber & Faber, London, 8/6d.

The author describes this book as "a defence of reason, an affirmation of values and a plea for philosophy", but the reader will probably wonder what some of the subjects discussed have to do with this description. Mr. Joad commences by debunking rich men with philosophical bees in their bonnets, and explains that philosophy is every man's preserve because it requires no training or practice, as do, for instance, science and mathematics. The line that separates the profoundest metaphysical speculation from nonsense is never easy to draw, and the latter may often masquerade as the former. He is contemptuous of Christian Science, Spiritualism, Theosophy, and inner-light mysticism, which he classes with philosophizing of the Stock Exchange as "children begotten by intuition out of ignorance which are nourished today by psycho-analysis". After pointing out that those whose reason is trained in dialectic will have little difficulty in finding plausible arguments for any belief they choose to propound and invoking an elaborate train of justifiatory reasoning, the author then proceeds to use this faculty himself

to explain away other people's beliefs which he does not happen to share.

The amazing thing is that later in the book there is an appearance of a *volte face*, and there is an admission that intuition brings an awareness of reality and confers the most valuable experiences on man. The discourse, as it proceeds, takes on a completely new note and in the part devoted to a defence of values there is an indication first of the necessity to train the mind and then comes the "Leap of the Mind from Knowledge to Vision". Aldous Huxley is quoted extensively as characteristic of the trend of modern thought, and there is a summary of the various criticisms of reason which are then answered in detail. Aristotle's distinction between theoretical and practical reason is used: the ideal of the former is the discovery and contemplation of truth, and the ideal of the latter is the right conduct of life. Although it is admitted that reason does not live up to these ideals, it is claimed that the actual performance of reason judged in relation to these ideals does not justify the contemporary strictures and criticisms which are outlined.

At last, after reading many pages filled with utterances slating the false values of modern times, with all the ugliness of speed and synthetic forms of amusement, the reader arrives in the concluding chapters to the short portion which deals with the subject

indicated in the title—a plea for a return to philosophy.

Philosophy is the gymnastics of the mind; but it influences our lives in ways which are more profound than mental athletics. It keeps alive the sense of wonder and restores mystery to the world. By diminishing our certainty of what is, it increases the possibility of what may be. Thus it liberates us from the dominance of the actual and sets us on the threshold of the region of emancipating thought. It is philosophy which elevates the mind to a stage at which it is liable to pass beyond thought and reason into the realms beyond and obtain a vision of the real.

The book, which is at times witty perhaps, is a mixture of debunking, logic and philosophy, brewed into a heterogeneous whole, which causes the reader to bounce from the biased views of intolerance to a glimpse of the flight of the soul.

H. Z.

The idea that to study philosophy one does not need any special qualifications, says Mr. Joad, is "one of the attractions of philosophy for the untrained mind". Perhaps it is for this spurious reason that courses in philosophy in the universities have so little effect on the characters of those who take their degrees in philosophy. In India, as in Greece, a prerequisite for philosophical studies was a purification of the emo-

tions; without the heart being "right", without a strict pure life, one gabbles of philosophy, but can never be a philosopher. So spoke India and Greece.

C. J.

L'Antépurgatoire. Essai d'une explication: par Georges Méautis, Professeur à l'Université de Neuchâtel. Genève, Perret-Gentil (1944).

Although the book was out of print a short time after it was published, it is not inopportune however to speak of it now. The author, who is considered as one of the most eminent Hellenists of Europe, endeavours to show that the first nine chapters of Dante's Purgatory are a real breviary of inner life which must lead the soul to become pure enough to meet the Elect who chose him before any birth occurred, the Unique One who, according to the words of Browning, will reveal to him new depths in the Divine. The author shows that Dante does not speak differently from Goethe or Plato, for all geniuses express the same thoughts. He sees salvation for civilization only in a return to the thought of the geniuses who are the fundamental basis of it, and in the creation of a new chivalry having, from the former, the respect due to womanhood and the will to serve the King, a group of beings "swift as the eagle, pure as gold", which is the motto of one of the oldest families in Switzerland.

E. DE B.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

MARCH 1947

OFFICIAL NOTICES

A Charter for a new National Society has been issued to the "Theosophical Society in British East Africa" on 17th February, 1947, composed of the following Lodges:

Shree Kalyan Lodge, Uganda; Krishna Lodge, Zanzibar; Narayana Lodge, Tanganyika; Nairobi Lodge, Kenya; Mombasa Lodge, Mombasa; Shree Laxmi Lodge, Kisumu; and Bharat Lodge, Pemba.

