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THE THEOSOPHIST

EDITED BY C. JINARĀJADĀSA

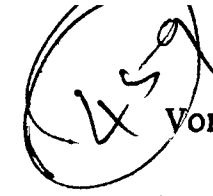


THEOSOPHICAL PUBLISHING HOUSE
ADYAR, MADRAS 20

JULY 1948

Vol. 69, No. 10

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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

On the Watch-Tower	217
Krishnamurti in 1926	225
The Gospel of Love. HIS EXCELLENCY U. WIN	238
The Mother-Heart of God. EMMA HUNT	243
Spiritual Health. M. R. WALKER	251
Democracy and World Peace. HENRY S. L. POLAK	256
Deity. MORLEY STEYNOR	262
Seven Keys to the Holy Quran. JAGAT NARAYAN	267
Reviews	275
Supplement :	
Financial Statement	279
Theosophists at Work around the World	283
International Directory	285



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ADYAR, MADRAS 20, INDIA

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

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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.

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VOL. 69, No. 11

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
On the Watch Tower	287
A Platonic Symposium. J. KRISHNAMURTI and others	295
Bhārata Samāj Pūja : Foreword. C. JINARĀJADĀSA	307
The Imperial Mystics of Delhi. PROF. S. R. SHARMA, M.A.	314
Completeness in Thought and Reality. N. SRI RAM	323
Liberty and Limitation. JAN KRUISHEER	326
Foreknowledge and Freewill. L. F. RAISIN	331
An Interpretation of Theosophy. JEAN KRONFELD	333
Seven Keys to the Holy Quran (Concluded). JAGAT NARAYAN	336
Laughing Buddha. C. JINARĀJADĀSA	343
Reviews	346
Supplement :	
Official Convention Notice	349
Theosophists at Work around the World	349
International Directory	355

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SEPTEMBER 1948

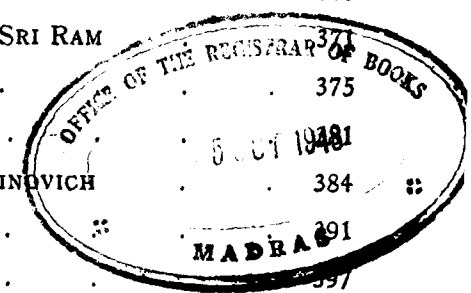
VOL. 69, No. 12

THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

CONTENTS

	PAGE
On the Watch-Tower	357
The Portraits of the Two Masters. LAURA C. LANGFORD (<i>Foreword by C. JINARĀJADĀSA</i>)	365
The World Revolution and Its Nature. N. SRI RAM	
Towards One World. EDRISS NOALL, B.A.	375
Government. HILDA YARROW	
The Spirit of Brotherhood. ERNEST MARTINOVICH	384
The Song of Orpheus. HELEN ZAHARA	
Hail and Farewell. KAMALA G. THAKKAR	397
The Imperial Mystics of Delhi. (<i>Concluded</i>). PROF. S. R. SHARMA	398
Bhārata Samāj Pūja	403
Occult Trends in Modern Science. BORIS DE ZIRKOFF	411
Reviews	417
Supplement :	
The Financial Statement	421
Theosophists at Work	424
International Directory	425
Half-yearly Index	i



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THE THEOSOPHIST ON THE WATCH-TOWER

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

DURING the last anniversary session of the Society held in Benares, the General Council of the Theosophical Society recommended all Lodges "to be informed of the work of the United Nations", and further suggested "that one meeting each year be devoted to describing the work of the United Nations towards ushering in the era of World Peace and Brotherhood". Following upon this Resolution, I suggested that all Lodges should hold a meeting on the birthday of the United Nations, June 26. In order to give the necessary material to Lodge and public speakers on the occasion, a special pamphlet called "Report on the United Nations, 1947" was prepared at Adyar, and one copy sent to every Lodge throughout the world through the General Secretaries.

In Madras the meeting was duly held on June 26 at Gokhale Hall in the Besant Memorial Buildings, the property of the Young Men's Indian Association, presented to it by Dr. Besant. The Mayor of Madras, Dr. U. Krishna Rao a most distinguished citizen of Madras, of great ability, consented to preside at the meeting that I organized. Apart

from the Theosophical Society as the principal convener, the other conveners of the meeting were the Women's Indian Association (Madras Branch of the All India Women's Conference), the Indian Council of World Affairs, the International Fellowship, Madras, and the Salvation Army. I was especially glad that the Territorial Commander, Colonel Ivar Palmer, cordially associated himself with the meeting on behalf of the Salvation Army. The Mayor was the Chairman, and the other speakers were Professor T. V. Ramanujam of Vivekananda College, Srimati Rādhābhai Subbarayan, Colonel Ivar Palmer, Mr. T. Chengalvaroyan and Mr. C. Jinarājādāsa. The celebration fell on a Saturday afternoon, not the best time for a meeting in Madras, and also the colleges had not yet opened, so that none of the students who usually would flock to such a meeting was present. The meeting was not large in numbers but was a select one of people who were really interested in the United Nations, nearly half present being members of the Theosophical Society Headquarters who made a special point of making the journey of 7 miles to Madras City Central under difficult conditions of petrol rationing.

Naturally enough, two speakers expressed profound dissatisfaction at the action of the United Nations on the matter of Kashmir, in not accepting the protests of the Prime Minister of India, Pundit Jawaharlal Nehru, that the Commission sent to India by U N did not restrict itself to the issue of Kashmir, on which the appeal was made by India, but U N had added subsidiary issues concerning the State of Junagad, "genocide" etc. Several speakers, while expressing warm sympathy with the aim of the U N, doubted very much whether the U N had begun its work in the right way. Dr. Krishna Rao advocated the abolishing of the Veto, while on the other hand Srimati Rādhābhai Subbarayan, a distinguished political worker in South India and one who had herself been a representative of India at the International

Labour Organization Meetings, held that it was the existence of the Veto that prevented secret diplomacy, and threw upon every nation the responsibility of openly declaring its views.

My contribution was to point out that while all were concerned on the efforts of the U N to prevent a third war, an equally great calamity was facing mankind, which was an era of semi-starvation. The Director-General of the Food and Agriculture Organization, Sir John Boyd Orr, declared last May that the world's population is increasing by 20 millions a year, and that there was not very much virgin soil to be utilized for new crops, and that unless the nations got together to tackle this problem at once, the world would be faced with the calamity of semi-starvation within the next fifty years. My last thought was one I have dwelt upon in previous years, that an international organization like U N cannot be effective unless there is behind it a World Conscience; and that the value of such a meeting as was called by us all on June 26 was slowly to build up this World Conscience, so that the majority of thinking people would definitely be able to express themselves on the principal issues before the United Nations.

* * * *

The large volume under the editorship of the late A. Trevor Barker with the title *The Mahatma Letters to A. P. Sinnett* has naturally drawn the attention of all interested in the Masters and Their teachings, and in a pamphlet issued by me in 1946 under the title *The Story of the Mahatma Letters* I have given the history in detail of these letters. The first and most important fact about these letters is that the veto of the Masters concerning their publication was broken by Mr. Barker. In Letter LXIII the Master K. H. writes to Mr. Sinnett:

"My letters *must not* be published, in the manner you suggest, but on the contrary if you save Djual K. trouble copies of some should be sent to the Literary

Committee at Adyar—about which Damodar has written to you—so that with the assistance of S. Y. K. Charya, Djual K., Subba Row and the Secret Committee (from which H.P.B. was purposely excluded by us to avoid new suspicions and calumnies) they might be able to utilise the information for the realization of the object with which the Committee was started, as explained by Damodar in the letter written by him under orders.”

In the same letter appears:

“The letters, in short, were not written for publication or public comment upon them, but for private use and neither M. nor I will ever give our consent to see them thus handled.”

In a second letter, No. LV, the Master refers to the same prohibition:

“That was *one* of the reasons why, I had hesitated to give my consent to print my private letters and specifically excluded a few of the series from the prohibition.”

In a third letter (*Letters from the Masters of the Wisdom*, First Series, Letter 39), to His pupil Mohini M. Chatterjee, He says regarding the letters written to Mr. Sinnett and Mr. Hume:

“Those portions that were private have never been allowed by them to be copied by anyone; and those which are so copied have by the very fact become theosophical property. Besides, copies of my letters—at any rate those that contained my *teachings*—have always been sent by my order to Damodar and Upasika, and some of the portions even used in the *Theosophist*.”

As the letters were received, copies were made of the *authorized* portions giving the teachings, and distributed to the principal workers in the Society in India and in London. Three of these copies were at Adyar, when in November 1923 I published these authorized parts of the *Mahatma Letters* in the volume, *The Early Teachings of the Masters, 1881-1883*.

My publication was one month earlier than the publication by Mr. Barker of the *Mahatma Letters*.

One unique document which I published in my Introduction to the *Early Teachings* is a statement signed by H.P.B. which is in the Archives at Adyar, which contains the following:

“It is very rarely that Mahatma K. H. *dictated verbatim*; and when He did there remained the few sublime passages found in Mr. Sinnett's letters from Him. The rest, He would say, write so and so, and the chela wrote, often without knowing one word of English, as I am now made to write Hebrew and Greek and Latin, etc.”

A remarkable statement concerning the letters of the Master M. is that contained in a letter of the Master K. H. in which He says that the Master M. did not know English, though the letters in His script and signed by the initial M followed by three dots as a triangle were in English. A note of H.P.B. at Adyar states that all the letters of the Master M. were written for Him by the Master Djual Khool.

Of course all who have read the *Mahatma Letters* have taken for granted that *everything* in them is written by the Masters Themselves, whereas, as H.P.B. points out, while the Masters took the responsibility for the substance of the letters, They left Their chelas to phrase the thoughts of the Masters in such ways as the chelas could manage, many of them not knowing any English. One of the most beautiful letters in the *Mahatma Letters* is Letter XXXVII, in which the Master Djual Khool describes the return of the Master K. H. from His three months' trance condition, when the Master was away on higher planes while His body in trance was carefully watched over by guardians. The mystery is how the Master D. K., who is a Tibetan and could not have had any possibility of an English education, was able to write so well. Also He has an exquisitely neat handwriting, which I reproduced

in 1934 in my volume, *Did Madame Blavatsky Forge the Mahatma Letters?*

When Mr. Barker's volume appeared in London in December 1923, I had as I have mentioned published at Adyar in November 1923 *The Early Teachings of the Masters*. The transcriptions from the original letters were done soon after the letters were received and probably checked by Mr. Sinnett. Therefore I was able immediately to note a number of instances where Mr. Barker's helpers in transcription had been incorrect in their deciphering of certain words. One ludicrous wrong reading was in Letter XXV (p. 199): "Yet see the sadness produced in the Western minds by the mention of even those three!" Having the earlier transcription at the time when the letters were originally received, the incomprehensible word "sadness" was seen to be "sad mess". Indeed there has been a very bad "sad mess" in the Western minds concerning certain of the teachings of Buddhism!

The letters as published in the *Mahatma Letters* are in wrong order as to the dates when they were received. The right order can be reconstructed only from the material in the Archives at Adyar, particularly from the day-to-day diaries of Colonel Olcott. This work was done by Miss Mary K. Neff during the period that, at my suggestion, Dr. Besant appointed Miss Neff to go through the Archives and index them. As the result of two years' work Miss Neff published in August 1940 at the Theosophical Press, Wheaton, Illinois, a pamphlet giving their true chronological order. The list as soon as ready in manuscript was sent earlier to Mr. Barker who acknowledged it, but replied that as the book had been made into stereotyped plates with a definite paging number in them it was not possible to re-arrange the letters according to the right order, without completely making a new book. In the course of my reading the *Mahatma Letters*, I made a list

of the errors and forwarded the list to Mr. C. Humphreys, to whom Mr. Barker at his death passed on the trusteeship of the letters. Mr. Barker, at the request of Mr. Sinnett's executrix and legatee, Miss Maud Hoffmann, entrusted the custody of the letters to the British Museum, the national museum of Great Britain, under certain conditions, which meant that none could see the letters without the consent of Mr. Humphreys.

During my visit to Europe last year, Mr. Humphreys and I arranged that we would spend one morning at the British Museum to try and see from the original letters how far the mistakes that I had noted from the first transcriptions were justified. The letters are in the special Manuscript Room of the British Museum, and by arrangement with the authorities Mr. Humphreys and I were able to see the letters which were in one of the boxes in which Mr. Sinnett had kept them. I recall during my residence at the house of Mr. and Mrs. Sinnett in 1891 seeing this box on Mr. Sinnett's working table in his library, and how one night he opened the box and showed Bishop Leadbeater and myself some of these letters. It was then that I particularly noted the handwriting of the letter of the Master D.K. referred to above.

Mr. Humphreys and I had barely two hours for our work, and it would have been preferable, had there been time, to have had another session to go over the letters more carefully. The letters are in folders, loose, kept in a manner that gave me at least something of a shock, seeing that the letters of the Masters at Adyar are kept, each individual letter in a separate envelope, and in Dr. Besant's safe in her room.

One Sanskrit word *Prshu*, in Letter VIII, meaning repulsion, still baffles us, as none of the pandits in the Adyar Library has been able to find this word anywhere in Sanskrit texts on philosophy. Another baffling word in the *Mahatma Letters*, Letter LXXXII, was left undeciphered with a long dash; it is copied in the latest edition, the seventh impression,

as "Apophis", which makes no sense, "invisible coils of the Romish——." Apophis does not exist in the largest Italian dictionary which I possess, *Vocabolario della Lingua Italiana*, published by Adriano Salani, Firenze, 1934. Looking at the mysterious word in the Master's letter, the nearest I could decipher is *apople*, which also makes no sense. What the "Romish——" is, in whose invisible coils the Protestant England might be suffocated, can perhaps be suggested by some expert in Italy in Romish doings. It may possibly be an error of the chela in writing *apople* for *apocope*, a surgical term signifying cutting off a soft part of the body. Though I know Italian it has baffled me, though the word is clear in the letter.

* * *

The Government of Tibet have made an exception and allowed Professor Giuseppe Tucci, Professor of Oriental Religions in the University of Rome, to come to Lhasa. As there is a telegraph line from India to Lhasa, the professor's arrival has been announced at Delhi. Two years ago Professor Tucci wrote to me that he had been in Lhasa and spoke Tibetan, and as the pseudo-Koot Hoomi Lal Singh, Cherenzi Lind, was expected in Rome, the professor intended to expose him. On Lind's arrival in Rome, the professor asked for an interview and was refused. At a public meeting where the pseudo-Koot Hoomi presided on the platform in a yellow robe with a rosary of beads, the professor got up from the audience and addressed Lind: "As you have been in Shigatse, shall we converse in Tibetan?", and the professor began. Lind looked startled, and as the professor continued, got up and hurriedly left the hall. The next day he asked the police for his permit to leave Italy, which was given, and the police escorted him to the Swiss frontier.

C. JINARAJADASA

KRISHNAMURTI IN 1926

FOREWORD

by C. Jinarajadasa

IN the famous "Star Camps" held at Ommen in Holland for several years, there were two divisions in the work done by Mr. J. Krishnamurti. Before the official days of the Camp, a number of people, varying from thirty to sixty, were invited for about two weeks before the Camp to take part in certain intimate talks to them by him. These took place in the large building known as Castle Eerde, which belonged to Baron Philip van Pallandt van Eerde. This castle and all the property belonging to it of about 5,000 acres was formally donated to Mr. Krishnamurti at a sacred ceremony by the Baron on October 1, 1923. As the series of intimate talks came to an end, most of those who had been invited to reside at the Castle moved into the Camp to reside there.

The first Camp was in the year 1924. At the Camp in 1925 Mr. Krishnamurti was not present as he was in California with his brother Nityānanda who was in a serious stage of his illness. In December 1925 Mr. Krishnamurti came to India with Dr. Besant and others to be present at the Golden Jubilee Convention of the Theosophical Society at Adyar. He returned to Europe in 1926, and the second Star Camp took place in July 1926, the first day of the Camp being July 23, but as mentioned above, there were previously the daily gatherings at the Castle. The first of the three

letters which I publish is from Mr. D. Rajagopalacharya to Dr. Besant, and the second from the Lady Emily Lutyens to myself, and they deal with the events at the Castle. The third letter, from Mrs. M. L. Kirby to Mr. Reginald G. Macbean, deals with an address in the evening at the Camp Fire on July 27, 1926.

Neither Dr. Besant nor myself could leave India in 1926 to be present at Ommen, but we took part in the Camp meetings in the following year, 1927. In order to emphasize the significance of the events which the letters describe, I reprint by permission certain parts of the second Camp Fire talk.

C. JINARAJADĀSA

I

From D. Rajagopalacharya to Dr. Annie Besant

Eerde, Ommen.
July 20th, 1926

Beloved Mother,

Yesterday was a most wonderful occasion at Eerde and I want to write to you very briefly about what happened. All that I shall say is very confidential as Krishnaji does not want it known by anyone else—at least for the present.

During the last fortnight Krishnaji had been giving the group gathered here a talk daily. He has been perfectly wonderful and his language has been exquisitely beautiful, and all that he said in those meetings reminded me very strongly of the words of Jesus. The similes that he used and the easy and noble way in which he talked of some of the most marvellous truths, astonished everyone here, and I feel perfectly certain that in a few years' time it will be recognised by *all* that the Great Teacher has actually come.



J. KRISHNAMURTI AND C. JINARAJADĀSA
AT OMMEN IN 1927

Standing before the Book Shop. A few minutes before, a furious gust of wind blew back the ribs of Mr. Jinarajadasa's umbrella, which he is holding with its reversed ribs and hanging cover.



J. KRISHNAMURTI IN 1948

Copyright photo by Dattaram M. Gawand,
Thana, Bombay.

Yesterday was the culmination of it all. We were extremely busy the whole morning, but in spite of the hustle in the house, due to people preparing to move away to the Camp, there was a deep sense of peace and harmony. One sensed very keenly an electrical feeling in the air. Our usual morning meditation was specially fine and at 11 o'clock when Krishnaji came to talk to us all in the big hall of the Castle he brought with him an extraordinary dignity and overwhelming power. Yet even then I for one certainly did not expect anything marvellous. He began his talk as usual. In a very few minutes as the words flowed from his lips most melodiously the atmosphere distinctly changed, and about half way through his speech I began to feel that it was no longer Krishnaji at all that was speaking—in fact right from the beginning it must have been the Great One Himself talking to us. For there was no sudden change like at Adyar on Dec. 28th,¹ and the theme of his song (for it was truly the most original and beautiful poem that had ever been uttered in a speech) was continuous, whole and harmonious. The voice was also different from Krishnaji's usual voice, and as he neared the end there was a tremendous power and tremendous peace, and one and all of us could hardly control our emotions. Several could not restrain their tears, and it was all unexpected and sudden. Jadu² was beyond himself with perfectly beautiful devotion, for he fell at Krishna's feet. He could not help it. All felt like doing this, but in order that the beauty, the unity and the peace of that marvellous atmosphere might not be disturbed I checked myself and the others, gently, from demonstration.

After the talk was over Krishnaji added a few words to the group here, telling them of their great responsibility in

¹ At the Diamond Jubilee Convention 1925, at the close of Star meeting in the morning under the Banyan Tree.

² Yadunandan Prasad.

making this Congress a success for the Teacher. Then we performed the Hindu Puja,¹ and that also was unusually beautiful. The talk began at 11.10 and the Puja finished at 12.40 p.m.

I cannot tell you how marvellous all this has been, and through it all I longed for your physical presence here, for had you been here all this would have meant so much more to the world. Luckily we have done our best to have the talk taken down absolutely verbatim. Of course the words will sound beautiful even on paper, but we can never reproduce the beauty of that voice. As soon as I get the transcribed copy I shall send it to you.

We are all longing to see you.

With all my love and devotion,

Yours always,

D. Rajagopalacharya.

II

From the Lady Emily Lutyens to C. Jinarajadasa

Star Camp, Ommen

July 20, 1926

My dear Raja,

I am wishing that it were possible to stretch out my hands across the sea and clasp yours and draw you into the enchanted land in which we have been living for the past fortnight, the Kingdom of Happiness of which Krishna has been speaking to us day by day. But as I cannot do this I must content myself with writing and I am going to be very personal, so please use what I tell you as you think best to Krishnaji's people and keep the rest for yourself.

¹ A Hindu Ritual of worship of the Bhārata Samāj, created by Krishnamurti, and performed for the first time, on December 21, 1925, himself acting as Purohit or officiating priest.

Every day, since the whole party was assembled here, Krishnaji has been talking to us in the mornings and each afternoon he goes out by himself into the woods to gain his inspiration as he puts it.

On Sunday the 11th we had a most wonderful talk and felt the presence of the Lord in a very real way. Krishnaji told me afterwards that he had had a difficulty in not saying "I" instead of "Him" all through, but I think that even without that we all know that He was there.

Ever since that day it seems as if each day we have had more of His presence, and that each morning has drawn us closer into the Heart of the Lord. Each morning we meditated together and although Krishnaji was not physically present with us we felt him just as near and we have been welded into a beautiful unity. The whole Castle has become alive and all the woods seem to be rejoicing with us in His presence. The weather has been glorious, almost Indian in heat, cloudless skies.

Each morning Krishnaji has been talking to us of the Kingdom of Happiness and of how we might enter it and abide in it for ever. And he has truly taken us into that Kingdom and made us taste of that "serious joyousness" which he has described. We have lived in an enchanted land and been carried to heights of experience which I think must change life completely for us all. I never thought such happiness was possible on earth. And so much have we become a unity that we seem to be only one consciousness and when you speak to one you speak to all.

On Sunday last again we all felt the Lord, only far more strongly, and it seemed as if we had reached the height but that day fell far behind when yesterday came. Then once more He spoke and used the personal pronoun. Krishnaji said: "Follow Me and I will show you the way into the Kingdom of Happiness, I will give to each of

you the key with which you can unlock the gate into the garden."

It was far more wonderful and beautiful even than the 28th,¹ firstly because He was there with us, not for a few moments but for an hour. Secondly, whereas on the 28th one could feel the disassociation of personality between the Lord and Krishnaji, now it seems all to have gone and They are One. Krishnaji has *become* the Lord. There was no longer any difficulty for him to say: "Follow *Me*" he could not help it, for he *is* the Lord.