NEW LODGES

America: The Theosophical Society in Fort Worth, Texas; Seattle, Washington; Elgin, Illinois; South Bend, Indiana; Fort Wayne, Indiana (10-11-46); Hammond, Indiana (21-12-46); Little Rock, Arkansas (18-11-46); Rockford, Illinois (21-12-46).

Finland: Etsija Lodge; Seinajoki (9-12-45).

Hungary: Adyar; Szolgalot (Service); Szivarvany Szolgai (Servers of the Rainbow); Torveny (Law).

Norway: De forente Oslolosjer, Oslo; Theosophia-losjen, Oslo; Losje Adyar, Oslo; Losje Vesta, Haugesund; Stavanger-losjen, Stavanger; Losje Fensal, Rjukan; Losje Mjollner, Rjukan; Gjmeso-losjen, Skien.

Switzerland: Lotus Blanc; Ascona (10-11-46).

Mexico: Maitreya Lodge (3-5-46).

JANE CLUMECK, Recording Secretary.

FINANCIAL STATEMENT

The following receipts for the 4 months from 1st October, 1946 to 31st January, 1947 are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in England	£57-2-10	1945-46	...	755	4	11
The T.S. in Cuba	\$149.00	1945-46	...	488	11	5
The T.S. in Wales	£9-2-2	1945-46	...	120	3	2
The T.S. in Netherlands (in 2 instalments)	1500 Gldrs.	1945-46	...	1,922	5	0
The T.S. in Switzerland	£27-14-6	1944 & 1945	...	366	7	6
The T.S. in Switzerland			...	211	10	7
The T.S. in Canada	£24-2-6	1945-46	...	319	9	0
The T.S. in Costa Rica	\$33.25		...	110	2	10
The T.S. in Colombia	\$25.00	1946	...	81	10	0

				Rs.	A.	P.
The T.S. in Puerto Rico	\$15.00	1945	...	48	10	0
Singapore Lodge, T.S.			...	256	9	0
" " (Diploma Fees)			...	6	10	0
Narayana Lodge, T.S.						
Dar-es-Salaam	£3-0-0		...	39	9	4
Krishna Lodge, T.S. Zanzibar		1946-47	...	120	0	0
Presidential Agency in Egypt	£3-10-9	1945-46	...	87	4	10
entrance fees for 6 members	£3-1-7					
The H.P.B. Lodge, Toronto	£1-17-0	1946-47	...	24	9	0
Entrance Fee and Annual Dues from a member directly attached to Headquarters	£0-10-0		...	6	9	7

4,965 14 2

DONATIONS (ADYAR DAY)

The T.S. in New Zealand	£23-4-10	...	...	308	9	0
Mr. V. Narasimhan	...	...	...	1	0	0
The T.S. in Wales	£1-17-4	...	...	24	9	11
The T.S. in England	£13-14-0	...	...	181	1	3

515 4 2

DONATIONS (GENERAL)

The T.S. in U.S.A.	\$7269.00	...	23,895	7	5
The T.S. in Australia (in 2 instalments)	£308-4-1	...	4,093	1	11
The T.S. in England	£200-0-0	...	2,643	11	5
The T.S. in Cuba	\$637.50	...	2,085	11	10
The T.S. in Scotland (in 2 instalments)	£130-0-0	...	1,726	13	3
Mr. Johannes Kläsi, Switzerland	...	...	1,652	5	0
Mr. Reuben E. Ani	...	...	998	3	0
E. S. Members in Argentina through Señor Nazareno E. Rimini	£42-17-5	...	569	10	0
Mr. S. Vedantam, Madras	...	...	500	0	0
Mr. N. A. Naganathan	...	...	250	0	0
Miss I. M. Prest	...	...	250	0	0
Mr. K. James through T.P.H. Adyar	£18-1-4	...	238	6	4
Mr. K. Dastur	...	...	199	4	0
Mrs. Lorna Retief	...	...	198	4	0
Los Angeles Lodge T.S.	\$53.00	...	173	1	3
Through Mrs. Lily M. Hynes	£11-7-6	...	151	0	3
Mr. and Mrs. T. F. Lavender	...	...	150	0	0
Mr. F. E. Bill	£10-0-0	...	131	15	4

				Rs.	A.	P.
The T.S. in Ireland	£8-0-0	...	...	105	10	6
Dewan Bahadur Raja Dharma Pravina K. S.						
Chandrasekhara Iyer	...	...	...	100	0	0
Mrs. G. Broacha	...	...	...	99	10	0
Bellary Ladies' Lodge, T.S.	...	...	...	90	0	0
Señor Benvenuto Martinez G.	\$25.00	...	...	81	5	0
Mr. C. R. Parthasarathi Iyengar (in 2 instalments)		...	...	70	0	0
Gwalior E. S. Group per Mr. Badri Narayanan		...	...	70	0	0
Mr. B. S. Hazzapoulo, Cairo	...	...	...	69	10	0
Ahmedabad Lodge, T.S.	...	...	...	62	0	0
Mrs. Gool K. Minwalla	...	...	...	51	0	0
Mr. H. G. Lakhia	...	...	...	50	0	0
From Members of a T.S. Lodge in India	...	...	...	41	0	0
Miss Thea Hehr	...	...	...	16	2	0
Mr. & Mrs. W. J. Woodward	£1-0-0	...	...	13	3	1
Mr. N. C. Bhavnani, Hyderabad (Sind)	...	...	...	12	0	0
The Ochil Centre, Scotland (in 2 instalments)	£0-12-0	...	...	7	14	10
Shrimati Chinmayamba	...	...	...	3	0	0
Mr. M. T. Ganesan, Karur	...	...	...	3	0	0
Mr. N. Bheemasankaram	...	...	...	1	0	0

40,853 6 5

THE FAITHFUL SERVICE FUND

The T.S. in England	£0-8-0	...	...	5	4	5
Chikkanayakanhalli Lodge, T.S.	...	...	...	3	0	0

8 4 5

PRESIDENT'S TRAVELLING FUND

The T.S. in England	£80-0-0	...	...	925	4	9
Karachi Lodge, T.S.	...	...	...	300	0	0
The T.S. in Scotland	£4-16-10	...	...	64	3	0

1,289 7 9

WAR DISTRESS RELIEF FUND

Mr. M. V. Sharma (in 3 instalments)	...	...	...	100	0	0
Mr. K. J. Kabraji	...	...	...	10	0	0

110 0 0

C. D. SHORES,

Hony. Treasurer, The Theosophical Society

THEOSOPHISTS AT WORK AROUND THE WORLD

ADYAR

On February 17th, Adyar Day was celebrated in Headquarters Hall under the Chairmanship of the President. The speakers were the President, Mr. Sidney A. Cook, the Vice-President, and Srimati Rukmini Devi. This was the 25th Anniversary of Adyar Day commemorating the work of the Adyar Library, and also marked the 1st Anniversary of the inauguration of the President. Mr. Jinarājādāsa referred to Col. Olcott as the great President-Founder, who organized and built a world-wide spiritual empire of freedom with the National Societies based on an enduring steel framework. He announced the inauguration of the Besant Adyar World (Commemorative) Fund to maintain Adyar. He described the foundation of the Adyar Library as a great dream of Col. Olcott and then presented the Subba Rao Medal to the present Director of the Library, Dr. G. Srinivasa Murti, for his valuable contribution. Srimati Rukmini Devi gave personal reminiscences of Bishop Leadbeater whose centenary is also being celebrated this year. At the conclusion of the meeting the members walked past the Buddhist Temple to the bust of Col.

Olcott where they placed flowers in his memory.

Greetings were received from the following National Societies: India, Burma, New Zealand and Switzerland; the Indian Lodges at Bhavnagar and Arkonam.

On January 26th the Adyar Lodge celebrated its Golden Jubilee and made it a special occasion to welcome Mr. Sidney A. Cook, the Vice-President of the Society, and Mrs. Etha S. Cook. About 200 people gathered under the Banyan tree with the President, Mr. C. Jinarājādāsa, in the chair. Messages of welcome were given by the President and Srimati Rukmini Devi, after which both Mr. and Mrs. Cook addressed the gathering. They brought messages of greetings and affection from members of the American Section, and both said how in Adyar although it was their first visit they did not feel at all strange but that they had come home. They extended congratulations to the Adyar Lodge for 50 years of existence which in the short history of the Society is a long time. Mr. Cook stressed the value of the individual, the importance of every member in the work.