And even I who am not in the least clairvoyant could see the face of the Lord through the face of Krishnaji² and I sat in His aura and it was so brilliant that I was almost blinded. I found it very difficult not to weep it was so infinitely beautiful, so touching, so divine. As Krishnaji ceased to speak Jadu got up and threw himself at Krishnaji's feet, and as He raised him with such a look of divine compassion it was almost the most touching moment of all. I longed to follow suit but I caught Krishnaji's eye and he stopped me.

I do not want to spoil anything he said by repeating it badly. It has all been taken down and will be made into a book but there is one thing I may say. Krishnaji told us that a few days ago he went into the woods and sat down under a tree and then he saw the Lord sitting down facing him and then suddenly he found that he *was* the Lord and He was Krishna. He found that he could look at everything

¹ December 28, 1925, at an address at the Banyan Tree, when Krishnamurti ended: "I come to those who want sympathy, who want happiness, who are longing to be released. I come to reform and not to tear down. I come to build up, not to destroy."

² I saw that wonder twice in 1912, when I was acting as his tutor, once at night before bed-time as I was reading a Dickens to him and his brother, and happened to look at him; the second time as he was playing out of doors.—C. J.

through His eyes and he knew that he was also one with everything that lived. And he realised that all Nature was rejoicing also and it seemed to him as if all the trees and the grass bowed down before Him in worship.

At the end he spoke to us of our responsibility for the Camp, of how much would depend on us who had been at Eerde, that we must not think of ourselves as different or exclusive but that we must be centres of calm and serious joy and peace and that He would be with us and if we spoke He would speak through us because we belonged to Him. He said that this Camp would be something wonderful and if it was not it would be our fault. There must be no excitement, no sentimentality, or emotionalism.

And here again I become very personal, Dear Raja, you will understand when I say that Krishnaji has found himself, for him there is no more loneliness, no more doubt, no more sorrow. He has become one with his ideal and the Lord is with him for evermore. I know that you have been feeling for him all that he must have suffered but that is over and done with. He is at peace for ever and will know sorrow no more.

You know that some of us have been troubled about certain things; they matter nothing now, for He is here in all His beauty and the former things have passed away. The small is swallowed up in the greater and we live henceforth in Him who is the Light. All the rest is so trivial we can let it go. We know now what the new Gospel will be, all simplicity and joy, beauty and dignity. Krishna has come into his own and we all share in his joy.

Sometimes I wonder if we can have more than we have got during these last few days but He will teach us now to live it.

I wish you were here, you would be so happy too, but you *are* here for we are all in Him.

I write ecstatically because I can let myself go to you, and I am in an ecstasy for I have seen and known for myself and there was none needed to tell me. I suppose I shall have to come down to earth again but I hope I shall always be able to keep something of the Heaven into which I have entered with me for all time.

Yours affectly.

E. L.

III

From Mrs. Maria-Luisa Kirby to Reginald G. Macbean

Villa S. Giacomo,
Cornigliano Ligure. (Genoa)
31.VII.26 Saturday

My dear Reggie,

I left Ommen on Wednesday morning, two days before the Congress closed, and so cannot tell you what happened since I left, but Krishnaji's speech at the Camp fire on Tuesday¹ was all I, or anybody else, could ever hope or wish to hear. I could not have listened to anybody else after that, and was glad to come away.

What all the other people have felt or will say, I ignore, but I know, as I know I am living, that the Lord was there all the time and was speaking with Krishnaji's voice.

At first K. began in the usual way, though I noticed (I was very near him) an unusual dignity in his appearance. His face had grown strangely powerful and stern, his eyes, at times half veiled as if looking inwards, had an unusual fire, and even his voice sounded deeper and fuller. The power went on increasing with every word he uttered. One felt it rise and surround all that great gathering of people as a tremendous tide. There was a strange stillness—nobody

¹ July 27, 1926.

moved or made a sound even after it was all over. After about ten minutes, as the well-turned, authoritative phrases had gathered more and more strength, came the words: "What have you given Me when I was hungry?", and from then onwards, till the end, it was always in the first person. The speech you will read, and so will I, but I know I shall not find in it a tenth part of what I heard. Talk of "opening the doors of the mind"! It was as if all the doors and windows had been opened and the free, pure air of the mountain tops was pouring in. It is not to be described. What can one say? The Lord

was there and He was speaking. I think I have, as a rule, a fair amount of control over my feelings, but when it was over I discovered I was trembling from head to foot and had only one idea: get out of the crowd and go by myself in the woods.

I don't know what all the others thought and felt, as I came away the morning after without seeing anybody. I only saw Krishnaji, because he sent for me at the last moment. He was as dear and affectionate as ever, and as I was telling him how his whole appearance had changed the evening before he said: "I wish I could see it too."

The speech must have been for many like a bomb shattering many cherished theories and comfortable beliefs. But "when half-gods go, the Gods arrive." May all realise this and remembering that He has said: "I come not to bring peace, but a sword" be willing to leave ALL and follow Him.

The Congress was, I suppose, a great success. Thousands of people, good organisation, etc. All this will be described in the "Herald" and I need not say anything about it.

Krishnaji was looking as if he badly needed a rest. He says he will go and get it in California. I hope he will. What a life, poor Krishnaji! There is no doubt about his being *the Sacrifice*.

Yours affectionately,

Mimma

IV

Extracts from "*THE POOL OF WISDOM*"¹

By J. KRISHNAMURTI, giving a verbatim report of the
Second Camp Fire Talk.

What have you, with your phrases, with your labels, with your books, achieved?

How many people have you made happy, not in the passing things, but in the ways of the Eternal?

Have you given the Happiness that lasts, the Happiness that is never failing, the Happiness that cannot be dimmed by a passing cloud?

You must ask yourself what you have done.

In what way have you created a protecting wall, so that people shall not slip into pitfalls?

How far have you built a railing along that deep river into which every human being is liable to fall?

How far have you helped those people who want to climb?

How far has it been your ambition to lead someone to that Kingdom of Happiness, that garden where there is unchanging light, unchanging beauty?

You must question yourself; you must reason with yourself, as I have questioned and reasoned with myself.

We invent phrases to satisfy ourselves.

And with all that you have at your disposal, with all these things which you think are really vital and important, what have you done?

In what manner have you brought forth that precious jewel, so that it shall shine and guide the whole world?

In what way have you given, in what way have you grown, and in what way have you led others?

¹ By permission of Krishnamurti Writings, Inc.

It is very gratifying and very satisfying to call ourselves by different names and different types, and to segregate ourselves, and to think that we are different from the rest of the world.

But if you are all these things, have you saved one from sorrow?

Have any of you given me Happiness—"me" the ordinary person?

Have any of you saved me sorrow?

Have any of you given me the nourishment of heaven when I was hungry?

Have any of you felt so deeply that you could throw yourself into the place of the person who is suffering?

What have you produced, what have you brought forth?

What is your work?

Why should you be different because you belong to different societies, different sects, have different temperaments?

In what are you different from myself?

What is your work and what is your purpose?

What have you done with your days?

In what way have you fulfilled those things that are given, and in what condition and in what manner do you hold yourself?

And what has it all meant to each one of you?

And now myself, being an ordinary person, I would ask you to look at my point of view; I would ask you to come and look through my window, which will show you my heaven, which will show you my garden and my abode.

Then you will see that what matters is not what you do, what you read, what any person says you are or are not, but that you should have the intense desire to enter into that abode where dwells Truth.

Because there lies true Happiness, there is the only Kingdom worth possessing—not in useless phrases.

And I would have you come and see it; I would have you come and feel it; I would have you come, and think, and

ponder over it, and not say to me: "Oh, you are different you are on the mountain top, you are a mystic."

You give me phrases and cover my Truth with your words.

I do not want you to break with all that you believe.

I do not want you to deny your temperament.

I do not want you to do things that you do not feel to be right.

But, are any among you happy?

Have you, any of you, tasted Eternity?

Do you know what Immortality is, what Truth is? By that only can you be judged and by nothing else.

Do not invent phrases; do not cover the Truth by things that are not real, that have no purpose, no vitality, that do not give you strength and ecstasy of purpose.

I say: if you come to that Kingdom and live and abide there, then you will possess the spark of the genius, then you will belong to those who are the true builders, who give Happiness to the world. Then you are giving, you are producing, and whatever you do will bear the mark of the creator.

I say that I am on firmer ground, on more beautiful ground, with greater strength, greater glory, than those who are in the bog, than those who think that, because it is so difficult to break all the things that they have created, it is very difficult to reach my Kingdom, that it is very difficult to come there.

But surely, if you were in the bog, you would not hesitate to step on firmer ground where there is sunshine, freshness and pure air.

You must choose.

What does temperament, what do titles matter, if you have entered that Kingdom which is the source of Truth, the source of Eternity, where you cease to be as a separate self?

Why should you hesitate to come and see? I do not ask you to follow me; but I ask you to come and look at those things that are real, that are permanent.

Because I belong to all people, to all who really love, to all who are suffering.

And if you would walk, you must walk with me.

If you would understand, you must look through my mind.

If you would feel, you must look through my heart.

And because I really love, I want you to love.

Because I really feel, I want you to feel.

Because I hold everything dear, I want you to hold all things dear.

Because I want to protect, you should protect.

And this is the only life worth living, and the only Happiness worth possessing.

J. KRISHNAMURTI

INVOCATION IN THE RITUAL OF THE MYSTIC STAR

(Modified in 1935 by C. Jinarajadasa from the earlier Invocation by Dr. Annie Besant written for the Order of the Star in the East.)

O Master of the Great White Lodge,
Lord of the Religions of the world,
Who art once again with the earth that needs Thee,
Guide Thou our feet in the ways of Truth and Love.

Speak the Word of Peace,
Which shall make the peoples to cease from their quarrellings,
Speak the Word of Brotherhood,
Which shall make the warring classes know themselves as one.

Lead us with the Light of Thy Love,
Strengthen us with the Splendour of Thy Power,
That in Thee and through Thee the world be healed and saved,
O Thou who art the Teacher alike of Angels and men.

THE GOSPEL OF LOVE¹

By HIS EXCELLENCY U. WIN

Ambassador for Burma in India

AMONG the Buddhists there is a set of sermons known as Paritta Sermons. Great potency is ascribed to these sermons. These Paritta Sermons are recited on auspicious occasions and in times of great danger. After the priests have been fed at a house they always chant these sermons in unison with great unction and precision in order to ensure the maximum effect. Everything in the house is then considered cleansed and blessed. When a house is supposed to be haunted the priests are invited to recite these sermons in it. In times of epidemics the priests recite the sermons at the principal road-crossings. It is believed that the evil forces which cause epidemics are thereby exorcized.

One of these sermons is the *Metta Sutra*, (Sermon on Love), which shows how much the Buddhists believe in the potency of love as a weapon against all dangers and evils. It is said that even wild beasts of prey will not harm a person when he is reciting this sermon. The moral is that love has a mysterious power, which modern science has just begun to conjecture. But that love must be absolute—its object must not be limited to any particular class of beings. In other

¹ Address given at a public meeting held to celebrate White Lotus Day, by Indraprastha Lodge, Delhi, 8th May 1948.

words, love shall not know any class, creed or race. The *Metta Sutra* goes much further than this:

Ye keci pāṇabhut' atthi
Tasā vā thāvarā vā anavasesā
Dīghā vā ye mahantā vā
Majjihimā rassakā apukathulā,
Ditthā vā ye va adiṭṭhā
Ye ca dūre vasanti avidūre
Bhūtā vā sambhavesi vā
Sabbe sattā bhavantu sukhittā.¹

The two shlokas mean that we should wish all beings to be happy—whether they are noble or ignoble, small or big, weak or powerful, near or far, visible or invisible. Such is the universality of love advocated by the Great Teacher.

The following shloka describes the quality of love:

Mātā yathā niyaṃ puttam
Āyusā ekaputtam anurakkhe
Evam pi sabbabhūtesu
Mānasam bhāvaye aparimāṇam.²

Just as a mother nurses her only son for his dear life, so should we cherish limitless love for all beings, says the shloka. Lord Buddha enjoined a love which is not superficial or circumscribed. The noble emotion should be deep and unfettered by any self-consideration.

The desire to overcome one's enemy by force is an animal instinct as old as creation. But the conquest of an enemy through love is the discovery of a few great minds which has still to be applied in the sphere of international politics. In these days of cosmic rays and atom fission, when

¹ Whatever living Beings there be, feeble or strong, tall, stout or medium, short, small or large, without exception, seen or unseen, those dwelling far or near, those who are born, or who are to be born, may all Beings, be happy!

² Just as a mother would protect her only child at the risk of her own life, even so let him cultivate a boundless heart towards all Beings.

the common conception of matter as a solid thing has been replaced by one that matter is in essence extremely subtle, pervasive and interlacing in a quasi-material plane, the moral and spiritual forces assume a new complexion. After all, the saying "Faith can move mountains" may not have merely a figurative meaning. The boundary between spirit and matter is thinning down. Therefore, if we were to increase the aggregate stock of love in the world the militant forces of evil and hatred would be gradually attenuated and in course of time entirely dissipated.

The last Buddha's teaching is essentially intellectual. He is called a Paññātika Buddha, "Buddha of Wisdom". But the next Buddha will be Saddhātika, "Buddha of Faith," whose teaching will be in essence based on faith and love. Faith and love are two aspects of one thing only. The present world is intellectual but has not strong faith. Faith in the power of Truth, Love and Justice—in their ultimate triumph—alone will turn the world from its headlong rush to disaster. The next Buddha to appear in this world will bear the name of Lord Metteyya, *i.e.*, the Bearer of Love. The world has passed the evolutionary stage when the animal instincts are essential for the progress of the human race. We are now heralding a new phase in human history when Love will be the lever for progressive action. Great temptation is now being placed before the world. A pretty handy instrument called "atomic energy" is available on the one hand to destroy easily and suddenly things that men do not approve, while on the other hand there is a new subtle force called "love" to mould the human mind slowly but surely, increasing happiness in the process. Compared to the movement of evolution, human efforts may be likened to the struggle of an insect against the mighty glacier. There is no doubt that Love is going to be supreme in the world. I am certain about it.

The teachings of the Great Souls like Buddha, Jesus and others testify to the truth of this fact.

Will the horrible lessons of Hiroshima and Nagasaki not convince the world of the failure of the material force to conquer hatred and vengeance? Evil has its root in the hearts of men, and only love can reach it and destroy it. The mightiest nation is powerless to force the weakest nation to bear goodwill towards it. All display of force has the ultimate effect of reducing the world's future stock of love. Uptil the First World War the world could recover from the effects of war soon enough. But since the World War of 1914-18, the recovery from world wars has been very slow and incomplete. It is now three years since the Second World War ended and we are still planning recovery programmes. Even these programmes apply principally to material recovery. What about the mental and moral recovery? A tremendous mountain of hatred and brutality has been engendered during the last World War, and what shall we do to reduce it? It will require the concerted efforts of all good and true men and women to re-kindle the love of human beings for their own kind. Each and all of us must think of love, talk of love, and do acts of love, in order to increase the amount of love in the world. Unless we can dissipate the vast amount of hatred and brutality in time, like the volcano which bursts after containing the expanding gas inside itself for long, another world war must break out soon. As Mahātmā Gandhi has told us, it is through love only that human society will be elevated.

The world is slowly but surely dividing itself into two mighty camps—both armed with the most destructive weapons discovered by human ingenuity, and both convinced that each must destroy the other with these weapons. Both parties need to realize that violence begets violence and hatred begets hatred. The violence and hatred in 1950 cannot beget

non-violence and love in 1960. It is up to the leaders of thought in all countries to spread the Gospel of Love with all haste if the world is to be saved from learning this truth through bitter experience. For learn it must. But let the peoples not learn it through untold misery and suffering. In these days of much sabre-rattling and unrepented endeavour to bring about another world war conflagration, let us ponder over the noble sermon which has echoed down the history of the world, inspiring those who might on occasion doubt the power of love to mould human lives. I will end my talk with the prayer from the *Metta Sutra*:

"Sabbe sattā bhavantu sukhitattā."

May all beings be happy in mind and body.

U. WIN

INVOCATION TO THE POWERS OF LOVE

O Powers of Love!

We pledge to You our faithfulness, knowing that only Love can redeem the world.

We invoke Your Blessing upon all who strive to serve You.

We invoke Your Blessing upon all who have to endure suffering, that they may joyfully discover their enfoldment in Your Love, even in the midst of their affliction.

We invoke Your Blessing upon all who wilfully inflict suffering, that they may be moved to return to You and serve You.

G. S. ARUNDALE

THE MOTHER-HEART OF GOD¹

By EMMA HUNT

General Secretary of the New Zealand Section

ALL through the Gospel stories the sweet and tender influence of motherhood and womanhood is with us as we read the many poignant incidents in the life of Mary, the Mother of Our Lord. In this Church She has an honoured place: pure and inspiring are the services which celebrate the Festivals of the Annunciation, the Assumption and the Nativity. They are occasions for the outflowing of special influences from the mother-heart of God—influences so greatly needed in the world today.

It is beautiful to see the altar dedicated to Our Lady Mary which is in one of our Liberal Catholic Churches in Holland. There, day by day, after the service of the Holy Sacrament many of the congregation gather in a group at Her altar. All then join in the following Invocation:

"Most Holy Lady, Mother of the world, Queen of Love and of Compassion, with all our hearts we pour out our love and devotion at Thy feet, and we offer ourselves as channels of Thy wondrous tenderness, as agents of Thy ever-ready help. We pray Thee to use us in Thy Holy work, that we may grow to be like Thee, our glorious Mother."

¹ Broadcast from the Liberal Catholic Church of St. Alban, Sydney, on Mothers' Day, May 9th, 1948.

This invocation is followed by a few minutes of silent prayer, then all disperse, carrying to their homes something of the sweet and tender influence of Her who is the Mother of the world.

There are various conceptions of Mary, the Mother; different aspects of Her Being are spoken of in our Church, though never as dogma. Not only is She recognized for Her supreme service to the human race as the mother of Jesus in Palestine two thousand years ago, but also She is regarded as the representative of Eternal Womanhood throughout the ages, an embodiment of the Life of God. •

Again, Mary is representative of the mother-side of creation, the universal mother-nature; in this feminine aspect She is seen as the hidden life in all forms, the eternal spirit of fertility, God-the-Mother of the universe. Marvellous in its all-embracing tenderness and care is the great Mother-Soul of the world. It is an expression of the indwelling maternity of God in His universal principle of Cosmic Motherhood.

Members of this Church are probably familiar with the conception of God in His dual aspect of Father-Mother. Many are the outer representations of this Feminine Aspect of His Divine Nature. In Egypt we have Isis the Beautiful, with the Divine Child, Horus, in Her arms; in Greece there is Aphrodite the Sea Queen, and Pallas Athene, Goddess of Wisdom, who was the Guardian Angel of the Greek peoples; in Rome we have Venus as Love, Minerva as Wisdom, and Ceres as the Earth-Mother; in India there are the divine Lakshmi, Pārvati, Sarasvati, who are the mystic powers of the Holy Trinity of Hinduism; China gives us the exquisite Kwan Yin, Goddess of Mercy, who, for many a long century, has influenced Chinese life; the Maori of New Zealand has Papa-Tuanuku, the Earth-Mother, who ever mourns over Her wayward children; in the Christian religion we have Mary the Divine Mother, the Blessed Virgin. It is a

universal recognition of God, not only as Father, but as Mother of the world, and in many of the schools of the Mysteries God was worshipped in this aspect of His Divine Nature.

There is also the most beautiful idea, though not imposed as a belief in our Church, that after Her life in Palestine, Mary, passing away from physical life, entered the great Angelic Hierarchy, and, as Queen of the Angels, filled the whole heavens with the radiance of Her spiritual power. In the Christian Church She is often spoken of as "the Star of the Sea". As the Mother of the world she is the dispenser of grace and intercedes on behalf of her human children. Thus as a mighty Archangel she leads men and women to God and shares in the work of salvation for which Her Son was born.

She is the consoler of all who are in sorrow; throughout the long centuries many thousands of aching hearts have turned to Her in their suffering and their pain. She has never left unanswered one human soul who called to Her for help: attended by Her vast hosts of subordinate angels she sends Her messengers East and West, North and South, to all mankind, without distinction of race or religion or caste or position. Many are the songs and the prayers and the stories which bear witness to a universal belief that somewhere in the world, to be reached in need, is an embodiment of divine compassion in the form of God as Mother. An example of these is an appealing prayer, translated from the Chinese, in which a woman of that ancient race, where belief in rebirth on earth is widespread, pours out her heart to the Mother of the world in the following beautiful words:

Mother of Pity, hear my prayer,
That in the endless round of birth
No more may break my heart on earth;
Nor by the windless waters of the blest,
Weary of rest,

That drifting, drifting, I abide not anywhere,
 Yet if by karma's law I must
 Resume this mantle of the dust,
 Grant me, I pray,
 One dewdrop from Thy willow-spray,
 And in the Golden Lotus keep
 My golden heart asleep.

The ideal of Motherhood must be kept living in the hearts of women today or the world is lost indeed. We may picture the call of the World-Mother to all to be Her messengers. She works for the perfection of the Race and seeks ever to exalt the sacredness of marriage and maternity. At each new epoch She focusses the spiritual forces of the maternal nature of God, revealing Herself anew to mankind, giving the impetus which calls all women to the altar of sacrifice for the service of the new race. Through Her inspiration She shows that it is necessary to set a great spiritual ideal before the people, that the strong influence of the Mother-Spirit may redeem the world. She speaks of the sanctity of Motherhood, of its splendid majesty. It is somewhere beautifully written that in "every kingdom of nature the period of Motherhood is sublime," for "the fiercest of creatures then becomes infinitely tender, the most selfish full of sacrifice, the weakest mighty in self-forgetful protection. Such is the transmuting power of Motherhood that it lifts the lowest nature for the time into the splendour of its Divinity. To those in whom the ineffable mystery of Motherhood dwells is opened a marvellous vision of the glory of the creative power of life, of that which is the supreme and glorious wonder of Divinity. Motherhood is the great Redeemer."

Every woman, by her nature, is a Mother, and she may be the mother of the child, of the man, of the nation or of the whole human race. She has the power to refine life and to

bring great happiness to the world. The poet-philosopher, Goethe, gave us a profoundly beautiful idea when he said: "The Ever-Womanly draws us on high."

It is indeed a lofty thought expressive of the spiritual principle fundamental to all womanhood. It reveals the power of the eternal woman to draw the world "on high". This influence of the "Ever-Womanly" is needed today to balance and correct the aggressive and material aspect of our civilization. The type of social order which we have built is obstructive to the expression of much that is finest in a woman's nature; our present social order leaves her unsatisfied, for it is cramped by our economic institutions so that what is hidden in her heart cannot often be revealed.

It is often quoted that an Elder Brother of our Race has said: "On the elevation of woman the world's redemption and salvation hinge." The position of woman in any civilization reveals the stage of evolution which that civilization has reached. This truth was very finely expressed by a group of Theosophists who, during the war years, in Europe, met together to study the problems of reconstruction. They wrote an excellent pamphlet, *Woman—Today and Tomorrow*, in which they said:

"... if we would have an ordered, balanced and complete civilization the powers of woman must be more fully recognized and used. . . At different times and in different nations the position of women and the extent of their influence has varied a great deal. In times of aggressive expansion the influence seems to diminish, but the loftiest cultural levels have only been reached when the ideal of womanhood was high and when her influence was truly recognized, as in ancient Greece, ancient India and in the England of Elizabeth. On the other hand, the exclusion of women from the affairs of the nation leads to an impoverishment of the race, as in modern India, and in Muhammadan and Latin countries generally. In the United States of America and, to a lesser

extent, in the dominions of the British Empire, women have always held a high position. Their value has been recognized because the memory of their work as pioneers of a new country is still fresh in the minds of their countrymen. They then proved their skill as workers and partners with their men and so their ability is unquestioned. Having won for themselves a place in the world of material effort it was not so hard for them to be recognized as able on other planes of activity, and there were fewer, or at any rate less long-standing, customs to be challenged and overcome.

"But it seems as though this freedom for women has arrived before woman has understood her real responsibilities and opportunities. Instead she too often attempts to dominate man by the expression of all aspects of sex and glamour, and so leads the race to the worship of tawdry vulgarity instead of *cultural graciousness*, which should be her true contribution. For the sphere of woman is not only the relatively small circle of her home and immediate personal friends. It is the whole world of art, of culture and of inspiration," [and too of man's work.—C. J.]

Woman is the heart of the world. Hers is the mystic power, the fire which quickens. She is part of the sacrifice of God, and no nation can rise to supreme heights unless her function is venerated and fulfilled.

Without woman's contribution the religious spirit cannot find full expression. As the Mother of the world, she is the Divine Protector who guards and nourishes the Race. Woman stands for intuition, the power of the soul: Man stands for reason, the power of the mind. In Man is Greatness, Stability, and Strength; in Woman is Reverence, Compassion and Sacrifice. Only by the right balance and adjustment of these individual functions can the nations build a true peace.

If Australia and New Zealand are to play their parts worthily in the great unfolding drama of the Pacific lands,

they must stand in their own strength. This rests spiritually in the power of their womanhood; there is a need for our women to rise up and lead the nations to heights of supreme sacrifice and service. It has been very truly said that "not one great woman only, however brilliant and radiant, can make a nation, but the high average of the man in the street and the woman in the home".

It is deeply significant that, following the emancipation of the women of the West, there has been an awakening in comparatively recent years of the women of the eastern races, such as China, India, Persia, Turkey and Russia. In the plan for world evolution the Masculine and Feminine Forces of the universe are alternately manifest. The great age of science and of the mind has been in the main a masculine age: the new age promises to be one of inner perception and intuition, and will be likely to be predominantly feminine in its influence. Through woman, mainly, must come a release of those forces which will give a new spiritual impulse, and affect the whole trend of national idealism.

One of our writers, Mr. C. Jinarājadāsa, has recently said that "a crying need in all young countries, like those of South and Central America, and the Antilles, is that women should enter into all forms of public life to sway public affairs in a better direction and guide them into healthier moulds. The complete control of all politics by men has resulted in an era of political corruption, with frequent dictatorships. It is for women to rectify politics and purify administration; women have equal potentialities, though of different individualities, it is by their working together that each benefits the other. The more woman is really Woman, the more every man benefits. . . . If our social structure is rightly organized women will play their true role in civilization. I sum up my thought as to what that role should be by saying that while man is the Deed woman is the Idea.

The more, therefore, woman enters into every department on an equality with man, the truer and nobler will be the action of man."

If we are today to face creatively the vital problem of peace, men and women must together seek a new vision. Material changes alone will not bring about a true reconstruction; important and necessary though these changes may be, yet the problem is primarily spiritual and has its roots deep within the profound recesses of the human soul. The source of peace is in the life rather than in the form, in the spirit rather than in treaties, sanctions and economic laws.

Momentous indeed are the changes which are taking place. Urgent is the need for a universal quickening of the Mother-Soul of the world. Centuries of quiet growth into new and more beautiful forms of living depend upon the outcome of the present hour's conflict. It is everywhere evident that women should assume a fuller share in the affairs of State, and receive a training which will fit them to play their part worthily in all departments of civic and national life. They are called to serve in the larger home which is the nation.

It would be well today to send forth a prayer for a quickening of the Mother-Spirit in the hearts of all women, that reverence, compassion and sacrifice may make possible the flowering of a purer and a happier civilization! In an eastern hymn of praise the indwelling maternal life of God is most beautifully expressed in the following Invocation which is a fitting close to this short sermon:

"O Mother Divine, Thou art beyond the reach of our praises; Thou pervadest every part of the Universe; all knowledge proceeds from Thee, O Infinite Source of Wisdom! Thou dwellest in every feminine form, and all women are Thy living representatives upon earth."

EMMA HUNT

SPIRITUAL HEALTH

By M. R. WALKER

IN all great religions we find the teaching that man is a spirit. In order that he may gain a higher level of consciousness rules are given out, by the observation of which he will be enabled to disentangle his consciousness from the personal self, and gain the freedom of spiritual health.

The physical body needs correction by diet and exercise, the emotions require purifying, and the mental functions have to be trained and exercised and in a great measure controlled, but one cannot say that the spiritual nature needs purifying or controlling. All that is needed for spiritual health is the control of man's outer nature to express the inner light of spirituality, as the bulb or lamp-shade needs to be clean; but spirituality, like electricity, is power, which, once the mechanism is correctly aligned and clean, will shine through radiantly.

Such control of ourselves is not easy; neither is it easy to achieve perfect physical, emotional or mental health, because of the extremely complicated circumstances in which we live, and the peculiarities of our dispositions; physically, we are now, 2,000 years after the great Aristotle, still in as great a fog, or even greater, than people were before he standardized and clarified the knowledge available about the physical body. Emotionally, Freud, Adler and Jung have shed their lantern-glow on the mysterious inner depths of man's nature, but still our understanding is fragmentary; and mentally, science

added to science, discovery to discovery, philosophy to philosophy, have merely widened the scope of our mental field, without helping us to solve our personal difficulties. Spiritual health alone brings the solution, and that is by no means easy to attain. Broadly speaking, there are two ways of attaining this end: one is by training the vehicles, the bodies of flesh, of emotion, of thought; and the other by denying the personal self, and striving only for union with the Divine. The tendencies of our nature decide for us which path we shall choose.

Our emotions vibrate in a subtler kind of matter, called the astral, and form a magnetic aura around each person. Interwoven with this is the mental aura, created by the direction of our thoughts. We can thus consider these as bodies of finer matter, and as we purify and refine them by controlling selfish thoughts and emotions, the heavy gross particles that may have been created in the past drop out, as the finer matter pours in, taking the place of the coarse, slowly vibrating atoms which need to be discarded. These are best driven out by supplying the bodies with pure food, whether that food be physical, emotional or mental.

It is easily possible to realize something of the rate of vibration of our emotional nature; crude emotions are readily recognized as a heavy type of vibration, and each emotion has its own key-signature, so to speak. It is useful to try to produce an emotion purposely, in order to study its particular effect as vibration on the consciousness. Very strong natures are sometimes capable of powerful emotions, both of the higher and lower types. The stronger your emotions, the easier will it be to study them.

Now, try another experiment with your emotions. Take some crude feeling, such as fear, despondency or anger, and endeavour to feel it strongly for a few moments. Then produce a counter-emotion of the purest type possible, and

you will perceive that there is a great gulf between the highest and the lowest emotional possibilities of your nature. Now, the lower emotions are dangerous to man at every level, from physical to spiritual: they affect the physical body as ill-health, the mental as confusion and lack of power, and both disabilities block the way for spiritual influence to come through. However, we justify our wrong emotions, or else are so wrapped up in them that we never think of control; we are almost unconscious of it as evil, which is, in the final analysis, in connection with human nature only the coarse vibration of the vehicles. Cruelty, cunning, vanity, greed, attempts at sex mastery, etc. are simply the heavy, queer, twisted contortions of the dance of our astral vehicles.

If you see a person behaving disagreeably, it is not the soul who is disagreeable, but some of the coarse matter of his emotional or mental bodies which is expressing itself. No doubt his astral body would express finer emotions, if he had the sense to train it to do so, just as a voice may be used to speak pleasantly instead of harshly. The emotions are really to many people something like the voice; they rarely think of modifying either, but take it as something appertaining to the personality, from which they cannot escape. We are too casual with regard to the kind of emotion and thought we produce, and which we send out into the subtler atmosphere around us. People talk about colour-schemes and styles in outward furniture, but I am sure that the colour-schemes of our emotions and thoughts must outrage all canons of beauty sometimes.

Now, it is impossible for thick, coarsely vibrating emotions and shallow confused minds to act as channels for the spiritual truth within each one of us. It is as though the consciousness turned a spot-light of awareness on the particular mood of the moment, and blotted out all other impressions. We are perhaps offended with someone, and

waste precious time in worrying about this person's imperfections, making our emotions an uncomfortable mass of muddy colours, and keeping the wonderful light of consciousness deliberately turned on to the most unpleasant subjects we can find. Mind and emotions blend together in a wretched tangle of annoyance. Or perhaps it is some other type of mistake we make with our emotions: it comes on gradually, induced by someone else in the first place, perhaps, but we go on adding fuel to the fire, and attracting coarser particles by our disturbed emotional aura. On the part of people who know the results of lower emotions and thoughts, this is negligence and slovenliness, surely. The only way to correct such a state is to take a more perfect thought or emotion, and dwell on it, expressing it in action if we can. Coarse vibrations may soon be killed out by pure ones, which are more powerful, but it is necessary to bring to bear a good deal of effort and self-recollection before we can succeed in this. Beautiful thoughts for five minutes, and unbeautiful ones for the rest of the day will not achieve good results. Thought-power is the rudder of the emotions, as well as a splendid instrument for use on its own level.

It is only by training the emotions and controlling the mind that the real self is able to display its hidden light, and express through the personality the riches stored in it. Man thereby comes into his spiritual inheritance, and gains access to light, love, wisdom and bliss in superlative measure. If the lower bodies can once be got to vibrate to spiritual purity, life takes on a real intensity of joy never experienced in any other way.

It is no simple task to train our vehicles in this way. It is easy to see that the time we spend in selfish thoughts and emotions might just as well be given to a better expression of the inner self, but such are the complexities of human nature that we fail again and again. The light of the spirit

is permeating the whole world, if only our eyes would accustom themselves to its radiance, and give it room to shine in our world. To meditate on purity, truth or wisdom for five or ten minutes each morning, and then try our succeeding states of consciousness at these touchstones supplies a good corrective to undesirable moods. But we must be willing to make a real effort, or the spiritual good will escape us again and again. It is not knowledge that counts, but effort.

Universal love and freedom from personal desire, however difficult for us to achieve in the stress and strain of our lives, are the only way to spirituality, which has its own laws and its own powers. It is a release of consciousness at the higher levels of one's being, and lets radiance and love into the heart. It is a release from the foggy of personal life into the radiance of liberty, for the way to gain liberty is by achieving freedom from our own littleness. By letting go of our human selves, we go upward into a greater consciousness, and even if we only do that for a few moments, it is a very splendid experience, for we discover that the very foundation of life is Love and Joy. Giving up the lesser we receive the Greater—that is the gospel of the spiritual life.

M. R. WALKER

Whoso easeth his brother of one of the troubles of this troublous world, Allah shall relieve him of seventy-and-two troubles on the Day of Resurrection.—THE PROPHET MUHAMMAD

DEMOCRACY AND WORLD PEACE

By HENRY S. L. POLAK

(Concluded from p. 191)

HOW then should democracy be guided in order that it may best fertilize life? Democratic institutions, notwithstanding recent set-backs, are emerging more or less rapidly throughout the world, in the East as well as in the West. East and West have a common substratum of spiritual experience which has been expressed in their various Scriptures. It is noteworthy that, in his Preface to the "Sacred Books of the East," embodying the salient teachings of the world's religions, Prof. Max Müller alludes to the inescapable truth that, "hidden in every one of the Sacred Books," there was "something that could lift up the human heart from this earth to a higher world, something that could make man feel the omnipresence of a Higher Power, something that could make him shrink from evil and incline to good, something to sustain him in the short journey through life, with its bright moments of happiness and its long hours of terrible distress". And without this spiritual background, how else will democracy determine aright, with such accuracy, timeliness, and right intuition that peace will be inevitable and war can never recur?

We are faced with vital issues. The most difficult choice is willy-nilly imposed upon us by the *karmic* law. We have, as

a thing of the utmost urgency, to learn that matter and power are inert or impersonal in themselves. The sole question is how we make use of them and the purpose for which we intend them. The ends of the earth are truly drawn together as never before in human history—but to what end? An aeroplane can reach the other side of the world in a very few hours. What is it to carry in the days to come? Death and destruction, or the ample satisfaction of human needs, the early solution of human crises? Until recently we might have heard Hitler bawling obscenities through the microphone from one end of the earth to the other at any time that he might have chosen to defile the realm of sound. Surely, tomorrow the radio will give to the peoples of the world messages of real hope, of genuine goodwill, in which they may truly believe and which may once and for all banish fear; because our democracies have grown to adult understanding of man's true purpose and the right exercise of his vast powers. Tomorrow, at the very time of its occurrence, we shall be able to see on the screen the happening of the hour anywhere in the world. What are we planning to show—a scene of fear, horror, desolation, the immediate threat of evil, or that which shall give to the soul of man occasion for rejoicing and reciprocal goodwill? It has lately been revealed to us that a profound revolution in the realm of physical science has been made by the discovery of how to effect and apply the release of atomic energy. The choice before us, forced upon us, thereby has been put with sureness by Mr. Winston Churchill: "This revelation of the secrets of nature, long mercifully withheld from man, should arouse the most solemn reflections in the mind and conscience of every human being capable of comprehension. We must indeed pray that these awful agencies will be made to conduce to peace among the nations, and that instead of wreaking measureless havoc upon the entire globe they may become a

perennial fountain of world prosperity." These are the choices, not alone for the statesman but for the "common man" as well.

In what spirit is he to make the choice, upon which everything hangs? Abdul-Baha wisely urged that "a permanent peace in the world of existence can be established only through the power of the Spirit". And "the power of the Spirit" is in each of us separately and individually, as well as in us all collectively, without exception. Only when Baha-ullah's reminder that "the earth is but one country and mankind its citizens" is widely and generally accepted, shall we have attained to true democracy and achieved world-peace. That, too, has been the message of our own Theosophical teachers and leaders.

We may recall the true Shinto teaching:

All ye men who dwell under Heaven!
 Regard all beings as your brothers and sisters;
 You will then enjoy the Divine Country,
 Free from hate and sorrow.

The Hindu teaching urges: "Act in such a way that there may be peace!" The Taoist teaching is equally direct and emphatic in its insistence upon "Everyman's" need of self-purification if peace is to be had: "Surely you would not make a bower into a battle-field, nor a shrine of prayer into a scene of warfare. Have nothing within which is obstructive of virtue!" Says the Sage Confucius: "The moral man is able to make the people good. The moral man, by a life of simple truth and earnestness, alone can help to bring peace." We here learn that, in a real democracy, right leadership is still essential. St. Paul repeatedly impressed upon his hearers the interdependence of all mankind. "For the body is not one member, but many . . . And if they were all one member, where were the body? But now are they many members, yet but one body . . .

And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it." King David sang of the goodness of unity: "Behold how good and how pleasant it is for brethren to dwell together in unity!" The Islamic teaching is clear that obedience to the rule of the higher Law is an equal necessity for "the common man" and for the attainment of peace: "God will guide to paths of peace him who shall follow His good pleasure." Surely, then, the very basis and foundation of a creative democracy is a true sense of brotherhood and good neighbourliness. The "Sayings of Muhammad" are very clear thereon: "No man is a true believer unless he desireth for his brother that which he desireth for himself."

In a final address before leaving India, some years ago, Dr. Paul Deussen, the eminent Orientalist, summed up the situation admirably: "The Gospels fix quite correctly as the highest law of morality, 'Love your neighbour as yourselves'. But why should I do so, since by the order of nature I feel pain and pleasure only in myself, not in my neighbour? The answer is . . . in the Veda, it is in the great formula, *Thou art That*, which gives in three words metaphysics and morals together. You shall love your neighbour as yourselves—because you are your neighbour, and mere illusion makes you believe that your neighbour is something different from yourselves. Or, in the words of the *Bhagavad-Gita*, 'He, who knows himself in everything and everything in himself, will not injure himself by himself.' That is the sum and tenor of all morality." And that, too, is the sum and tenor of true democracy and of the attainment of peace.

And, finally, let "Everyman," let the thoughtful democrat, consider the enlightened Emperor Asoka's great peace memorial engraved on his XIIIth Rock Edict, after his conversion to the Law of the Buddha, some 260 years before the advent of the Christian Prince of Peace:

"His Sacred Majesty desires for all animate beings security, self-control, peace of mind, and joyousness . . . And this the chiefest conquest in the opinion of His Sacred Majesty, that conquest of the Law of Piety which, again, has been won by him both here and among all his neighbours . . . The conquest thereby won is everywhere a conquest full of delight. Delight is won in the conquest of the Law . . . And for this reason has this Scripture of the Law been recorded, in order that my sons and grandsons who may be may not think it their duty to conquer a new conquest . . . If, perchance, a conquest should please them, they should take heed only of patience and gentleness, and regard as a conquest only that which is effected by the Law of Piety. That avails both this world and the next. . ."

Since most men appear to learn the lessons of life soonest by a recognition of the higher self-interest—individual, social, economic, national and international—our democrat, "Everyman," would do well to contrast the devastating consequences of the destructive use of the atom-bomb with Asoka's idealistic-realistic appeal, an appeal which is being made anew today by every thinker and statesman throughout the world. The choice is "Everyman's"—the utter disappearance of civilization in immeasurable ruin, or the creation of such an enriching and fruitful civilization as the mind of man has hardly yet conceived. He *must*, in fact, realize the existence of a rule of Law, the Law of Brotherhood, and practise it with ever-increasing vigour and determination, so that world-unity becomes a reality and world-peace is assured. He must learn that the Law of *Karma* cannot be persistently defied.

Appropriate, indeed, is the following passage from Viscount Samuel's book, *An Unknown Land*: "Then comes gently, clearly, the Voice from above: 'Thus speaks the Messenger of God: Beseech Me not again, saith the Lord, to guard you

from war, to save you from famine and pestilence, fire and flood; for to yourselves has the power been given. I am apart that ye may be great: in the silence of God groweth the wisdom of Man. Rise up! Crouch not to Me on the ground; but lift up thy soul, O Man, knowing that thine own hands make thy destiny.'"

HENRY S. L. POLAK

ELECTRON DANCE

As silver lace
a fog enwreathed the valley's limba.
Yow saw the chase
of luminous pink cherubims
becloud the sun,
as down the west his day was done.

A thousand streams
their music culled from mossy stone,
and infant dreams
from homely cot soared to God's throne;
as from the sea,
a wild white seagull called to me.

"Electron made!"
"Neutron and proton are the cause
of your sweet glade!"

The scientist propounds his laws
of 'pi' and 'q'.
"Adultrous atoms form this view!"

A poet's heart
revolts at such a bare-boned theme.
He knows in part,
that Love's vast urge and Thought's high dream
inform and stay
the PATTERN over which the atoms play.

H. E. TYRWHITT

DEITY

BY MORLEY STEYNOR

THE word God, as interpreted in the West today, as being that of a personal friend or loving father, was intelligible before astronomy had revealed that our Solar System was one of millions, and even then one of the smallest if not one of the least important, whilst astro-physics and astro-chemistry had broadened our conception of the Universe. Substitute the word Logos or Ruler of a Solar System for that of God, or the Ruler of the entire vast Universe, and we come down to earth and begin to realize where we are.

For the Logos of a Solar System such as ours, with its planets, varied races and a history of which we know only the last lines of the last page, is all and, indeed, far more than the piety and imagination of any humans have ever endowed a Divine Being. Moreover, it is intelligible that such a Being, mighty as he must be, could be interested in the well-being of his own creation and his own varied races, and that, even to the extent of appearing as a "father". When, however, we think of a Deity or Ruler, not only of our own Solar System but of that of the countless millions of Systems comprising the vast Universe that modern research has revealed to us,¹ we find the word God, as interpreted with us in the West, as misleading. Indeed, is it not creating a barrier rather than a help to our understanding?

¹ The 200-inch mirror of Mount Palomar will doubtless reveal still vaster numbers and still vaster distances of nebulae and stars.

What is the consequence? The word has succumbed under a load too great for it to support. It has lost significance by too much significance being attributed to it. Indeed, it is no longer treated with the respect accorded to a clergyman. "Great God!" exclaims General Eisenhower when addressing troops, "you have done a fine job!" "Good God!" Whilst *Nom d'un chien!*¹ and *Nom de Dieu!*² are interchangeable daily terms in France. Disrespect? Contempt? Not at all! Just a lack of understanding and realization for that which is beyond understanding and realization. When Paul Leroux submitted an article entitled "Dieu," the Editor replied, *La question de Dieu manque d'actualité.*³

In the East they were better balanced, more logical. They spoke of the great Deity of the Universe as "That," "The First Cause," "The Unmanifest Absolute," "The Unknown". They said it was impossible for the human brain to realize such a Being. How startled they would have been if told that a materialistic nation, living in the far West, would, later, find out all about this mystery of mysteries, address it familiarly, claim "partnership with it," and even appoint it as arbiter between their little wars with rival nations.

We measure the distance of stars by light-years. Now, as light travels 186,000 miles a second, we must multiply this by the number of seconds in a year to get a "light-year," i.e., nearly 6 billion miles. There are also said to be 100,000 millions of stars. Yet the distance of the nearest of these stars is about four light-years, or about 24 million million miles from us! These breath-taking, brain-troubling figures, however, fail to impress us. Indeed, some of us would appear to be on nodding terms with their Creator. Now, if we can come down to earth and are able to grasp the magnitude and puissance of a Ruler or Logos of one of these 100,000 millions,

¹ In a dog's name. ² In God's Name.