THE THEOSOPHICAL SOCIETY

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

President : C. Jinarājādāsa. **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	Sjt. 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>Teosofisk Tidskrift</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 Théosophique</i> ; <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Piazza del Popolo, 6-5, Savona	<i>Bollettino</i> .
1902	Germany	Herr A. von Fiehlitz-Coniar	Nibelungenstr. 14/III, München	...
1905	Cuba	Srta. Maria G. Duany	Calle M., No. 159, Reparto Fomento,	<i>Revista Teosófica ; Theosofia</i> .
1907	Hungary	Selevér Flora úrno	Santiago de Cuba	...
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	<i>Teosofi</i> .
1908	Russia	...	...	...
1909	Czechoslovakia	Mr. M. Lzicka (acting)	Zastr Elinie 633, Prague, VIII	...
1909	South Africa	Mrs. Eleanor Stakesby-Lewis	Box 863, Johannesburg	<i>The Link</i> .
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Frau Fanny Scheffmacher	Multenweg 20, Binningen 6, Basel	<i>Ex Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique</i> .
1912	Netherlands India.	...	...	...
1912	Burma	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, I, Oslo	Norsk Teosofisk Tidsskrift.
1918	Egypt *	Mr. J. H. Pérez	P. O. Box 769, Cairo	...
1918	Denmark	Herr J. H. Møller	Strandvejen 130 a, Aarhus	Theosophia.
1919	Ireland	Mrs. Alice Law	14 South Frederick St., Dublin	Theosophy in Ireland.
1919	Mexico	Señor Adolfo de la Peña Gil	Iturbide 28, Mexico D. F.	Boletín Mexicana; Dharm.
1919	Canada	Lt.-Col. E. L. Thomson, D.S.O.	52 Isabella Street, Toronto 5. Ont.	The Canadian Theosophist.
1920	Argentina	Señor José M. Olivares	Sarmiento 2478, Buenos Aires	Revista Teosófica; Evolución.
1920	Chile	Señor Juan Armengolli	Casilla 7603, Santiago de Chile	Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo.	O Teosofista.
1920	Bulgaria	Monsieur N. Trifonov	Strandja 48, Sofia 3	...
1921	Iceland	Gretar Fells	Ingolsstr. 22, Reykjavik	Gangleri.
1921	Spain	Senhor Felix Bermudes	...	...
1921	Portugal	Miss Edith M. Thomas	Rua Passos Manuel 20, Lisbon	Osiris.
1922	Wales	...	10 Park Place, Cardiff	Theosophical News and Notes.
1923	Poland	...	...	...
1925	Uruguay	Señor Luis Sarthou	Palacio Diaz, 18 de Julio 1333, Montevideo	Revista Teosófica Uruguayana.
1925	Porto Rico	Señor A. J. Plard	Apartado No. 3, San Juan	...
1925	Rumania	Madame E. Vasilescu	Bd. Elisabeta 92 bis. Bucarest I	...
1925	Yugoslavia	Gospodin Alojz Pitkaver	Mesnička ulica 7/III 1. Zagreb	Teosofski Radnik.
1926	Ceylon *	N. K. Choksy, Esq.	Roshnara, 54 Turret Road, Colombo	...
1928	Greece	Monsieur Kimon Prinaris	3D September Str, No. 56B III floor, Athens	Theosophikon Deltion.
1929	Central America	Señorita Lydia Fernandez	Apartado No. 797, San José, Costa Rica.	...
1929	Paraguay *	...	...	...
1929	Paru	Señor Jorge Torres Ugarriza...	Apartado No. 2718, Lima	Teosofica.
1933	Philippine Islands.	Mr. Domingo Argente	89 Havanai, Manila	The Lotus.
1937	Colombia	Señor Ramón Martinez	Apartado No. 539, Bogotá	Revista Teosófica; Boletín.
1947	British E. Africa	Mr. H. D. Shah	P. O. Box 142, Zanzibar	...

* Reverted to Presidential Agency.

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

Canadian Federation

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

Non-sectionalised :

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.

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FROM

C. JINARĀJADĀSA

PRESIDENT OF THE THEOSOPHICAL SOCIETY,
ADYAR, MADRAS 20, INDIA

November, 9th 1946

Annas Four

All who are interested in the organizational aspect of the Theosophical Society will be specially interested in this report sent to the United Nations Organization at its invitation to join Non-Governmental Organizations for "consultative status." All the details concerning the National Societies, numbers of membership, the administration of the Theosophical Headquarters (number of workers and employees) etc., are given in this pamphlet.

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AND

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(J. KRISHNAMURTI)

BY C. W. LEADBEATER

SOME FACTS DESCRIBED BY ERNEST WOOD

WITH NOTES BY C. JINARĀJADĀSA

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