³ The problem of God has no significance at the present moment.

we shall have quitted a nebulous realm for one of greater understanding.

If a child asks us who God is, we should be able to give it an intelligent answer; whereas at present an Archbishop is as stumped as any other parson.¹ Theosophists should reply that what we mean by the word God is the Logos or Ruler of our own Solar System, and that He is represented here on our planet by Beings immeasurably more advanced in the scale of evolution than the men of today. We can say that Christ is the latest Saviour or Representative of the Logos here on earth, that He sums up in His message the Teachings of His predecessors; that He is pre-eminently *our* Saviour, and that if we were to follow His teaching in act as well as in name, the present perilous state of things would quickly be replaced by a safer one. All this the child would be able to understand, as it is little more complicated than the story of any earthly monarch delegating to regent or minister the government of a province. As above, so below; the microcosm reflecting the macrocosm.

Or we can, if we like—or, rather, *dislike*, for it hurts our superiority complex—take an example all ready made from the East. There they had solved these problems at a time when we in the West were praying in the gloom of the forest to gods of wood and stone. We can say that the Logos of our Solar System has delegated to a Regent or Deputy the rulership of this world, whilst this Regent, in turn, sends us the Buddhas, Krishnas, Christs, Rishis, Saints and Prophets to help and guide us in our evolution from primitive man to Divinity. In truth, it is to this Logos, and to the many Redeemers and Saviours whom He has sent us

¹ An English Archbishop, visiting Queensland lately, told high-school girls that they should think of God as "the first gentleman of the parish". Evangelical anthropomorphism? Not at all! Just hearty *camaraderie*, permissible when speaking of the "Unknowable".

throughout the ages, that all worshippers of all nations and all faiths have knelt in prayer and adoration.

Much that we have said is, of course, already known, but it has not been *applied*. It will be said that we are simply changing one word or one name for another. But this is not so. We are talking about two widely different Deities—one, the Ruler of the mighty Universe with its vast nebulae and millions of stars, and about whom it is impossible to know anything, and about which we can but postulate; and the other, of the Ruler of one of the smallest of these stars, and about whom it is possible to know a little—knowledge we should quickly add to, once we had advanced beyond the brain-clouding, race-crippling stage of feeding on animal flesh and blood, and had thrown off the incubus of alcohol directly bred from them. Indeed, but for these atrophying disabilities we should long since have outgrown any need for such lines as these.

As we said earlier, this great Deity of our own Solar System, in whom we can truly be said "to live and move and have our being," is all we can possibly conceive a Divine Being to be.

We suggest, therefore, that Ethical, Cultural and Esoteric Societies should gradually substitute the word Logos for that of God. They all *mean* Logos *au fond*.¹ It will, of course, have to be done circumspectly. Yet future generations, more carefully taught, should find little difficulty in discarding the misleading and unlovely Germanic word God or Gott for the more euphonious and logical Greek word Logos. Prayers offered to one "within hearing," as we might say, would surely stand a better chance of response than the vagueness of our present prayer-book. For it is possible even to get a radio response from our own sun, whereas the intervening millions of light-years present insurmountable difficulties of contact with the others or with their Rulers or Logoi.

¹ At bottom, as their basic thoughts

But there is far more in the change of name than would appear at first sight. Indeed, we believe that a cultural Renaissance would spring from it. "Lighten our darkness we beseech thee, O Lord," would already have been considerably lightened. Teachings of vital importance—Reincarnation¹ and Karma or Ethical Causation—would be revived once more. The Churches of today, sadly misled by the unholy doctrine of *one* life deciding irretrievably the fate of each one of us for eternity, and that through only *one* of the many Saviours who have been sent throughout the ages is there any help to succour and save humanity, would be led to embrace more liberal doctrines. For this doctrine of one Saviour represents only 2,000 years out of the many millions in which mankind has needed help, guidance and salvation, and who most assuredly must have had it, or our conception of a benevolent Creator must go.

The World Council of Churches of the World Church assembled at Amsterdam in 1948. It is constitutionally denominated as "a fellowship of churches which accept our Lord Jesus Christ as God and Saviour". Delete the word God, and you might reasonably hope to achieve the aim of the churches which is an admirable one, and has meant many years of disinterested and devoted work. Include it, and you at once create an impassable barrier against the other faiths, or, rather, you strengthen the barrier already there—a barrier which has kept the nations apart for centuries, and filled the earth with strife, bloodshed and lamentations.

MORLEY STEYNOR

¹ Reincarnation would at least give those countless millions who were unfortunate enough to live and die B.C. another chance of salvation. Yet how comes it that we can have believed for so long a doctrine so monstrously unjust as this: that one child is born in a slum of criminal parents, and bred in crime; whilst another has honest parents and is given every chance of a useful life? Yet we are asked to believe that this one life determines eternity for both of them! Verily there is nothing like a doctrine or a dogma to paralyze the intellect and suffocate the heart.

SEVEN KEYS TO THE HOLY QURAN

By JAGAT NARAYAN

(Continued from p. 196)

(ii) *Belief in the Unseen*

THE second qualification, *i.e.*, the second key to disclose the meaning of the Quran, is belief in the unseen, that is, a living faith in the reality of the unseen.

One to whom the visible material universe is everything is a man of very narrow outlook, a materialist. The fact that he does not see the possibility of there being anything beyond the material universe puts a seal upon his mind and heart and shuts him off from higher possibilities.

But the Quran, like every other religious book, takes into consideration not only the visible universe, but also the invisible universe, which is immensely, nay, infinitely, greater than the visible. Even modern science recognizes today that the invisible side of the material universe is far more extensive and powerful than the visible. There are certainly "more things in heaven and earth than are dreamt of in our philosophy".

A deeper consideration of this aspect of the question will take us down, or up, to the different invisible realms of nature, (in Theosophy, the Planes in Nature), to the hidden powers latent within each man, nay, to God Himself, who is verily the Source or Centre, the Beginning and End, of all

creation, of the whole illimitable universe. And all this is within the scope of religion. This may be the reason why it is one of the fundamental principles in Islam, one of the qualifications necessary to receive due guidance from the Quran. In Hinduism, too, we find Tattva-Jñāna as the starting-point of all spiritual knowledge or exercise.

Now, we cannot at once cognize the invisible side of nature by ourselves. But once we recognize a reasonable basis for it, it is essential that we must have belief in it before we can advance further in this direction. This is really no blind belief, as many people take it, but really based upon reason and is full of illumination. We cannot do without belief even in the ordinary walks of life, to say nothing of spiritual and super-physical affairs. Lord Buddha, too, has laid down Right Belief as the first step of his "Noble Eightfold Path". The Quran also describes the true nature of right belief. This is, however, not the place to dilate upon this point.

What is necessary to note here is that belief in the unseen is a condition precedent to receiving due guidance and inspiration from the unseen, nay, even mastering the unseen. Whatever ideal we place before ourselves, its first aspect is always invisible and imaginary and we have to hold that ideal firmly and clearly to our heart, as far as it is possible for us to do; in other words, we must have full faith in it, and we must persistently strive towards it, before we can realize it. Nobody can see God with physical eyes. But since God *is*, as every religion teaches, we have to have full faith in Him to be able to draw down upon ourselves and through ourselves on others His blessings and His influence. Certainly, He is all the time filling the whole universe with His blessings. But if we wish to be a conscious channel of His blessings, we need to have full faith in Him.

Belief or faith thus brings about a certain definite readjustment of our inner being to enable it to serve as a channel for

the above purpose. So, the first qualification to receive due guidance from the Quran is a high standard of character, the strength to guard against evil and keep firmly and steadily on the right path. The second qualification is belief in the unseen, without which no further progress on the path of spirituality, or, in receiving due guidance from the Quran, is at all possible.

(iii) *Keeping up prayer*

This is the third key. Let us see how. The first key prepares the general groundwork of life suited for higher purposes by constant vigilance and ready readjustment of oneself in accord with given standards. The second, belief in the unseen lifts one above the present limitations of bodily existence and brings one face to face with immense, nay, infinite, potentialities of the invisible realms of nature. It gives to man a vision, however dim and feeble at the early stages, of Almighty God, as also of the infinite latent potentialities hidden within the depths of his own being. He thus sees the stupendous heights that stretch out before him as also the possibility of his ability to scale those heights.

The third key establishes a special relation between the Supreme God in the Heaven above and the poor personality of the worshipper down below. The personality is here advisedly called poor. It is certainly poor, however lofty it may be from the worldly standpoint, as compared with the One Supreme, the One Object of worship and adoration. The very thought of the Supreme cannot but make one humble and submissive. And, then, prayer further puts us in a conscious attitude of receptivity, that is, it puts us in some such position with respect to the Supreme where it is possible for us to draw down, to receive, His blessing, His grace, His influence, and to radiate forth the same. In other

words, prayer is a means—a direct means—of communion with God.

Then, it is necessary that a regular habit of prayer must be set up, so that the attitude of prayer may become firmly fixed in life, and in due course the whole life may become one uninterrupted course of meditation and prayer. That is what seems to be implied in the injunction of keeping up prayer. A man really so attuned will certainly see such deep beauties in the Quran, will receive such wonderful light from it, as may not be possible otherwise. A new avenue of knowledge and power thus opens up before man through prayer.

(iv) Spending out of what we have received from God

This qualification is ordinarily taken to imply charity, giving or sharing of whatever wealth we possess in the service of others. It is certainly this; but it may imply much more too, as will be shown presently. Even charity of material possessions affects the mind and heart of the person who practises it, it awakens him to a sense of fellow-feeling, to start with, a sense of sympathy with fellow human beings. The giver feels for the sufferings of others. This is surely the beginning of true spiritual life. For the process does not end there. He feels, he is moved to pity, and forthwith bestirs himself to do something to relieve suffering. In other words, through this injunction he is called upon to practise the great ideal of service and sacrifice—things of supreme importance in the realm of spirituality.

Now, spending out of what we have received may apply not to material possessions only, but to every other thing we possess as well. In addition to material possessions, we have the power to act, the power to speak, the power to feel, the power to think, the power to aspire, and so on. It is

through the grace of God that we have received these powers. Certainly, God gives us a power to use; and unless used, it but atrophies and decays. It is by exercise alone that power may be increased. This is a general law of nature. So, here we have a method pointed out, nay, enjoined as a sacred religious duty, by the exercise of which more and more power may be gained.

Of course, nobody can say that he cannot afford to spend anything. For, as shown above, we have been given very many gifts, endowed with very many kinds of powers and possessions, by God; and everybody must be free in the use of them all. Thus, a man may have no wealth to give to another needy person. But he can certainly pour loving and helpful thoughts upon him. There is no man who does not possess that capacity. And the only sure way to increase it is to use it more and more in the service of others.

Here, we must remember that giving, sharing or sacrificing is the keynote of the spiritual life. Give and it shall be given unto you. Keep it to yourself and you will lose it. There is certainly no room for selfishness in spirituality. We must gradually learn to forget ourselves. That is essential for spiritual living. Seek to have spiritual power for yourself and you will never have it. Forget yourself in the service of others and you mount high on the pathway of spirituality. A paradox and yet a truism! Again, while material things reduce in bulk or quantity as they are spent, spiritual things grow in proportion as they are spent. They rust and decay only when they are left unused. So, this injunction to spend out of what we have been given is really a highly spiritual function calculated to fulfil a great purpose.

Naturally, in the process of putting into practice this injunction, there must necessarily take place in the inner self such fine adjustment as would enable a man to receive some special light within, some new interpretation of the Quranic

text, which could be possible only by this means to receive. So, here we see the value of this injunction too as affording a magnificent key for the unfoldment of the meaning of the Quran in a unique way, as in the case of every other key.

(v) *Belief in the Quran as a Revelation*

To rationalistic or materialistic minds, it may sound preposterous that to receive illumination and guidance from the Quran one must have belief in the Quran as a Revelation. This means a tangle between belief and knowledge. The question to consider and understand here is whether knowledge should precede belief, or belief precede knowledge. In cases where things can be verified knowledge precedes belief. But in cases which are normally above us, beyond us for the time, belief has necessarily to precede knowledge. We cannot learn any language, any art or any science without belief in those who teach us. A certain amount of trust or belief it is necessary to hold in regard to so many things in life. And, particularly, where a thing appertains to the realm of spirituality, faith or belief always turns out to be highly illuminating and is never blind, as many people take it to be.

Of course, before believing, before pledging one's heart to a thing, it is necessary to make sure that what one is going to believe in is really worthy of such trust. Now, there can be no question that the Quran was a Revelation. It was utterly beyond the personal powers of the Prophet Muhammad to write such a book on his own initiative. Oh, no; he was utterly incapable of doing so, for he was not at all learned and he has called himself an illiterate Prophet. But the Quran is written in Arabic, of fascinating beauty and literary perfection. How could the Prophet produce such a book except that it was a Revelation; because, by his character and

other high qualifications that he possessed, he was found worthy of the privilege of being an instrument or a channel for higher powers.

In the very Quran itself it is said, not once but several times, that those who doubt the authenticity of its Revelation might attempt to produce even a few verses to compare with those given in the Quran. But nobody, however learned, could ever do that. So, to any unprejudiced, fair-minded person, the authenticity of the Revelation of the Quran stands as an unquestionable, unassailable fact. That being so, it is necessary to approach it in a reverential attitude to be able to receive from it the guidance and the illumination it is assuredly meant to give. There are people who study the Quran and other Scriptures in a critical mood, just with a view to discovering flaws. But these Books deal with super-physical and spiritual things, things far too subtle and powerful for ordinary human understanding, therefore it is not possible to say everything openly and clearly. There are thus many things that are just hinted at; blinds and similes, which can deliver their real inner contents to the pure and worthy alone. The critical people, seeking to measure spiritual things in terms of their own little mental standards, come across passages which are apparently meaningless, and these critics pride themselves in having discovered flaws and contradictions in the Scriptures.

On the other hand, faith and reverence would produce such necessary readjustments and attunements in a man's inner being that he would thereby be enabled to see new meanings in the Quran. Here again we see the great value of this key in the unfoldment of the meaning of the Quran.

It will be noticed that belief in the Quran is not the *first* necessary qualification needed to receive due guidance from it. Ordinarily one might think it must come first. But, a careful reflection on the whole scheme of things adumbrated

here will clearly show that preliminary preparation is necessary first. A man must prove himself worthy before he can be expected to benefit by the study of such a book. This seems to be one of the reasons why we find the study of sacred Scriptures enjoined upon the worthy and the worthy alone. Many people see in this a narrowing down of the scope of knowledge. Yes, it becomes so when the main spirit of the teachings of the Scriptures is missed and dogmatic restrictions are placed by unworthy priests in the way of their study. Certainly, in our day all Scriptures are open for study to all. But to be able to receive due guidance from them, the preliminary conditions must be duly fulfilled. Otherwise, much misuse is made of them and much harm too caused in their sacred name by doing things utterly opposed to their instructions and injunctions.

So we find that belief in the Quran comes fifth in the category of the qualifications enumerated. The first, as shown above, would prepare the general ground-work of right and proper living. The next three would attune him to the Supreme, draw down His blessing and influence on him, and pour forth the same round about him, thus maintaining a constant, steady flow of divine grace through him. If to this background, there be added the fifth qualification of belief in the Quran, what splendid opportunities would a man have for receiving fresh light and illumination from the Holy Quran! The wonderful light that would come to the man actually doing this, it is simply impossible to describe. It can be best experienced by a man for himself.

JAGAT NARAYAN

(To be concluded)

REVIEWS

Anglo-Irish Relations, by Hugh Shearman, Ph.D., Faber and Faber, London, price 16s.

Ireland (Eire) is a small nation, at the moment of only three millions. It is six hours by sea from England and 1½ hours by plane. All Ireland was a part of the United Kingdom of Great Britain and Ireland, but in 1916 all Ireland except the Province of Ulster in the north proclaimed itself the Republic of Eire, while Ulster determined to remain a part of the United Kingdom. The history of Ireland since the land was conquered bit by bit by the English from the time of Henry II in 1166 is a story of a ghastly tragedy. The tragedy is the result of two peoples' incompatible temperaments, unable to come to any working arrangement. The Irish, both of Eire and of Ulster, have a very strong sense of nationalism, perhaps in many ways the strongest of any people in the world. To the typical Irishman the love of his country is like a passionate adoration that an ideal lover might give to the woman of his dreams. Yet the strange fact is that the Irish have among themselves been disunited into many parties, and a curious

fatalism has dogged their love of country, so that they do not unite at a time of crisis to carry through a needed action. Again and again the Irish poets voice this lament concerning the Irish who betray each other. Of course all Irish patriots denounce the British usurper, whose cruelties inflicted on the Irish people, as described by authentic historians, are incredible. But equally incredible are the horrible brutalities by the Irish against such of the foreigners, the English, as fell into their hands. So far as brutality is concerned there is little to choose between the two sides. It has been cleverly said by an English writer that Ireland is a country where the inevitable never happens, but the unexpected always. But far more strange is the dark cloud which has existed over the country for several centuries, which has been described by an Irish writer in these words: "An Ireland in which it is always autumn, in which picturesqueness is associated with decay, a land of regrets, resignation, failure, fatalism."

The mysterious reason for this is of an occult nature, such as has been suggested by Bishop Leadbeater in

The Hidden Side of Things, where he describes the forces of dark magic laid over the people to crush the intense idealism of the wonderful race that came into Ireland from the north-west called the Tuatha-da-Danaan. For a hundred years and more Britain has tried to do the fair thing by Ireland, to give her the status of a Dominion; but all the time British statesmen with the best of intentions have never been able to understand the Irish mentality, nor the Irish the British objective standpoint to the reality of a situation. While the Irish people by a vast majority have desired to free themselves from the British Empire, the Irish in Ulster have determined that they will remain a part of the Empire, and as Ulster is the best organized and most thriving in commerce, the position is, that Mr. de Valera and his followers insist that Ireland must be united with Ulster as part of Eire, while Ulster fiercely resents any such inclusion in Eire.

All this complicated history of Irish relations is described most objectively by Dr. Shearman in this work. No book on Ireland can be said to be perfectly fair, as those written by the Irish completely misunderstand the British standpoint, and those written by Britons fail to penetrate into the Irish mentality. But Dr. Shearman, though living in Belfast, has on the whole produced a book that is probably the clearest

and the most fair to both sides in the complicated history of Irish relations.

Why should anyone be more particularly interested in the history of Ireland than in the history of any other people? It is for the interesting reason that the Irish nation stands unique in its mentality. Rather it is not so much mentality that characterizes the typical Irishman, as an intuition that sees every problem almost from Looking-glass Land. Typical of this conception of the world is an Irishman's description of a net as being "made of holes tied up with bits of string". Among all the poets the Irish poets stand unique in being able to write poetry from the standpoint of the woman, though the poet may be a man. There is all throughout the sense of a lament, while there is the perfect devotion to Ireland as a mystical entity. The marked difference of temperament between the Irish of Eire and those of Ulster is very clearly described by Dr. Shearman. Both groups are intensely religious, Eire being almost wholly Catholic and Ulster Protestant. One of the strangest facts in the history of Ireland is that nearly all the leading Irish of Eire are descendants of English settlers. But there is a strange quality in the inner influence of the land, so that if an Englishman settles in Ireland, within the next generation his descendants are more Irish in their Irish

fanaticism of patriotism than the Irish themselves.

The British Empire has solved the problems of India and Burma and Ceylon, but there seems not the slightest likelihood of any solution of the problem of Ireland, seeing that Ulstermen are fiercely resentful of any Catholic domination from Eire and have pledged themselves to stand by the British Empire. One strange element is that in the second great World War a large number of Irishmen from Eire volunteered to fight for the Allies, although not a single one of them wanted Eire to come in with the Allies but desired Ireland to be neutral. The money earned by these Irish volunteers and sent to Eire was one element in maintaining the prosperity of the country.

To the Theosophist, at least to one who is willing to believe certain occult revelations, it will come as an interesting side-light that in "the Plan" some of the greatest leaders in the future in the development of the British Empire need to have Irish bodies, with their quick sensitivity to intuition, and it is for this reason that "the powers that be" have arranged that one part of Ireland at least, Ulster, shall remain permanently attached to the Empire. All the same Eire goes on living in the dream of a united Ireland, utterly ignoring Ulster and its real quality. If any people are blind, it is the

Eire Irish, for whom dreams are more real than cold unresponsive facts.

C. J.

Mysticism in Religion, by W. R. Inge, K.C.V.O., F.B.A., D.D., formerly Dean of St. Paul's, Hutchinson's University Library, London, price 12s. 6d.

The author commences by asking the question, what is the province of authority in religion, and what for a Christian is the seat of authority? He conceives of four possible types of foundations of authority. The first three which are in manifest decay are: belief in an infallible Church, in an infallible book, and in the human reason—rationalistic humanism. The fourth type is the belief in the inspiration of the individual, which is known as mystical religion. This leads to the question, "Is the inward light, or as mystics believe, the testimony of the Holy Spirit, a sufficient guide for men and women during their earthly probation, their pilgrimage through a country which is not their real home?" The life of Christianity depends on the answer to this question.

There follows a series of essays on the teachings and writings of many mystics and philosophers, ranging from early Greek to mediaeval and modern times and including the *New Testament* and a glance at the wisdom of the East. Such questions

as the Problem of Personality, Time and Eternity, and Symbolism and Myth, are also dealt with in a fashion which shows the clear mark of the student and thinker. It is a broad survey and well worth a study. Here is a Churchman who is not confined to narrow orthodoxy, although unhappily one meets occasionally a certain rigidity of outlook and a sweeping denial of "astrology, magic and theosophy," which, however, does not take away the value of a very useful and learned treatise on a subject about which the author has been writing and studying for half a century or more.

Answering the questions asked at the beginning, the author reaches the conclusion that "the infallible Church remains erect, but only for totalitarians or Fascists in religion. The infallible book, if we include, as its supporters usually do, the Hebrew scriptures, confuses our understanding of the 'new commandment' given to the world by Christ. Science, as a philosophy of ultimate reality, has been discredited by the most thoughtful of its own votaries. But mysticism, which rests on the apprehension of spiritual values, not on the acceptance of supernatural phenomena or the dismissal of the imponderables into the limbo of 'epiphenomena,' is invulnerable." Mysticism is a vision of timeless reality, which is neither

born nor dies, being raised above the changes and chances of this mortal life.

Sprinkled liberally throughout the book are many beautiful quotations which help to emphasize the author's trend of thought and which show a glimpse of the mystical experiences of many men in different lands and epochs of time. Here is definitely a work worthy of consideration and thought.

H

Joyous Mysticism, by Minocher K. Spencer, two parts, price both parts Rs. 3, Spiritual Healing Centre, Coimbatore.

Many works are appearing both in U.S.A. and England, presenting a synthesis of religions and mystical teachings found everywhere. This work of Mr. Spencer's is of the same type, simple in language, and covering a wide ground. An excellent work to place in the hands of those who are ready to step outside the grooves of orthodoxy which proclaims that there is only one revelation, that of their own, but who begin to realize that their orthodox teaching somehow has lost its original power to inspire. A synthetic view such as is given in this work (very much like what Theosophy has been doing from the beginning) is of value in these days of "one World".

C. J.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

JULY 1948

FINANCIAL STATEMENT

The following receipts for three months, from 1st January 1948 to 31st March 1948, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

				Rs.	A.	P.
The T.S. in Mexico	1947	£15-7-5	...	202	13	2
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Mr. Khurshed S. Dabu, Andheri	...	...	...	200	0	0
Mr. L. M. V. Setty, Robertsonpet	...	...	...	10	0	0
Capt. R. Gopalaratnam, Kirkee	...	...	...	10	0	0
The T. S. in U.S.A. \$670.00	...	...	...	2,211	0	0
The T. S. in Colombia, \$109.55	...	...	...	361	8	0
Mr. R. E. Ani (value of premium paid to Empire of India Life Assurance)	...	...	...	300	0	0
Mr. C. R. Parthasarathi Iyengar, Chittoor	...	...	...	50	0	0
				25,545	5	5

FAITHFUL SERVICE FUND

				Rs.	A.	P.
Miss Helen Veale	...	...	...	4,000	0	0

HEADQUARTERS FUND

Rai Bahadur Panda Baijnath, Benares	...	...	...	100	0	0
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THE PRESIDENT'S TRAVELLING FUND

Mr. P. Ramakrishnayya, Cocanada	...	...	...	147	2	0
The T. S. in Scotland, £2-1-3	...	...	...	27	6	0
				174	8	0

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

THEOSOPHISTS AT WORK
AROUND THE WORLD

Penang

The President of the Lodge, Dr. C. H. Yeang, is holding meetings of the Lodge at his residence. He also arranges social gatherings to enable members to meet one another in an informal atmosphere. The work of this new Lodge is going forward satisfactorily.

Australia

This Section is now enjoying the benefit of a visit from Miss Emma Hunt, General Secretary of the New Zealand Section. Reports indicate

that her work is proving very successful and is much appreciated.

The Annual Convention of the Section was held during Easter in Adelaide. The General Secretary reported a year of expanding work with the membership on 31st December standing at 1,001.

In Sydney, Blavatsky Lodge has been adopting a new dramatized presentation of Theosophy, in addition to straight lectures. The first effort was the screening of Dr. Besant's life at various stages for the Centenary Celebration in October. This was followed in November by

a dramatic narrative based on *Light on the Path* and entitled "The Light Unquenchable".

Brisbane Lodge is inaugurating a scheme for mailing copies of *To Those Who Mourn* to relatives of persons cremated. The Theosophical Order of Service is undertaking this work. Also in Melbourne the pamphlet is being sent to names of relatives appearing in obituary notices.

England

This Section is benefiting from visits by both Srimati Rukmini Devi and Miss Clara Codd, who were the distinguished guests at the Annual Convention held from 14th to 17th May.

The Publicity Department during 1947 answered 290 letters from enquirers, of which 23 joined the Society and 17 the Library. In connection with the Reincarnation Campaign three pamphlets on Reincarnation were printed and a propaganda bookmark was produced. 237 study courses, 40 diagrams and 233 badges were sold and various Federations held conferences and lectures. The total membership shows a slight decrease but this must be accounted for by a number of members having died and resigned and a fewer number having joined, also to a certain number of memberships having lapsed. In the London Federation two new Centres have been formed.

Mrs. Hilda M. Powell, a well known worker of this Section, celebrated the fiftieth anniversary of her membership of the Society in December last.

New Zealand

The work of moving the Section Office into the new National Headquarters was completed in February. The Section for many years previously has been carrying on its work in an office in the building of the H. P. B. Lodge, Auckland.

The Christchurch branch of the Theosophical Women's Association had been co-operating with the National Council of Women in preparation for a peace rally, which was to have been on 7th April.

The members continue to send parcels to Europe which are very much appreciated, especially by fellow-members in Germany.

Many of the members of this Section are active in promoting and working in the New Zealand Vegetarian Society, the National President of which is Mr. Geoffrey Hodson. A quarterly bulletin is being issued containing some very fine articles. The Society has been active in the World Week for Animals campaign, and sometime ago held a vegetarian dinner which gained some useful publicity.

THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Fru Eva Ostelius	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amstelwijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Bulletin Théosophique Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Bollettino Mensile.</i>
1902	Germany	Herr A. von Fiehlitz-Coniar	(13b) München 19, Nibelungenstrasse 14/III.	...
1903	Cuba	Sefiorita Maria G. Duany	Oberbayern, Amerikanische Zone Calle M., No. 159 Reparto Fomento.	<i>Revista Teosófica Cubana; Theosofia.</i>
1907	Hungary	Selevér Flora úrno	Santiago de Cuba	...
1907	Finland	Herr Armas Rankka	Báró Lipthay-utca 9, Budapest II	<i>Teosofi.</i>
1908	Russia	...	Vironkatu 7 C, Helsinki	...
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	...
1909	South Africa	Mrs. Eleanor Stokesby-Lewis	Box 863, Johannesburg	...
1910	Scotland	Edward Gall, Esq.	28 Great King Street, Edinburgh	<i>The Link.</i>
1910	Switzerland	Mademoiselle J. Roget	Rue Carteret 6, Geneva	<i>Theosophical News and Notes.</i>
1911	Belgium	Mademoiselle Sarge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>Ex Oriente Lux.</i>
1912	Netherlands Indies.	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	<i>L'Action Théosophique.</i>
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schleifer	Bürgergasse 22, 4. Stg. 18, Vienna X	...

* Reverted to Presidential Agency.

1913	Norway	...	Herr Ernst Nielsen	...	Oscars gt. 11, I, Oslo	...	Norsk Teosofisk Tidsskrift.
1918	Egypt *	...	Mr. J. H. Pérez	...	P. O. Box 769, Cairo	...	Theosophia.
1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130 a, Aarhus	...	Theosophy in Ireland.
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	Boletín Mexicana; Dharma.
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	The Canadian Theosophist.
1920	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	Revista Teosófica; Evolución.
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	Fraternidad.
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3603, Santiago de Chile	...	O Teosofista.
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	Gangleri.
1920	Bulgaria	...	...	...	...	...	...
1921	Iceland	...	Greitar Fells	...	Ingolstr. 22, Reykjavik	...	Osiris.
1921	Spain	...	Dr. Nelió Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon...	...	Theosophical News and Notes.
1922	Portugal	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	Revista Teosófica Uruguayana.
1923	Wales	...	...	...	...	...	Heraldo Teosofico.
1923	Poland	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	Teosofski Radnik.
1925	Uruguay	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	...
1925	Puerto Rico	...	...	...	...	...	Teosofikon Deltion.
1925	Rumania	...	Gospodin Alojz Pilaver	...	Mesnička ulica 7/III 1, Zagreb	...	Teosofia.
1925	Yugoslavia	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	The Lotus.
1926	Ceylon *	...	Monsieur Kimon Prinaris	...	3D September Str., No. 56B III floor, Athens	...	Revista Teosófica; Boletín.
1928	Greece	...	...	...	...	...	...
1929	Central America	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	...
1929	Paraguay *	...	...	...	...	...	...
1929	Peru	...	Señor Jorge Torres Ugarriza	...	Apartado No. 2718, Lima	...	...
1933	Philippines	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	...
1937	Colombia	...	Señor Ramón Martinez	...	Apartado No. 539, Bogotá	...	...
1947	British E. Africa	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	...

* Reverted to Presidential Agency.

Federation of Theosophical Societies in Europe: Secretary, Mr. J. E. van Dissel, Voorteweg 20, Eindhoven, Holland.

Canadian Federation

(attached to Headquarters) -- Mrs. Elsie S. Griffiths -- 1786 Broadway West, Vancouver, B. C. The Federation Quarterly.

Non-sectionalized: Malaya: Singapore Lodge: Secretary, Mrs. H. B. Moorhead, 8 Cairnhill Road, Singapore. Selangor Lodge: Secretary, Mr. S. Arumugham, 69 Chan An Thong Street, Kuala Lumpur. Penang Lodge: Secretary, Mr. Paul Lim, Education Dept., Penang.

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

Greece: Olcott-Bleavatsky Lodge: President, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.

Canada: H.P.B. Lodge: Secretary, Miss G. Marshall, 199 Forman Avenue, Toronto.



THE THEOSOPHIST ON THE WATCH-TOWER

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

AN unusual event was the receipt at Adyar on 8th July of a telegram from Tibet. Tibet is definitely barred to all visitors, and the Government of India is bound by treaty on the matter so that not even Indians can cross over the frontier. On the other hand, Tibetans can come into India by the route from Gyantse in Tibet, entering India at Kalimpong. No passport is necessary for Tibetans. Nevertheless, since the military expedition of the Indian Government to Lhasa due to certain political complications, which took place in 1903, there has existed a telegraphic line between India and Lhasa, as too certain trading posts with authorized Indian agents, the principal one being at Gyantse. In the last THEOSOPHIST I mentioned Professor Giuseppe Tucci, Professor of Eastern Religions at the University of Rome, as having once visited Tibet. The Tibetan Government made an exception in his case a second time, and in July the Government of India informed the newspapers that for the second time Professor Tucci had arrived at Lhasa. As I had already been in communication with Professor Tucci on the matter of the

exposure of the pseudo-Koot Hoomi, I sent a wire of congratulations to the Professor at Lhasa regarding his arrival, and also informed him that I was remitting for him Rupees 500 to the Indian Trade Commissioner at Gyantse, hoping that this official might be able to send the money through some traveller from Gyantse to Lhasa. Evidently the Trade Commissioner found some means of remitting the money at once, as on July 8th the following telegram was received from Professor Tucci:

"Lhasa. Jinarajadasa. Theosophical Society. Adyar. Grateful friendly greetings and kind money. Stop. With this shall buy some most important books great Tibetan Masters and shall present them Adyar Library so that better and deeper knowledge of Buddha's teachings may spread in the world. Renewed thanks. Tucci."

An interesting sidelight on this matter of the trade relations between Tibet and India is that no letters or parcels can be sent to any person in Tibet but telegrams can, and not as foreign telegrams but as Indian telegrams at the same rate as when one telegraphs from one place to another in India. Both the receipt for the money signed by the Trade Commissioner with the stamp of the Post Office at Gyantse, Tibet, and the telegram of Professor Tucci from Lhasa, are being preserved in the archives of the Society as curiosities.

* * * *

During my temporary absence from Adyar, there appeared in THE THEOSOPHIST an article from Mr. L. Furze Morrish with the statement that Communism represented "an attempt by the Dark Brotherhood" "to hinder the betterment of humanity". Promptly objections were taken by several members of the Society, and rightly so. In the May issue of THE THEOSOPHIST, I gave my conception of Communism and demurred to the sweeping condemnation of it as being completely evil

Criticisms of
Communism

and therefore an instrument of the Dark Powers. I mentioned particularly that:

"Communism is as endemic everywhere as is smallpox in India, due to the want of sanitation and control of dust and filth. It is indeed perfectly right and just that the exploited masses or the under-privileged should at last band themselves together to ask for a change in their conditions. Nor can we blame them if they adopt Russian methods, since we offer them nothing different and better. There is no good or evil *as such* in Communism, but in the way that Communism, Liberalism, Conservatism or any other -ism is put into practice."

My remarks have not satisfied Mr. Furze Morrish, who writes:

"I would like to put a simple argument in logic. We have been told by those leaders who claim to have knowledge of these matters that the main characteristic of these so-called 'Dark Powers' is suppression of the free spirit in man and its regimentation. If this is true, then it follows that any system based on suppression of the Spirit and on regimentation must be of the Dark Powers. If that is not true, then those leaders who have given this information do not know what they claim. One can have it which way one prefers."

"Communism in English-speaking countries takes its cue from Moscow. Its leaders admit this. The struggle against Communism is not that of two genuine philosophies, but a struggle between the Anglo-Saxons and the Slavs—between progress as through the Fifth Race into the Sixth and a retrogression to the Second. The whole Slav mentality is behind the Anglo-Saxon in evolution. If this is not of the Dark Powers then it is hard to see what is."

What Mr. Furze Morrish says in his second paragraph is completely beside the mark, as they are mere assertions which can be challenged by every one. Who knows for certain that the Slavs, who *are* of the Fifth Root-race, may not be "progressing" as rapidly as others to the Sixth? These are speculations—but not as yet *facts*. But what is inadmissible in an argument is like that in the phrase: "We have been told by those leaders who claim to have knowledge of these matters". Anything said or written by

this or the other "leader" has value only to the person who chooses to believe in that particular leader, and can in no way be made part of a valid argument on a controversial matter. There will certainly be many in the Society who will readily grant that "those leaders who have given this information do not know what they claim". Within the Theosophical Society, and particularly in this magazine, no claim to any authority is allowable as finally decisive as part of an argument pro or con concerning the facts of the world. One attitude, however, does bar the way to truth, and that is a general sense of intolerance and intransigence to the opinions of others.

In this regard, I have received a protest from the General Secretary of the Theosophical Society in Czechoslovakia, objecting to a paragraph about his country in the official organ of the European Federation of Theosophical Societies, *Theosophy in Action*, as follows:

"Allow me to say a few words against the way of writing in your magazine 'Theosophy in Action'. Especially the article 'In Perspective' bears an offending note against the Slavonic States. They express a marked tendency against the communism, USSR and the states of Eastern Europe. To bring an account of 'facts' which are not exactly true and which are mostly based on opinions expressed in different magazines are of little avail to our theosophic movement. The articles published not only in 'Theosophy in Action' but also in the 'Theosophist' have caused that the theosophical activity in Yugoslavia was officially banned.

"We do not ask you to publish articles of praise or regret, but we shall welcome any brotherly word of understanding and sincere friendship. We know what we want and are no blind imitators of other countries as many think us to be. We have to face a great and difficult task, work for a better future of the whole nation and of the whole mankind.

"It is only for the future to decide whether we shall succeed or how far we shall succeed. Neither criticism nor blind praise will decide it now.

"If you wish to praise the states of the West, we have nothing to object, but if it does not agree with your conscience to sympathise with us, you had better not write about us at all.

"We are however always ready to work for the brotherhood, the friendship and the good of the whole mankind as far as our modest means can reach.

"You may find this letter to be a little sharp in the tone, but we hope you will try to understand us in the future."

It has been the policy of THE THEOSOPHIST from the beginning to exclude all controversial matter of a political nature, and from the day of organization of the Society, members have been advised in their Lodges not to take up politics for discussion. This certainly has been carried out with hardly any exception anywhere. On the other hand, since politics in the main either help to build up Universal Brotherhood or retard the coming of its era, no Theosophist can be uninterested in the political happenings of his country and of the whole world. It was a striking fact that during the war, when it was obvious that after the war the whole world would be in a state of chaos, the demand for Plato's two Dialogues, "The Laws" and "The Republic," was very great in London, since Plato deals with the two fundamental problems of building a perfect State and a perfect system of education.

Becoming a member of the Theosophical Society in no way limits any member's feelings or affiliations on any matter of politics, nor prevents him becoming a Member of any Legislature, on any party platform.

There is one statement of Mr. Furze Morrish which I desire to comment on, that the "suppression of the free spirit in man and its regimentation" is a sign of the working of the Dark Powers. Both these facts, especially suppression of opinion, were the policy of all the nations involved in the war, as a matter of State defence policy. No one in Australia would have considered that the Australian Government was

the agent of the Dark Powers because they passed certain security laws during the war years.

India became a free country on August 15th, 1947. Even before this there were several Provincial Legislatures with practically full autonomy. In every one of them emergency legislation was passed by the Legislatures by large majorities, giving power to the Chief Minister and his Executive to arrest without warrant, and to hold in isolation, any person as long as such detention was considered necessary for the welfare of the country. It is well known that except in time of war such an arrest without warrant is not permitted by law, Indian or English, and even when there is an arrest with a legal warrant, the person arrested can under the famous clause of the old Magna Charta invoke the right of *habeas corpus*, which allows his lawyer to present his case to a judge and ask for an order that the case against the arrested should be stated at once by the police, or that he be released. During the last few months, by executive enactments, the right to *habeas corpus* has been suspended in all Provinces in India, and the High Courts that have been appealed to have declared that such suspension of freedom of movement, therefore necessarily freedom of speech and action, is *intra vires*, that is, within the law. It is ridiculous to construe that the suspension of even *habeas corpus* by all the Provincial Governments of India is due to the machinations of the Dark Powers. The idea of the existence of the Dark Powers and of their action can be carried to such lengths as to make it completely senseless.

Before I close the subject I shall make what will seem to most an astonishing statement. I desire in no way to claim any "authority" for it, but it is what Dr. Besant told me about 50 years ago. The statement was so striking that it made a profound impression on me. It was to the effect

that, if the British Empire, which is intended to be the nucleus round which the Federation of the World is to be created by the Great Brotherhood, should fail in its task, a "second string" was already being prepared for the work, and *this was Russia*. The Elder Brethren would far rather use the British Empire for Their purpose of establishing a permanent World Peace, since They had worked towards that end since Britain in her previous incarnation was Rome and had established the "Roman Peace".

There is one fact which militates against the British Empire and its task, and that is its strong colour prejudice against the darker races. We see it in its intensest form in South Africa. It is well known that on the other hand in Russia there is no discrimination whatsoever against any race or any colour, and all are given equality and political rights and each and every other is "tovarich," comrade.

The great Adept known as the Mahā Chohan said in 1881 in His famous pronouncement to the English Theosophists round H. P. B. in India:

"The white race must be the first to stretch out the hand of fellowship to the dark nations, to call the poor despised 'nigger' brother. This prospect may not smile to all, but he is no Theosophist who objects to this principle."

Russia already does call the "nigger" brother.

The small number of pages that I am allowed by the rationing of paper is so valuable that I cannot permit THE THEOSOPHIST to be turned into a "bear garden" on the subject of Communism, and so no more on Communism will be printed in the magazine.

The summer months in Europe with warmer weather are naturally welcomed as enabling Theosophical activities to be held under fairly comfortable conditions. It has been

long customary for the European Federation of National Societies, called in brief "The Theosophical Society in Europe" to hold each year a Congress. Last year it was held near Geneva under my chairmanship. Usually such a gathering is either preceded or followed by a "Workers' Week" or "Workers' Training School". This year a Workers' Week takes place in Gripsholm in Sweden; the place of the official Congress is undecided. Similarly in the United States this year there are three Sessions of Theosophical activities, 1. Worker Training at "Olcott," Wheaton; 2. the official Convention in Congress Hotel in Chicago; and 3. a Summer School in "Olcott".

In many ways the most important of the activities in Europe was the meeting of the German Theosophists living in the British and American Zones at Hamburg, from July 27 to 31, called the German Theosophical Conference, to rebuild the German Section. A small selected group of Theosophists from outside Germany were able to be present in Hamburg by special permission received after my application on their behalf to the Secretary of State for Foreign Affairs, Mr. Ernest Bevin, in London, with the strong recommendation of Mr. Peter Freeman, M.P., for many years General Secretary for Wales, and of Dr. L. Haden-Guest, M.P., once General Secretary for England, both members of the British Labour Party. The leader of the foreign delegation was Mr. J. E. van Dissel, Secretary of the European Federation, and two others with him were also able to speak German well. Several members in Germany also know English well. The Theosophical Conference has sent me from Hamburg a cable of warm greetings to Adyar and the International Society.

C. JINARĀJADĀSA

A PLATONIC SYMPOSIUM

By J. KRISHNAMURTI AND OTHERS

HAPPINESS AND LIBERATION

The 52nd Annual Convention of the Theosophical Society was held at Adyar in December 1927. At this time, December 28th was known as "Star Day," and for the evening of that day I attempted a discussion along the line of the Dialogues of Plato. This kind of conversation discussion is now termed by the British Broadcasting Corporation "Brains Trust". The group selected sit round a table, but they have several microphones to speak into, and there is also a Question Master. We had, however, only one microphone, and therefore it was necessary that there should be no confusion in our discussion. The method adopted was as follows. A certain group first met with a stenographer to take down the discussion. The theme was selected by me, "Happiness and Liberation". We discussed naturally, and all we said was taken down. Afterwards the stenographer typed out and gave to each speaker a report of his remarks. After these had been corrected they were typed again. On the evening of December 28 we met at the Banyan Tree. We were all gathered in a semi-circle at a table, and each had to approach the microphone and read out his part as naturally as if he were taking part in a discussion. The report of this Platonic Symposium was published in the *Star Review* for August 1928. Very few today will know anything about my attempt at creating a new kind of Theosophical propaganda by means of Platonic Symposium. The attempt has not succeeded as, in order to make the discussion to the point and clear, there has to be a well worked out rehearsal. I republish the Platonic Symposium of 1927, which seems to me today as living as it was in 1927. The speakers, in the order of their taking part in the Dialogue, were:

1. The late Yadunandan Prasad; 2. C. Jinarājādāsa; 3. J. Krishnamurti; 4. the late N. S. Rama Rao; 5. the late A. Schwarz, Treasurer of the Theosophical Society; 6. D. K. Telang; 7. B. Sanjiva Rao; 8. Mrs. Mālatī Patwardhan; 9. Jamnadas Dwarkadas; 10. B. Subba Rao; 11. K. S. Chandrasekhara Aiyar, Chief Judge of Mysore.

C. JINARAJADASA

The Symposium

Yadunandan Prasad: Here we are at a great gathering. We are going to disperse in two days. What message shall we take away?

C. Jinarājādāsa: I always feel when I am part of a great gathering, and in that gathering there is a great spirit of friendship of a subtle kind, that I am nearer to what I am seeking. After such a gathering as this, I feel that more power is released in me to achieve my ideals, and I hope that with my spirit of friendship I have been able to help each person to come nearer to *his* ideal. The value to me does not consist so much in any teachings that have been learnt here, but more in the spirit of unity which we have had, and in the capacity we have developed to release spiritual force.

Krishnamurti: You can release the spiritual force more easily if you have definitely learnt something.

C. J.: That is just my point. I *have* learnt something, but it cannot be put down in precise terms. It is the coming a little nearer to the unity.

Rama Rao: What do you exactly mean by spiritual force?

C. J.: I mean by spiritual force that energy which is in each one of us, which manifests itself in various forms such as love, resistance to suffering, daring, and so on, but fundamentally has a quality of self-sacrifice.

Krishnamurti: You really mean understanding life.

C. J.: In the biggest sense of the word "life".

Krishnamurti: Therefore the thing that matters is to understand life from the biggest point of view, to understand all that is taking place around us, the whole time.

C. J.: Personally, I am far more interested in understanding the relations of the life around me to itself, than its relation to me.

Rama Rao: What do you exactly mean?

C. J.: I mean that I am not very subjective and introspective in temperament, and that to me there is a far greater fascination in seeing the play of life's forces by themselves, rather than an interest in the way those forces affect me. For instance, I am not so much interested in how I shall achieve Happiness, but more in how others will gain Happiness.

Rama Rao: I don't quite follow you.

C. J.: It is like this: When I look at a picture, my chief interest lies in admiring its beauty; I become enthusiastic about its beauty, its wonder as a work of art; I am not thinking especially of the way it is affecting me.

Krishnamurti: You can look at a picture that an artist has painted in the right way. You have had, in this life or before, the training of introspection. Very few people look at it from the artist's point of view. You can say it is great whether it affects you pleasantly or not. You have trained yourself to forget yourself.

C. J.: That is only my temperament. My whole temperament is to say, "What a beautiful picture it is. Is it not grand?" I am so keen and full of realization what a grand thing the picture is for people in general. Before the picture, I want to forget all about myself.

Rama Rao: To come back to the original point, why don't you drop these old nomenclatures, such as "spiritual

force" and so on? Don't you feel they are befogging the mind?

Yadunandan Prasad: Krishnaji has explained life from the biggest point of view. Yet it must be brought down to concrete things which we all feel and experience. In order that we may be capable of understanding the same feeling in others, we must in our mind limit and define them by names. How else? Perhaps the old names have been so put to people that they have become mere formulæ, and there is no idea of the life behind it and its mystic quality which unites, while mere formulæ create barriers and separate.

A. Schwarz: And you miss the real thing.

Krishnamurti: In order to understand life which is vibrant, which is strong in each one of us, we have to understand what is the cause of pain, what is the cause of happiness and sorrow. You do not want any words for that.

D. K. Telang: You will have to keep the nomenclatures. You can explain the real meanings of those words at the same time. How else will you explain Happiness?

Krishnamurti: First of all, they say that Happiness lies in the possession of a multitude of things. That is only a small portion of that real Happiness. You are treading the first step of the ladder in trying to get happiness through possessions. When you take another step on the ladder you do not want possessions any longer. The moment you make up your mind to be really happy, then you are truly going further up the ladder.

D. K. Telang: There is always the need of nomenclature when we have to explain to people the meaning of Truth or Happiness.

Krishnamurti: You have now got idols which you have covered up with flowers, with dresses, with *kunkumam*.¹ You

¹ The *tilaka* or spot of red or black that a Hindu woman puts on her forehead between the eyebrows each morning.

have overlaid the idols with these. You do not see the idols because of these. You must remove these to see the image.

Yadunandan Prasad: It applies to one's personality too. We have got to get rid of all these superficialities in order to understand life.

B. Sanjiva Rao: You mean, then, that you want the unreal thing to be removed first before you see the real. Can we get a glimpse of the mountain top, from the very bottom, where we are immersed in unrealities, in the mists of the valley?

Krishnamurti: Surely, to me the summit is Happiness, Freedom, Liberation. Happiness comes through Liberation, which means Freedom from everything, from Gods, from philosophies, from desires, and from all that type of thing. You can show to the least experienced man, that the mountain top does exist, and you can ask him to gaze at it. Suppose this man fixes his goal as the mountain top, then he will utilize that goal to judge and to weigh his actions in his daily life. However inexperienced, however small he be, what he has seen will be so immense, that he will say: "I must not do this, and I must not do that, because that action of mine will interfere with, will block, will blur the vision which I have once seen." He must use it as a comparison, as a balance. For instance, suppose Rama Rao there owns a car. The desire among the poorest who know Rama Rao is to imitate. Their whole life is concentrated on getting to the same status as Rama Rao—to have a car, a big house, servants and all the other kinds of luxuries. But Rama Rao is not happy, even though he does possess all these things. You must tell the man who is trying to imitate Rama Rao, who has a craving for these things, that Rama Rao is far from the mountain top. You can guide him to observe, through Rama Rao, that he is not happy in spite of all his possessions. In other words, there is a way of acquiring experience through Rama Rao.

C. J.: I feel one difficulty. You say that happiness is the greatest thing. It seems to me that I have been seeking Happiness all the time. That one thing has been my goal. I have gone through experience after experience and have already had Happiness. You ask us once again to look at the mountain top. But I have been looking at the mountain top all the time, and am I any more happy than I was at the beginning?

Krishnamurti: Suppose you have once seen a beautiful image or a fine view or something that gives tranquillity to your mind, such an image or view will always come back to you at moments of depression, worry or moral ill-health, if you will let it; but the momentary depression or worry or excitement is so strong that it overwhelms you, so that you lose the beauty of the vision. If once you have established where you want to go, that goal will always influence you, will always correct you and will guide you. It will be your true guide, even though momentarily you may be submerged by the clouds that appear between the goal and yourself.

Yadunandan Prasad: You want, therefore, that people should gain experience from others? We see that they have got all these things, possessions, comforts, etc., and yet they are not happy. Is it not likely that the attitudes of mind you suggest, of depending upon others for your experiences, will bring crudity in the world, due to a lazy attitude? The world around us is full of every kind of experience, if only we would open our eyes to see it. If we get into a negative attitude of mind, is it not likely to lead us to absolute inaction, contrary to evolution? What is the positive, constructive side of the attitude of mind that you suggest?

Krishnamurti: Jadu, you have not understood my thought of gaining experience through Rama Rao. Let me once again explain. Suppose there is a house with many storeys and each storey has many windows. My incessant

desire is to go to the top floor and possess the freedom of the fresh air. I want to get at the open space where the heavens are open to me. If I fix that as my goal, then instead of travelling horizontally, I can always travel vertically. If I do not fix my goal, if my desire is not for the open sky which is Happiness, then I go to the first floor where there are many windows overlooking the same street, and I go from one window to another, acquiring the same experience until I have looked through every window, and then I go to the next floor, and so on till I arrive at the open space. This is a waste of time; hence it creates unnecessary karma. On the other hand, if you fix your goal from the very beginning, then, when you come to the first floor, you look through one window and acquire the experience of all the other windows by comparison, and rapidly go to the next floor, until you reach the open space. This does not mean a lazy attitude. On the contrary, you are always alert. Liberation does not result from negation, but from the perfection of the mind, the emotions, and the physical body. In order to make the physical body perfect and in harmony with the other two, you must have utter cleanliness which involves the utilization of modern appliances. You can gather experience vicariously by using your imagination, in view of your goal.

Malati Patwardhan: That is the difference between the direct and the indirect path. When you look at each window on each floor you are climbing by the indirect path. What Krishnaji means by the direct path is this. You look through one window and you experience what you can see from the other windows which are on that level by using your imagination. The indirect path tells you to experience for yourself the view from each window on every floor.

C. J.: In this connection I would like to mention one thing. I have long thought of the possibility of people

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gaining experience vicariously. Many years ago when thinking on the subject of Art, it seemed to me that when a person responds to the message of Art, he grows by vicarious experience. Take, for instance, *Romeo and Juliet*. Study that drama well and intimately, and then you can, without going through its tragedy in your own life, get the lesson of it all. But it requires the artistic temperament.

B. Subba Rao: But has every one got the artistic temperament?

C. J.: Yes, every one has got it—*somewhere in his nature*.

(Silence for half a minute)

A. Schwarz: All this searching for Happiness is wrong. My own feeling is that the only way of getting Happiness is by trying to make others happy.

Krishnamurti: That is precisely my point. When you say you are happy, but, say, you are *really* unhappy, then I have a remedy for you. Not that I want to force you in any way.

Malati Patwardhan: Unless you yourself are happy, how are you going to make others happy?

Krishnamurti: Suppose you give a bottle of whiskey to a drunkard: he may think that by drinking he is happy. But what you are doing for him is only to give him oblivion from his real misery. When people say they are happy, they are not really happy in the true sense. They are only covering up the fundamental unhappiness in their nature by their various activities. But you must understand what is true Happiness before you can give it to others. You must perceive the goal. You must try the way I suggest, and then when you get a glimpse of the Goal you can use the power of that glimpse to give it to others.

C. J.: You hold that some things, ceremonies for instance, are the indirect path, and not the goal. What about the people

who are performing ceremonies? To them it is the goal, it is the mountain top.

Krishnamurti: It is wrong.

Jamnadas Dwarkadas: Might it not be a drug administered by interested parties to lull them to sleep?

C. J.: I can't say that it is such a drug. When I see a man performing a ceremony, with the feeling that he is co-operating with God in the performance of that ceremony, I cannot say he is deluded, and that he is wasting his efforts.

Jamnadas Dwarkadas: It may be a case of the blind leading the blind, the ignorant adding to the ignorance of the world.

Yadunandan Prasad: His inspiration is dependent upon something of a temporary character. History shows that as soon as the priests go wrong, all the power and inspiration is likely to crash. We must try to cultivate the habit of getting inspiration from beautiful things, such as the rising sun or the petals of a flower, which are much more of a permanent character than being dependent on priests and rites and ceremonies done by others.

B. Subba Rao: But is not ritual a kind of Art? Is it not one of the highest creations of the human mind?

Krishnamurti: It does not give enough power to create, as you ought to create.

C. J.: But some individuals do get inspiration by performing rituals.

Malati Patwardhan: But that is not enough. Although it may be a work of Art, it is still the indirect path.

C. J.: Does it very much matter, so long as you "get there"?

Krishnamurti: But it does matter. Suppose I know a road to the Central Railway Station which is the shortest, naturally I will prefer that to any other.

C. J.: It is not a question of shorter or longer time, but it is a question of Happiness?

Rama Rao: It may be I prefer the longer path, because it is shadier.

K. S. Chandrasekhara Aiyar: Does Happiness consist in getting there quickly?

Malati Patwardhan: After seeing the mountain top, you will not want to take the longer route.

Yadunandan Prasad: Real Happiness consists in the vision which you have got of the mountain top even when you are in the valley. Once you have got that vision, and have determined where you want to go, then that memory will be constantly present in yourself. It will give real Happiness whether you are outwardly in sorrow or in pain.

K. S. Chandrasekhara Aiyar: We must not ignore the happiness of the ordinary man. Why do you disturb him? Why not let him alone? I feel a certain amount of happiness in drinking coffee, in putting on a gold watch and so on. Why should I not have that happiness?

D. K. Telang: But that is not real happiness.

Krishnamurti: Suppose you have got these things suppose you have a beautiful wife and children. But in spite of these, there is inside you, all the time, a dissatisfaction, a desire to find and establish happiness within yourself. That desire is bubbling up inside you, all the time.

Jamnadas Dwarkadas: Mr. Chandrasekhara Aiyar, may I give a simple example that what you say is not quite true to human nature? Suppose after years of love and possession you really begin to love a friend and you are separated from him for a long period. When you know that he is not far from you, naturally you have an intense longing to see him, then everything including possessions ceases to attract you, and you take the shortest route that will take you to him.

Yadunandan Prasad: If you have got a gold watch, it is likely to be lost; if you have a beautiful wife, perhaps she will die. If you rely for happiness on these things you can never be happy. True happiness is a thing which is permanent. It is an attitude of mind. Those things are mere surface ripples.

K. S. Chandrasekhara Aiyar: Why should I not enjoy these things now, and then go up to the great things later? What is the need for any teaching about happiness? Do fishes need to be taught how to swim? Can we also not learn happiness instinctively?

Krishnamurti: But we are not living a natural life, like the fishes. Our world, unlike theirs, is covered over with all kinds of trivial and superficial things. In America, for instance, they have made the perfection of the physical. They say: "Let us have everything perfect on the physical plane." That is not enough. You must use these things as stepping-stones to something else and not as the goal itself.

K. S. Chandrasekhara Aiyar: Do you say the desire for these things is bad?

Krishnamurti: No, on the contrary the desire for these things has a proper value. But the desire itself for the things does not bring Happiness.

Yadunandan Prasad: What is necessary is, you must have the goal all the time in your mind.

C. J.: Is there not a very big danger in concentrating on this problem of Happiness? Look, for instance, at India, where we have five million Sannyāsīs. They are all seeking Happiness; but they are all self-absorbed. Is there very much result, for all practical purposes, so far as the progress of the people is concerned? Are we not creating the same danger when we insist that people must think only of the goal?

Krishnamurti: No, you cannot become self-absorbed and hence useless to others, if you have clearly before you

the *right* goal. Those Sannyāsis have not established their real goal.

Mālatī Patwardhan : How can you make others happy, unless you yourself are happy?

D. K. Telang : The two are interdependent, aren't they?

B. Subba Rao : I, the average man, do not see the mountain top. What will enable me to see it?

Krishnamurti : That is my work.

K. S. Chandrasekhara Aiyar : Is your Happiness meant for *all* people, or only for those who are discontented?

Krishnamurti : For all people.

THUS SPOKE GURU NANAK

Friends have come to my house ;
The True One hath caused me to meet them,
When it pleased God He caused me to meet them without my
own effort ;
By meeting the elect, happiness is attained,
That which the heart desires.
When I meet the saints, my soul is happy, hearth and home
look bright.
Come, beloved friends,
Sing a song of rejoicing.
My Beloved hath come to my house.
The place is adorned by Him.

Every one desires happiness—no one desires sorrow.
Pleasure inevitably ends in pain. The ignorant do not understand ;
When pleasure and pain become the same, the secret of the
Word is known and true peace is found.

Guru Nanak, the Founder of Sikhism

BHĀRATA SAMĀJ PŪJA

FOREWORD

BY C. JINARĀJADĀSA

IN 1920 some Theosophists living in South India created the Bhārata Samāj, "The League of the Children of India". Their purpose was to see if it was possible to simplify certain rituals of Hinduism, particularly that of the Upanayana, or "thread ceremony" (which consists of placing the triple thread on boys of the three castes, Brahmin, Kshatriya and Vaishya), and especially too the ceremony of marriage. Little by little from ancient days the marriage ceremony divided into three or four parts, to be done on separate days. As the relations of the bride have to be invited and given hospitality during these days there is an enormous amount of expense involved. The Bhārata Samāj considered that in both these cases of ceremonies it was possible to extract the really important Vedic verses of consecration and condense the ceremony within two hours at the most. This work of re-shaping Hindu rituals can only be done by Brahmins, who are the immemorial custodians of the Hindu sacraments. At the time the Director of the Adyar Library was Pandit A. Mahādeva Sastri, a very distinguished Sanskrit scholar, a Brahmin, and well versed in all the ancient traditions. Under his leadership shortened rituals were created, and the Bhārata Samāj used them, and many have been glad of the shorter forms. These forms

were integrally the same as those in the ordinary form, that is to say, nothing whatever was *added* that was not in the ancient Sanskrit version, but unessentials were omitted.

The Bhārata Samāj considered that their work could be strengthened if they had a special Bhārata Samāj Temple in the Headquarters Estate. The Executive Council of the Society leased them a small plot of ground, and Hindu Theosophists began collecting funds for the Temple. The novel idea in this Temple is that there is no *image* whatsoever of any aspect of Deity, but only a Light burning, which is recognized by all Hindus of all the various divisions of Hinduism as a symbol of God. The Temple was to be ready for the Jubilee Convention in 1925.

Mr. J. Krishnamurti arrived at Adyar on November 25, 1925, with Dr. Besant. All knew that Mr. Krishnamurti was averse to rituals. Then something mysterious happened, for suddenly he, a Brahmin by birth, determined to create a ritual form of *worship* for Hindus, where all joined collectively in the worship, in other words a *congregational* worship, something quite novel in Hinduism. All worship in Hinduism is *individual*, that is to say, each worshipper goes to the temple and offers his devotion alone with prayer, or with the help of a priest where sacramental acts are needed. The Bhārata Samāj when founded never contemplated making any innovation in this regard. Various Brahmin friends like Pandit Mahādeva Sastri, P. K. Telang and others helped Mr. Krishnamurti, and a ritual of *congregational* worship was constructed, using prayers in Sanskrit already consecrated by long usage. Mr. Krishnamurti himself determined to initiate the worship. This meant that he had to memorize the necessary Sanskrit verses (he barely knew a few Sanskrit words), and be instructed in the ritual actions. I heard the rehearsals in his room near mine with somewhat of an amused smile, as I had taken my degree at Cambridge in Sanskrit,

and it seemed odd that Mr. Krishnamurti, who had been denouncing rituals, and knew no Sanskrit, should create a ritual. Nevertheless he did, acting under what inspiration who shall say.

The Temple was ready for the Golden Jubilee Convention celebrations, and privately, on December 20, it was consecrated by Dr. Besant at the request of Mr. Krishnamurti. The first ceremony of the Bhārata Samāj Pūja ritual was in the morning of December 21st. As the matter seemed to be forgotten by others I arranged, of course with Mr. Krishnamurti's cordial assent, that on this historic occasion there should be present in the Temple with all the caste Hindus a representative of the outcastes, then called "depressed classes," now called Harijans, who were forbidden till recently to enter the precincts of any Hindu temple. A boy from the Olcott Harijan School was instructed to have a bath and to put on clean clothes and be present. He sat on the Temple platform with the caste Hindus.

All will remember the exquisite nature of the ceremony performed by Mr. Krishnamurti, who wore only the dhoti or waist cloth and the Brahminical thread. He was most graceful to look at in all his actions, and as he chanted and did the necessary ritual actions. He was assisted by Mr. D. Rajagopalacharya, also a Brahmin. For this occasion a translation into English had been prepared so that Bishop Leadbeater might follow the ritual, and might give a description of what was happening as seen with clairvoyance. As he held the galley proofs of the English version of the ritual, he marked at the side in pencil the various parts of the ritual actions. Later he gave a fuller description of what he saw clairvoyantly, and arranged for a pictorial representation of the thought form created by the ritual. This appeared later in a book giving the full ritual of the Pūja, with a word-for-word Sanskrit translation. There was also a full English translation

of the ritual by Dr. C. Kunhan Raja, an expert Sanskrit scholar. This translation, however, is later than that prepared, I believe by the late P. K. Telang, which Bishop Leadbeater had in his hand. I reprint the first translation, giving in italicized words the various sections marked by him.

This Bhārata Samāj ritual has definitely been taken up by many Hindu Theosophists in several parts of India; and at times of Federation meetings, it is often performed each morning before the meetings of the day begin. Several Lodges conduct the ritual every week.

It was Mr. Krishnamurti's original plan that this ritual should be performed by *all* Hindus, whether they were Brahmins or not; and to have in connection with it the establishment of certain village communities of those dedicated to his work, creating in each community a school, a hospital, a temple, a meeting hall, and activities to uplift the village life of the locality. This part of the work, however, was not developed.

Later the question arose whether only Brahmins should perform the ritual, as was the tradition in the matter of ritual using Sanskrit. First, a special investigation was made to see whether when a Brahmin *woman* performed the ritual there was any difference. The celebrant was Srimati Rukmini Devi, and Bishop Leadbeater found that the Deva who was invoked to take charge of the thought form appeared when the celebrant was a woman, just as when the celebrant was a man. There was scarcely any difference in the thought form except that it seemed to be in some ways a "little softer and more persuasive. Krishnaji's was more compelling." (See THE THEOSOPHIST, July 1932.) The question then arose as to what would happen if a non-Brahmin performed the ceremony. The ritual was therefore done by a non-Brahmin according to the form established. It was then found that the Deva did not appear, and that

there was no thought form built, though there were beautiful blue clouds of devotional thought which the "priest" created, to which, of course, there was a response direct from the Solar Logos, but not through the intermediary of any Deva. Many lesser entities, nature-spirits, appeared and took delight in the invisible creations. I propounded the problem whether there was any means of sanctifying non-Brahmins for the special purpose of this ritual, so that the Deva would appear. My suggestion was as it were, to use a Masonic term, to make the non-Brahmin an "Honorary Past Master" by "putting him through the Chair". This can be done only by a group of Brahmins, who have always had the right of sitting as a "Parishad" or Convocation to legislate for their ritual needs. There is no authority except tradition over a Parishad.

It is fairly clear that in the past history of Hinduism there has been a certain amount of Brahminization, that is, non-Brahmins have been brought into the Brahmin caste under various conditions. There are in Java, in the island of Bali, Javanese-Balinese who claim to be Brahmins, and I saw one performing a pūja, muttering presumably Sanskrit verses. I once met a Nepalese gentleman of high caste, with a Mongolian face, who told me he was a Brahmin. I do not doubt his word; his ancestors have been Brahminized. The Brahmin members of the Bhārata Samāj have so far felt disinclined to move in the matter of initiating any innovation of the kind I suggested. Though the matter has been discussed it has been left severely alone up to the present time.

In Bishop Leadbeater's article in THE THEOSOPHIST of April 1926, which gives coloured pictures of the Temple thought form, he says that though ancient rituals have been performed in sacred languages like Sanskrit, Greek and Latin, the effect is exactly the same if the ceremonies are performed *with intention* using the old verses in any modern language of our time. This was the case when the Gāyatri,

the most sacred verse in Hinduism, was repeated by me in English with intention and understanding. With regard to the Hindu ritual he says: "Very possibly in a not remote future the Bhārata Samāj may find that its services will work the better when translated into the many vernaculars of India; but that will be only when people in different parts of the country have grown accustomed to the idea of public worship and have been thoroughly instructed as to its object, and as to the extent to which they themselves can co-operate in carrying out that object."

Another innovation of Mr. Krishnamurti that has finitely "caught on" in India is the brief commemoration of all the religions usually called "The Prayers of the Religions". The day he arrived with Dr. Besant I was in the Great Hall, where scaffoldings were up and the workmen were putting the new symbols of all the religions in place of some meaningless ones which had been placed there by Colonel Olcott. There was one special niche where there was a beautiful marble statue of two children by Miss Henny Diderichsen of Copenhagen. While we had in four niches rilievo figures of Jesus Christ, Gautama Buddha, Sri Krishna and Zoroaster, there was nothing for Islam in the Hall. As Islam forbids any image and as none had ever existed of the Prophet Muhammad, I determined to put in the niche, where there was this statue of the children, a beautiful scroll inscription concerning the Koran which appears in the edition published by the Ahmadiya Movement of Lahore. This inscription was enlarged to the required size, cut out in plaster board and Muslim plasterer employed to place the inscription.

As the party arrived from England and were met in the Hall, I pointed out to Dr. Besant and Mr. Krishnamurti my innovations in the Hall, making the Hall representative of the chief religions, living and extinct. Then suddenly Mr. Krishnamurti suggested: "Won't it be a good idea to

begin each day of Convention with the prayers of all the religions?" This was on November 25. As the Master K.H. had in 1883 desired that there should be a Buddhist shrine at Adyar, and had sent a donation, I jumped at Mr. Krishnamurti's suggestion. I had little time to organize what was necessary and obtain from the various communities in India the necessary brief prayers, which were reprinted in the original languages with an English translation opposite. The pamphlet was ready during Convention. This ceremony of the Prayers of the Religions has made a profound impression on all in India as showing the Brotherhood existing among the religions and the reverence by Theosophists towards them all. It is the first invariable function at all Theosophical Conventions and Federations in India. Of course only a member of a particular religion repeats the prayers of his religion. The brief ceremony is also used at the assembly in the morning in certain Theosophical schools.

The ceremony concludes with Dr. Besant's beautiful and famous invocation:

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

Even little children in schools can repeat this invocation with understanding.

In addition, then, to the very striking Bhārata Samāj ritual initiated by Mr. Krishnamurti,¹ his stay at Adyar during the Jubilee Convention is commemorated also by this most significant observance, "The Prayers of the Religions".

C. JINARĀJADĀSA

(To be continued)

¹ It will be printed in the next two issues of THE THEOSOPHIST, for September and October.

THE IMPERIAL MYSTICS OF DELHI¹

BY PROF. S. R. SHARMA, M.A.

My heart, like the bud of the red, red rose,
Lies fold within fold aflame;
Would the breath of even a myriad spring;
Blow my heart's bud to a rose?

POETS and Mystics are difficult to distinguish one from another. They are in imagination all compact. But, while all poets need not be mystics, all mystics are essentially poetic. Their hearts, "like the bud of the red, red rose, lie fold within fold aflame". The above lines, worthy of a poet and mystic, are not from Blake, but from Bābur—the founder of the Mughal Empire in India.

Much has been written about the emperors of this dynasty of Delhi, but little that is of abiding human interest. Historians, for reasons best known to themselves, are incorrigibly—almost intolerably—political. If they were a whit more *human* their appeal would be wider and more enduring. Under the purple political cloak of the Mughal emperors there was always beating a warm human heart; under their jewelled crown was often a philosophical head concealed. The purpose of the present causerie is to throw some concentrated light upon this least suspected aspect of Mughal history.

¹ From the *Annals of the Bhandarkar Oriental Research Institute*, Vol. XXIII, (Silver Jubilee Number). By courtesy of the Editor.

To avoid being mystical ourselves, it is desirable to define our principal terms and the limitations of our scope. In the first place, "mystic" is here not to be understood in a rigidly scholastic sense. Secondly, the emperors themselves were too much preoccupied with political activity to allow "the breath of even a myriad springs" to blow their hearts' buds into fully blossomed roses. But the glimpses available to us, from their own writings or recorded sayings, certainly indicate a mystical vein running through their inner lives. They were primarily or outwardly men of action; else, they could not have built up and administered so magnificent an empire. In their domestic life they were deeply social; without which they would have been unapproachable tyrants. But beneath all these "fold within fold aflame" was an intense personality romantic and poetical like Bābur's, refined and humane like Humāyūn's, intellectual and eclectic like Akbar's, epicurean and hedonistic like Jahāngīr's, and Shāh-jahān's, or esoteric and mystical like Dārā Shukoh's, and stoic and puritanical like Aurangzib's. All these were undoubtedly great men despite their well-known weaknesses. But for the political accident of their birth, had they been free to develop their private individualities, the Mughal emperors might have been a family of cultivated gentlemen, philosophers, poets, *pirs*, with their minds and hearts suffused with religious mysticism.

In the light of the above remarks let us now acquaint ourselves, as intimately as the records permit, with these Imperial Mystics.

Bābur was truly and sincerely religious, though he changed his sectarian labels (*Sunni* and *Shia*) to suit political exigencies. So also did Humāyūn, to get the support of the Persians. The addiction of the one to wine, as of the other to opium, did not tarnish the soul of either. The conqueror of Hindustan begins his autobiography with the invocation,

"In the name of God, the Merciful, the Compassionate"; and this is no mere conventional dedication. As the *Waqiāt* testifies, Bābur never forgot God in the hour of victory or defeat. "By the grace and mercy of Almighty God," he records about his triumph at Pānīpat, "this difficult affair was made easy for me." Quoting from the *Qorān* on another occasion he exclaims:

"Say,—O God! who possessest the kingdom. Thou givest it to whom Thou wilt and Thou takest it from whom Thou wilt! In Thy hand is good, for Thou art Almighty."

When he recovered almost miraculously, from the poison administered to him at Delhi (on 21 December 1526), he wrote in a letter: "He who has been near to death knows the worth of life. . . . God gave me new birth! . . . Through God I know today the worth of life."

But, even more than the above citations, the following two occasions will serve to illustrate the sparkling sincerity of the man of faith that Bābur essentially was.

On the eve of his battle with Rāṇā Saṅga—"On Monday the 23rd of the first *Jamāda* (February 25th), when I went out riding, I reflected, as I rode, that the wish to cease from sin had been always in my mind, and that my forbidden acts had set lasting stain upon my heart. Said I: O my soul!

'How long wilt thou draw savour from sin?
Repentance is not without savour, taste it!'—(Persian)

'Through years how many has sin defiled thee?
How much of peace has transgression given thee?
How much hast thou been thy passions' slave?
How much of thy life flung away?'—(Turkish)

In this mood of sincere repentance—characteristic of deeply religious men—Bābur renounced his long addiction to wine. The *farman* which he issued on this occasion opens with the

words of the *Qorān*: "Let us praise the Long-suffering One who loveth the penitent and who loveth the cleansers of themselves; and let thanks be rendered to the Gracious One who absolveth his debtors and forgiveth those who seek forgiveness." He goes on to state that "the nature of man is prone to evil," and that "the abandonment of sinful appetites is only feasible by Divine aid and the help that cometh from on high".

"After some days of sorrow and repentance, we (from the *Shah* to the *sipahi*) abandoned all evil practices one by one, and the gates of retrogression became closed. On this occasion I received a secret inspiration and heard an infallible voice say: 'Is not the time yet come unto those who believe, that their hearts should humbly submit to the admonition of God, and that truth which hath been revealed?' Thereupon we set ourselves to extirpate the things of wickedness, and we earnestly knocked at the gate of repentance. The Guide of help assisted us . . . and an order was given that with the Holy War there should begin the still greater war which has to be waged against sensuality."

Here we are face to face with a religious Mystic rather than an ordinary conqueror. His end was of a piece with this trait.

"O God! if a life may be exchanged for a life, I, who am Bābur, give my life and my being for Humāyūn."

During the rite fever surged over him, and convinced that his prayer and offering had been accepted, he cried out: "I have borne it away! I have borne it away!"

Such was the sunset of the first of the philosophically minded Mughal emperors. Indeed had Bābur proclaimed on the eve of the battle of Khānua:

"Who comes into the world will die;
What lasts and lives will be God," (Persian)

"He who hath entered the assembly of life,
 Drinketh at last of the cup of death.
 He who hath come to the inn of life,
 Passeth at last from Earth's house of woe." (Turkish)

Before Bābur quitted the inn of life, he had once contemplated abdication in favour of his beloved son Humāyūn, declaring:

"Though I be not related to *dervishes*,
 Yet am I their follower in heart and soul.
 Say not a king is far from a *dervish*,
 I am a King but yet the slave of *dervishes*."

Humāyūn, the son of such a father, and carefully trained by him, lived to be a gentleman of refinement and culture. But we are more concerned here with his inner life than his social and intellectual accomplishments. His religious faith, however, bordered too often on superstition. His credulity in omens and astrology are too well known to require mention in detail. According to Khwāndamīr,

"His mind is the seat of the secrets of eternity,
 His heart is the receiver of the rays of God's guidance;
 His words (are) the discourses of the secrets of truth."

Even if we regard these as conventional epithets, Humāyūn certainly indulged in innovations which revealed the workings of his mind. For instance the mystical values he attached to the number *twelve*. "For, twelve is the number of digits on which the regulation of most worldly affairs, and of every momentous business has been ordained since the creation of the world to the present time. Firstly because the eighth heaven is divided into the twelve Signs of the Zodiac and the direction of ten revolutions of the sun, the moon and the stars, and the seven planets is contingent on the Signs of

the Zodiac. And the calculations for months and years are based on their revolutions, and the light of the truth of this idea shines as the passage of days and months in different parts of the universe." (Khwāndamīr)

This is sheer obscurantism or pseudo-mysticism. Yet, if it is true as is recorded, Humāyūn had the presentiment of his death when, "This day after paying my morning devotions a mysterious thing occurred and a secret inspiration brought this quatrain to my lips:

'O God, make me wholly thine.
 Acquaint me with thine attributes.
 Tyrannous Reason hath crippled my soul.
 Call me Thine own madman and set me free.'"

(*Akbarnāma*)

Whence this mysticism?

Akbar's religious views and philosophical proclivities are well known. That he was what Vincent Smith has called, a student of comparative religion, is also quite patent. But apart from and more than his intellectual eclecticism his own personal faith was deeper than his theosophy. As a ruler indeed he tried to gather

"From each fair plant the blossom choicest grown,
 To wreath a crown not only for the King,
 But in due time for every Musalman,
 Brahmin and Buddhist, Christian and Parsee,
 Thro' all the warring world of Hindustan."

And

"To hunt the tiger of oppression out
 From office; and to spread the Divine Faith
 Like calming oil on all their stormy creeds, . . .
 To nurse my children on the milk of Truth,
 And alchemize old hates into the gold
 Of Love, and to make it current. . . ."

Abū Fazl would have us believe that "numbers of those who have bid adieu to the world, such as Sonnassees, Calendars, Philosophers, and Sofees," had "their eyes opened unto knowledge" by His Majesty whose insight was esoteric. His prayers were effectively addressed to heaven to support their aspirations, to translate them "from seeming existence, unto real existence". (*Āin-i-Akbari*). It is this aspect of Akbar's personality that is of interest to us here. His mystic temperament and inclinations are admitted by all critics including Vincent Smith. "His religious speculations and vagaries," Smith writes, "rested primarily on the fact that he was born with the mystic temperament. . . . Later in life he came more under the influence of Hindu pantheistic doctrine, which has close affinities with Sūfī teaching. *Throughout all phases he seems always to have cherished the mystic's ideal of close and direct communion with God*, unobscured by priestly intervention or disputable dogmas He remained a mystic to the end." (*Akbar the Great Mogul*, by Vincent A. Smith, pp. 348-9).

Quite early in life, when Akbar was only fourteen years of age (in 1557), he appears to have got sick of the world of "short-sighted men" and was consumed with a passion to be away from men and utterly alone. In solitude he "communed with God" and was immersed in ecstasy. Such a fit came over him often.

"One night," he said, "my heart was weary of the burden of life, when suddenly, between sleeping and waking, a strange vision appeared to me, and my spirit was somewhat comforted." ("Happy Sayings," *Āin.*, vol. iii, p. 388).

Of such an occasion we have detailed impressions recorded by both Abū Fazl and Badāūnī. Early in May 1578 Akbar set out on a hunt. But suddenly the mystical mood captured his being. He called off all activity and gathered up "the skirt of his genius from earthly pomp".

"A sublime joy took possession of his bodily frame. The attraction (*jazaba*) of cognition of God cast its ray." (Abū Fazl). According to Badāūnī, "an extraordinary change was manifested in his manner, to such an extent as cannot be accounted for. And every one attributed it to some cause or other; but God alone knoweth secrets.

'Take care! for the grace of God comes suddenly,
It comes suddenly, it comes to the mind of the wise.'

Commenting further upon this phase of Akbar's life Abū Fazl adds: "About this time the privacy of the spiritual world took possession of his holy form, and gave a new aspect to his world-adorning beauty What the chiefs of purity and deliverance [*Sūfī* seers?] had searched for in vain was revealed to him. The spectators who were in his holy neighbourhood carried away the fragments of the Divine bounty." A recent writer has tried to interpret the *Dīn-i-Ilāhī* in terms of scholastic mysticism.¹ The subject is too vast and controversial for ampler treatment here. But the initiation and the entire discipline of the *Shastī* certainly surround the *Ilāhī* with a halo of mysticism: "The pure *Shastī* and the pure sight shall never err. *Allāh-ko-Akbar*."

"Qazi Hamdani says that 'the great name' is the word '*Hu*' or 'He'—God—because it has a reference to God's nature as it shows that He has no other at His side. Again the word '*Hu*' is not a derivative. All epithets of God are contained in it.

"Possibly Hamdani's interpretation is true, specially '*Hu*' is a Sūfī term and in his early youth Akbar used to chant these Sūfī terms '*Za Hu*' and '*Yu Hadi*' near the Anuptolao.

¹ "Akbar in the Light of the *Dīn-i-Ilāhī*," by M. L. Roy Choudhury, M.A., in the *Proceedings of the Indian History Congress*, 3rd Session, Calcutta, 1939.

And it is quite probable that the familiar word should be repeated in his Sūfī order."

The writer above referred to concludes his interesting study with a commentary on the *Dabistan*. He cites parallel passages from the *Qorān* and the Persian Sūfī writers for every item of the ideology of the *Dīn-i-Ilāhī*. "As a Sūfī," he says, "Akbar cried with brother Sūfīs like Sādi, Rumī, Jāmi, Hāfiz, etc. for union with Him." The spirit of Akbar's esoteric and eclectic mysticism is well reflected in the following credo formulated by Abūl Fazl:

"O God, in every temple I see people that seek Thee, and in every language I hear spoken, people praise Thee.

"Polytheism and Islam feel after Thee. Each religion says, 'Thou art one, without equal'.

"If it be a Mosque, people murmur Thy holy prayer; and if it be a Christian Church people ring the bell from love of Thee.

"Sometimes I frequent the Christian cloister, and sometime the Mosque, but it is Thou whom I search from Temple to Temple.

"Thy elect have no dealings with either heresy or orthodoxy; for neither of them stands behind the screen of Thy truth.

"Heresy to the heretic, and religion to the orthodox. But the dust of the rose-petal belongs to the heart of the perfume-seller."

S. R. SHARMA

(To be concluded)

Virtue and wisdom are sublime things, but if they create pride and a consciousness of separateness from the rest of humanity, they are only the snakes of self reappearing in a finer form.

H. P. BLAVATSKY

COMPLETENESS IN THOUGHT AND REALITY

BY N. SRI RAM

IT is a strange truth, not without deep significance, that every category that we can think of implies a complement which is of the nature of an opposite.

We are well acquainted with joy and sorrow, knowledge and ignorance, day and night, life and death, and innumerable other pairs of opposites within our experience. We have also the fundamental pair, life and form, which we generalize and refine into Spirit and Matter, as the two ultimates of existence. The immediate, by stages of proximity and distance, shades off into a vista tapering to an ultimate. We cannot postulate any condition or principle intellectually without implying an opposite condition or principle—opposite not in the sense of conflict but of an antinomy—which is needed for completeness.

The nature of the mind is such that it thinks on the basis of differentiation. We do not become mentally cognizant of anything except on the background of what it is not. Every form of our perception must have an outline, and that outline must exclude as well as include. If there were only one colour in the universe there would be no colour-sense at all. We know or sense a colour only by its difference from others.

Being accustomed to categories, we perceive in the background of our minds, in the process of our thinking,

certain categories which we do not see in the foreground of observed phenomena. We see in the foreground, that is, in front of us (a front as extensive as our sense-observations and inferences make it), an endless diversity. The conception of a diversity implies tacitly a unity. The unity is needed in the logic of thought to balance and complete the conception of diversity, and the deeper we plumb the philosophic basis of our thought with regard to the nature of existence, the more do we realize the necessity for such a principle of unity in the universe, if that universe is capable of a philosophic summing up, if it is not just a universe of nonsense.

When we come to the realization that relativity is the birth-mark of our existence, that all manifestation, as all thinking, lies in the creation of relations, we have automatically projected into existence the polarity of an absolute. Here again by a step of thought we light upon a primordial pair of complementaries, namely, the Absolute and the relative, the relative being the manifest, the Absolute the unmanifest. Similarly, the activity which is knowing or awareness implies the duality of an object of knowledge and the knower. Every objective fact implies a subjective condition of knowledge.

Do we then posit these conceptions of a Unity, an Absolute, a subjective Reality, which are of the nature of a Beyond, merely as a definition of implications, and for attaining a sense of completeness with a mind that can formulate only in terms of dualities? Or do we, or rather does the mind, in such formulation only reflect from its angle a Reality that is in the universe, a Reality that may be apprehended otherwise by a consciousness that, unlike the mind, can perceive by an identity in which there is not the separation of duality?

Those who have been able to speak with an authority synonymous with authentic experience are on the side of

the latter supposition, which leads us to presume that we seek completeness, we seek philosophy, because there is a completeness and philosophy in the very nature of things of which we are an integral part.

Man interprets the universe according to his conceptions, but his conceptions are inspired by a living relation to that universe, he himself being part and parcel of it, the microcosm against the macrocosm, a relation which causes him by gradations to mirror the nature of the universe in himself and perceive it by a knowledge of himself. So, too, he projects God with his mind which is a part of himself, but the idea of God in the abstract, apart from the shape of Godhead with which it may be invested, is there perpetually, hovering dimly, vaguely—a dimness and vagueness which has been carved into every conceivable shape by peering fancy according to its own nature and quality—because in that idea is the focal point of a Reality. Man seeks a Beyond, because there is a Beyond which exercises on him an insistent pressure and when he comes to the point of a fine enough sensitiveness, exerts an attraction on him which influences his thinking.

A hypothesis is not necessarily at variance with the Reality; not even if, like Einstein's Relativity, it involves conceptions which are more of a symbol than an experience. The supposition of a Reality involving categories of conception that are a logical necessity to our minds can much less be regarded as an act of pure phantasy.

N. SRI RAM

The cost of a thing is the amount of what I will call life which is required to be exchanged for it, immediately or in the long run.

THOREAU

LIBERTY AND LIMITATION

By JAN KRUISHEER

THE problem of Freedom has become one of our most important post-war troubles. It may also be seen as one of the causes of weakness of the Allied Powers shortly before and in the beginning of the war, in that their theories and ideals of Freedom left the door open for the Nazis to disorganize the inner structure of several States which they intended to attack. Here surely we have an example of how the ideal of Freedom carried with it a definite drawback for its own adherents.

We can easily find other examples today where, as a consequence of their own ideals, the adherents of Freedom are driven into a defensive position and to the verge of submission to opposing groups, because the latter are left free to disorganize and discredit the institutions of Freedom-loving peoples. Moreover, this applies not only to fascists and communists, but real freedom of thought and freedom of speech have never been fully allowed by most of the Christian churches (both Roman Catholic and Calvinist Protestant). On all sides Freedom is endangered, and do not let us, as Theosophists, forget that our organization and our members once more will be among those who will be attacked first, will have to suffer more than others, as has always been the case. Therefore, for our own safety, we should give much attention to this problem, and even more actual support to

all who stand with us for the necessity of Freedom for the individual, but who nevertheless also see the dangers of too much Freedom.

No game can be played, if one of the parties does not keep to the rules, and refuses to play the game because he is thoroughly convinced that these rules are of no value, in fact that they are wrong. Obviously in our present case this means that all the western nations should make an end to all possibilities that enable their opponents to form fifth-column organizations endangering the safety of Liberty. Should not the Freedom-loving State also protect itself against such inconsistencies? Yet, would such a measure, against our own principles, be advisable or right to be taken? Perhaps it is true, as Farrer says, that "Man's liberty ends, and it ought to end, when that liberty becomes the curse of his neighbours". Law is the regulation and limitation of man's absolute liberty, and this means organization, in Nature as well as in human society with its man-made laws.

However, there is a great difference between Nature's laws and man-made laws; the first are inviolable, cannot be broken without taking the consequences, while the latter are violable. But we have to admit that in this manifested world of matter and relativity, no absolute Freedom is possible, not even in Nature. Spirit alone can be considered to be absolutely free in its own sphere; absolute liberty is an attribute of pure Spirit alone. Imprisoned in matter, Spirit is bound, limited, unfree, determined (even though it be by its own Karma). Freedom of Spirit growing gradually in the course of evolution proves to be the gradual liberation of the Spirit-Monad, till then bound by the hampering limitations of bodily organization yet insufficiently organized. Increase of Liberty, therefore, moves always parallel to growth of Virtue and Morality. Liberty cannot be established or granted without Virtue, without the strength which Virtue brings. "Reason

and virtue alone can bestow liberty," says Shaftesbury. On the other hand: "Void of freedom what would virtue be?" asked Lamartine. We feel, and even strongly feel, that one day, be it even in a very distant future, we—the Spirit-Monad—shall be free. The essence of Freedom is the Spirit.

However, in an organized community of yet unspiritual living men, absolute Freedom undoubtedly would mean lawlessness, and that is inconsistent with the interests of the community. Freedom should be controlled by relative measures, according to the relative status of the individual's spiritual and moral life. The safety of the community is more important, because all depend on the security given by the State. In the human kingdom (as also everywhere in Nature) co-operation is the law of evolution. No man can be entirely independent of others (nor of Nature's circumstances), and the more intricate and complicated civilization becomes the more dependent on each other people will be. Freedom has to be reconciled with interdependence. We should learn to live together, or we shall have to perish together, particularly so in this age of powerful machinery destruction.

A change of character, or growth in evolution, cannot be enforced by severe measures prescribed by law. This is impossible; we cannot hasten evolution by means of threatening punishment or fear. Evolution is a slow process of growth by experience, incarnation after incarnation, in mutual reciprocity, that is, in some kind of community life. Freedom in evolution became possible at the moment men united freely for the common-weal, in villages, districts, countries, a process that has been very much accelerated by our present-day means of communication, making also our interdependence more obvious. Life, today, is teaching us that Humanity is interdependent, that it is one great Whole, a Unity or Community.

Evolution being a slow process of growth, experience by violent compulsion, even with the very best of intentions, is futile. What is needed is freedom of initiative, including the freedom to fail, for the lesson can be learned by patient repetition and consistent effort. Freedom of initiative and to experience depend on the proposition that some risk must be taken, this even is a *condition sine qua non*. A socialist-democratic organization, the management of a union, provide the most favourable conditions for such experience in service; so does all community-life in its many organizations give ample opportunity to develop the feeling of responsibility which belongs to the higher stages of evolution. Co-operation has to be practised, which teaches one to sacrifice the desires of the lower self to the interests of others. But this will not "work" when the act—even the good act, and bringing its good Karma—is done grudgingly or has been enforced by others. Such service hardly can be named service. The urge must come from within, and it will come from within as soon as the proper circumstances are provided. Social organization should aim at a construction in which people are offered occasions and opportunities to learn freely to serve. But in order to provide the necessary safety for the community, the State has the right—one would be inclined to say, has the duty—to protect itself against evident dangers.

What men will do with their Liberty ultimately depends on themselves, on their characters created in the past. Present action and effort in the proper direction will enable them to build better characters in the Future. All this, however, does not really suffice for the present troubles and dangers of war. The two Groups with their seemingly opposing attitude in regard to Freedom, misunderstanding each other, may take to arms again. Yet the question arises: are the two ideologies really incompatible with each other? Is it not chiefly because each takes a rather extreme point of

view that reconciliation has become difficult? The main ideal of a community to be protected against assailants, may well have in it germs for future usefulness in the Great Plan of Evolution. All indications are that in the future the ideal of Community has to grow in importance. If on the other hand the struggle for life, particularly of the less fortunate classes in western countries, could be relieved by a restriction of too much misuse of freedom, our civilization would gain very much. With some effort of goodwill the two ideologies may very well exist next to each other, and it even seems quite feasible to expect that by influencing one another in a friendly way, the result could be a real profit for all the world, for all humanity. This should be tried—now and at once; there is no time to be lost. Could not this be a task for all Theosophists, whether they follow one or another of the various brands of Theosophy? Could we not try, if possible together with others—Covina and United Theosophists, Anthroposophists, Rosicrucians, Freemasons and others—to draw the general trend of public thought and world-opinion into lines of reconciliation, so that the danger of another war could be avoided? Do we not—individually, but also as a Society—have to bear a great responsibility? The world finds itself in the throes of preparation for the New Era and a new Race. To lighten the burden of that transition, the Theosophical Society was founded, Theosophy has been given, we are told and we believe. Is it not expected that each one of us will do our duty?

JAN KRUISHEER

FOREKNOWLEDGE AND FREE WILL

By L. F. RAÏN

THE possibility of knowledge of the future depends on the nature of time, for a future foreseen must be already determined in the present.

Present plans and action may be affected by belief in foretold events, yet that very foretelling seems to imply the unreality of free will to mould the future, and that therefore plans and action are useless.

The subject of foreknowledge and the nature of time is consequently one of practical importance. Scattered through Theosophical and other literature, various passages, too numerous to acknowledge in detail, have led me to a conception of time which it may be of use to set out.

From the well-known teaching that our past, present and future all exist together in cosmic consciousness, it is customary to infer that that consciousness is static and that our future is fixed for us to move through according to schedule.

This inference does not seem to me necessary, and I doubt whether any static consciousness exists at any level, for the very nature of life is change. To avoid the suggestion of changelessness in a living Oversoul we may perhaps re-state the supposed relationship between cosmic and human consciousness thus: cosmic consciousness has an amplitude, extending not only into the past but also into the future, so far exceeding ours that what it includes at any one moment of its time can only be conceived by us (to the extent that it

is possible to us at all) a part at a time so as to appear as succession through past, present and future.

This formulation of the idea is consistent with living change in cosmic consciousness and free will in us.

If cosmic consciousness, which creates cosmic time, is in constant living change, and if each of its moments can only be interpreted by us as our past, present and future, then as cosmic moment succeeds cosmic moment our past, present and future is modified. What a moment ago was fixed to be our future is now no longer exactly what our future is to be.

If what we call the ability to foretell the future is a power to perceive more of what is in the cosmic consciousness at this moment than is represented in the present of the average man, then although forecasts obtained by this means may be quite true at the moment, they may perhaps never be realized, for our future may be changed.

To see the bearing of this on human free will we must start from the teaching of the Oneness of Life. If we are partial expressions of the cosmic life, we may assume that our wills are partial expressions of the cosmic will, whose activity is the cause of that constant change in cosmic consciousness which is reflected in the changing of our past, present and future. Stated differently, this means that our free wills are participating in the modification of our future.

If this conception of foreknowledge and time is correct, then all forecasts are subject to amendment later, and instead of being denials of our free will are unreliable for the very reason that freedom of the will is real.

The purpose of this article involves mainly the present and future, but students may recall several hints in our literature that it is possible to change the past.¹

L. F. RAISIN

¹ See *The Secret Doctrine*, Adyar ed., I, 110, and III, 444; and C. Jinakjadāsa's *In His Name and Flowers and Gardens*.

AN INTERPRETATION OF THEOSOPHY

By JEAN KRONFELD

TO most of us, I think, Theosophy comes first as knowledge, as a clear and entirely satisfactory explanation of Life and its problems, of evolution and its goal, of man and his relationship to all things under the sun.

It is of absorbing interest to us as it unfolds to our minds the vast panorama of evolution; as it presents to us the great idea of the One Life within all things; of the unfolding of that Life in our own Solar System under the direction of and within the Great Consciousness that we call the Logos; as it tells of the vast Hosts of mighty Beings who ensoul the Powers of the Divine Nature and the Divine Law, and of the Hierachy of the Elder Brethren of the Race, the Perfected Ones under whose direction and through whose power the Great Work is done. We learn of the mighty Wisdom which is the source of all religions and of the Great Teachers who present it to mankind age after age to help them on their great journey; we learn of the Great Plan and the Laws of Karma and Reincarnation which are the methods of its progress, and at last there is presented to us the great idea of the Path of Service; the Path of swift unfoldment whereby, we, too, can become at last helpers and workers of the Logos and can enter the Great Brotherhood who serve and help the unfoldment of the Plan.

Then comes the discovery that the Theosophy that has so thrilled and absorbed our minds is not just intellectual satisfaction, or reasonable explanation, but LIVING POWERFUL TRUTH, and as such it begins to influence and recreate our lives; to break up all our old ways of thought, to dispel many of our long accepted superstitions and beliefs, and shed a new and merciless light on our old prejudices.

It is little wonder then that it disturbs our lives and creates in us struggle and discontent, as we are presented with the enormous task of recreating and reorganizing ourselves and our way of life, if we would even *begin* to follow the age-old call to live by the Truth, even *begin* to aspire to the splendid ideals which the Great Teaching presents to us.

And so Theosophy becomes to us not only a revelation of knowledge but a great ideal *to be achieved*. Not only something known; but something to be done. We begin to realize that the Divine Nature of which we have learned is in action all about us and within us; that the Divine Law that ordereth all things is at work also in our own lives.

For knowledge in itself is, in reality, a veil; it is as if we were a vision of things, a vision that sweeps great horizons, or is small and restricted, according to its greatness, but wisdom is a thing of Consciousness. It comes with a *conscious* realization of the Truth, an actual experience of what is learned. We, for instance, know that we are divine in our innermost nature, eternal, immortal, indestructible, but it is the final illumination that will make the wonder of this realization absolutely ours.

We are taught that there is but One Great Life in all; that all are one from the tiniest atom to the farthest star; that there is naught anywhere above, below, around, or within that is not a part of this Great Life. This is the Theosophy that we must achieve—conscious realization of our oneness

with the One Life in all; the Divine Wisdom which comes through unity with all; understanding which comes through identification with all.

And how shall we achieve this but by translating our knowledge into living—rich, intelligent, courageous living! That, I think, is our first real lesson in Theosophy—to live, fulfilling our place in the scheme of things, our part in the nature of things, striving for Unity, adoring the One Life in all, serving, meditating on the Plan of which we are a tiny but integral part.

For this life can become for us the portal of the Path;
This hour, the time that we begin our journey towards
Discipleship;
This day, the day on which we overcome our greatest
obstacle;
This love, the seed of the love that will embrace the world;
This service, the beginning of the sacrifice that will bring
us to the feet of the Master.

So will the Theosophy that *was* knowledge become the Theosophy that *is* Divine Wisdom, through living, through action, through achievement, until at last we stand with Those, who Divinely Wise, are conscious within the One Self, understanding with the Divine Heart, communing with the Divine Mind, acting in harmony with the Divine Actor.

JEAN KRONFELD

Whoso has felt the Spirit of the Highest
Cannot confound, nor doubt Him, nor deny;
Nay, with one voice, O world, though thou deniest,
Stand thou on that side, for on this am I.

MYERS, St. Paul

SEVEN KEYS TO THE HOLY QURAN

By JAGAT NARAYAN

(Concluded from p. 274)

(vi) *Belief in all previous revelations*

THIS is indeed a most wonderful point prominently emphasized in the Holy Quran. A true Muslim is hereby asked not only to believe in the Quran, but also to believe in all previous revelations, *i.e.*, in all the sacred Scriptures of the world. Let it be clearly noted that it is not merely *tolerance* of other Scriptures that is advocated here. No, it is much more; it is *belief* in other Scriptures as much as in the Quran. No distinction is to be made between them; no attempt whatever to put one higher than another, but to believe in one and all of them equally.

Unfortunately this point is generally ignored by Muslims. The result is that they are not able to see the beauties of other revelations or Scriptures and so they fail to see the exquisite beauty of even the Quran itself. Because their attitude is utterly opposed to the spirit of the Quran.

The point to consider here is how belief in other revelations or Scriptures can help the understanding of the Quran or serve as a key to it. It is a fact that all Scriptures are expressions of Truth. But, according to the special needs of the time, place and circumstance, appertaining to their revelations, each lays special stress on one or other aspect

or aspects of Truth. So, all the different Scriptures are really complementary, and not contradictory, to one another. It follows that some points are elaborated in some Books, while in others they may be only hinted at or even entirely left out, according to the exigencies of the situation. Therefore, it is very likely that the study of one Book will throw much light on apparently obscure passages in another Book.

Instances can be readily cited in support of this point. One relates to Col. H. S. Olcott, President-Founder of the Theosophical Society, when he visited Lucknow in 1885 and was fixed for a lecture on Islam. I can do no better here than to quote from his own writing on the subject in *Old Diary Leaves*, Vol. III (pp. 285-6):

"Almost as soon as I arrived I received a shock in the calmly announced fact that the local Committee of our Branch had engaged that I should give a public lecture the next day on the subject of Islam. I was in a pretty fix when I found out that there was no escape, as the posters and hand-bills were already issued, and the whole Muslim public were to be present. . . . I could have given the Committee a good thrashing, for I had then no more than the slight knowledge of the subject which one gets in the course of his general reading, and I felt very reluctant to speak before so critical an audience as awaited me. Escape being out of the question, however, I borrowed a copy of Sale's *Koran* and another Mohammedan book, and sat up all night to read them. Here I found the immense advantage of Theosophy, for, as I read, the key to the exoteric teachings helped me to grasp all that lay between the lines, and light was shed upon the whole system. . . . On entering the huge Bārādārī, or Royal Pleasure Hall, I found it packed with an audience which included most of the notable Mohammedans of the place, together with

some hundreds of educated Hindus. I treated the subject not as a professor of the religion but as an impartial Theosophist, to whom the study of all religions is equally interesting, and whose chief desire is to get at the truth behind them and boldly announce it without fear or favour. . . . The audience were certainly aroused to a pitch of enthusiasm, for they gave it tumultuous expression, and the next day a Committee waited on me with an address of thanks, in which every blessing of Allah was invoked for me, and the wish was expressed that their children knew 'one-tenth as much about the religion' as I did. Ye gods! how cheaply a reputation is sometimes made. From this experience I venture to say that an intelligent Theosophist is better qualified than any other man to take up the study of any given religion, and will be more likely to get at its inner meaning than the most learned philologist who has sought the key only in the crypt of his rationalistic mind."

A little personal experience, too, in the matter may not be out of place here. Some years ago, I was on a lecture tour in Bihar. I had to deliver a lecture on Theosophy to a mixed gathering of Hindus and Muslims at Gopalganj, a sub-divisional town in the Saran district. The chairman was a devout Muslim gentleman, the then S.D.O.¹ of the place. I had spread out on a table before me a number of Theosophical books and pamphlets. The chairman picked up one booklet entitled *Beauties of Islam* by Annie Besant, and was glancing through it as I proceeded with my lecture. One of the statements I then made was that Theosophy was such a wonderful revelation of the modern age that in its light everybody could see the beauties of his own religion far better than before. When I closed my talk, the chairman, in his concluding

¹ Sub-Divisional Officer.

remarks, fully corroborated the truth of this statement. He said he had been reading the Quran for a number of years, but he had not seen the beauties of the Quran which he was able to see in that one hour or so during which he had glanced through the booklet by Annie Besant.

Further, if I am able to see some exquisite beauties in the Quran, it is because I approach the Book reverently and with a background of Hindu and Theosophical teachings. This is a distinct advantage to me. I can thus, from my own personal experience, bear testimony to the value of this great key under consideration here.

(vii) Surety of the Hereafter

"Hereafter" usually means the life after death. That in itself is a great thing. There is a world of difference between the attitudes of those who look upon this life alone as all in all and of those who clearly understand the unbroken continuity of life after death. So, it is to the latter alone that the meaning of Scriptures like the Quran can be at all comprehensible.

"Hereafter" may also imply the destined future, the goal of human perfection. This interpretation is borne out by the fact that the verse in which the point occurs has also two more points associated with it, one referring to the present revelation, the Quran, and the other to all past revelations. The present and the past being thus covered, there remains but the Future which is covered by the "Hereafter".

"Hereafter" may also be taken to imply the Platonic idea of the Archetype,

"The one far-off divine event,

To which the whole creation moves,"

as the poet has so beautifully put it. This would take us far beyond the realm of human perfection to superhuman Perfections, reaching to God Himself.

Now, whichever of the above meanings be taken, a notable point in regard to this qualification is that, whereas *belief* is enjoined in the other principles or qualifications, *surety*—and not mere belief—is enjoined with regard to this one. This difference is well worth brooding over. Of course, the future or the goal is sure to play a very important role in a man's life. If we have a clear idea of the goal which we wish to achieve, whatever it may be, we proceed straight towards it. But if a man has no clear idea of the goal, rightly is he said to be like a ship without a rudder. Some marked expressions on the value of the goal and our attitude towards it by J. Krishnamurti may not be out of place here. Two such expressions are: "Let the goal be your guide"; and "Bring the future into the present".

Mr. Jinarajadāsa, President of the Theosophical Society, also points out to us the great value of the Archetypal Reality that each one of us essentially is, the perfection towards which we, each and all of us, are slowly but steadily moving. He further points out that this Future exerts a constant upward drag upon us, seeking to unite us with Itself. This is a philosophy of life so exquisitely beautiful, so far-reaching, that it is certainly worth the deepest consideration of every intelligent man.

Evidently, a clear understanding of the Future will invoke conscious co-operation with the working of that Future and so considerably accelerate our progress. Naturally also we see that a clear grasp of the Future will alter our attitude to life completely. It will endow us with a new angle and power of vision. In the light of that we shall be able to see things which it would not be possible for us to see otherwise. Now, a Book like the Quran deals fundamentally with, and is purposely designed to take us to, the Ultimate Reality. Hence, the inestimable value of the principle under consideration as a great key to the Book,

Conclusion

It is clear that the seven principles enunciated in or the seven qualifications enjoined by the Holy Quran, at the very outset, are really seven great keys to unlock the hidden meanings of the Book.

Naturally, each key will unveil some unique aspect of the teaching that cannot be unveiled in any other way. So, to the extent to which one is not able to use one or other of the keys, to that extent will he be debarred from understanding the meaning of the Quranic teaching. It is, of course, for each person to see for himself how many of the above keys he is able to use and to what extent. He will then see, too, what further qualifications he must acquire, what further adjustments in life he must make, so that he can understand more of the vast, illimitable treasure of wisdom, power and love hidden behind the words of the Quran. The whole thing in its full glory and majesty is there before each and every person. But how much one is actually able to see and receive from it will depend entirely upon oneself.

Of course, all the qualifications or keys are equally essential. That is why they are so categorically put down at the very beginning of the Book. The keys may be taken either separately or collectively. Their separate significances have been dealt with above. An attempt has also been made to show how the keys lead successively onward, those preceding preparing the way for those succeeding. It becomes a subject of deep study of entrancing interest, if one will. We can also put them into three groups, according to the verses in which they occur.

Thus Qualification (i) stands by itself, the first, the essential basis of life and character, on which alone the further superstructure can be safely and magnificently built.

The next three qualifications, (ii) to (iv), form the next group. After the solid and secure foundation is well and truly laid by qualification (i), there open up to man the hidden potentialities within himself and Nature, attuning him to the higher life, and then enabling him to draw down higher influences by prayer and to keep the flow constant and steady by sharing them with others.

The last three qualifications come under the third group. These link up the man with the Present, the Past and the Future. After the special preparation, rendered by the practice of the first four qualifications, these enable him to make the right and proper use of the revelations past as well as present, culminating in the right and proper use of his sure knowledge of the Future.

What a beautiful and splendid scheme opens out before our eyes when we thus look upon these principles or qualifications or keys! But we so casually pass over such exquisitely beautiful things, and so do not benefit by the Scriptures although they are before us all the time. There can be absolutely no doubt that the whole community would become transformed if it could understand and live up to these preliminary sublime teachings inculcated at the very beginning of this sacred Scripture!

May we all learn to revere all the great Teachers of humanity and learn from their Books! Let us make no distinctions between the Prophets or Teachers, nor between their Revelations, as so markedly emphasized by the Quran. It is this cosmopolitan spirit that is the crying need of the hour to enable us to solve the many complicated problems confronting us in India today. May we prove worthy of the great teachings given us by our Elders!

Glory be to Allah! His Will be done! That is Islam!
Peace be to all!

JAGAT NARAYAN

LAUGHING BUDDHA

By C. JINARAJADASA

IN every Buddhist home not only in China but also in CochinChina we find a curious image of a pot-bellied man, seated cross-legged mostly, with a laughing face. This peculiar image was put on the market years ago by Japan, and is to be found as a table ornament in many homes in western lands. But this Laughing Buddha, also sometimes called Fat Buddha, is invariably found as the first image which greets one when entering a Chinese temple. As one crosses the threshold, there confronts one an enormous image of this Laughing Buddha. In the first enclosure there is this image facing the entrance, and exactly on the opposite side, looking into the first courtyard, is an image of the Hindu god Indra. On either side of these two images are four terrifying images, two on each side, who are the four Deva-rajahs, or the Regents of the Four Quarters. Then one enters the first courtyard and into the main temple where, placed high, are three images, of three Buddhas, the first of Sakyamuni, the "Sage of the Sakyas," the name for Gautama Buddha, in the centre. On either side are two images, of the Buddha Amitabha, "the Buddha of Boundless Light," and the Buddha Avalokiteshwara, "the Buddha who looks down from on high". All three Buddhas have the Swastika on the open breast, the four arms marked to revolve clockwise, as in the seal of the Theosophical Society, not anti-clockwise as in the Nazi Swastika. When one passes behind these images

in the principal enclosure, to a sanctuary at the back of them, one stands there before a great scene of figures represented as living in Heaven, but the principal figure is a Goddess, Kwan-Yin, the Goddess of Mercy.

Who is the Laughing Buddha who confronts every worshipper as he comes into the Temple? Every one knows who he is. He is called Mi-lo-fu. The word "fu" means "Buddha," and the two words "Mi-lo" is a Chinese version of the Sanskrit name Maitreya. The Bodhisattva Maitreya is He who will appear as the next Buddha after the Buddha Gautama, but already in anticipation of His future office He is called Maitreya Buddha. How is it, if this Laughing Buddha is the great Personality known and revered in the Buddhist world as the Buddha-to-come, that He is depicted in such a ludicrous fashion?

First we have to realize that in China obesity is considered a sign of holiness. There is no idea that a saint should be, as in Hinduism or Christianity, cadaverous in appearance because of his many fasts. Why the idea of fatness is associated with holiness was explained to me as follows. It is still common for certain contemplative ascetics in China to practise a most extraordinary penance of isolation, where they spend all the time in meditation. For this purpose they select some hollow trunk of a tree and enter it. A small aperture is allowed for the face, but for the rest the whole body is immured in the tree, perhaps for twelve months. During this period the disciples of the holy man of course supply him with what is necessary. It is obvious that, taking no exercise, he grows obese, and finally at the end of his period of meditation, when he is released, he is fat, and then he takes pride in his obesity; and pointing to himself says to his disciples: "Look how spiritual I have become!"

It is no wonder then that a high Personage like the Maitreya Buddha should be imaged as enormously fat. But



MI-LO-FU
MAITREYA BUDDHA



MI-LO-FU

MAITREYA BUDDHA

why laughing? The answer given to me was strange. It is that when one goes to the temple over-burdened with worries and anxieties, one sees the figure of Mi-lo-fu, who says to the sorrow-burdened man or woman: "*My child, it does not matter; take courage; it will pass away.*" Strong encouragement is given to cast off the clouds of depression by this laughing image.

This Laughing Buddha is always associated with children. Sometimes when seated He has a bag with Him which contains presents for children.

Interesting also is the curious fact that the Goddess Kwan-Yin, the Goddess of Mercy, is also considered as a manifestation of the Buddha Maitreya. Indeed in the early centuries Kwan-Yin was depicted a male and having a moustache. But Kwan-Yin is also the patron of all children, as also the protectress of animals. There is one temple in Tokyo where there are a thousand images of Kwan-Yin, five feet high, each having several arms carrying symbols of blessings to mankind; no two images are the same in the blessings in the several hands of Kwan-Yin. Smaller effigies of the Goddess appear on the foreheads, haloes and hands, the number of the images of the Goddess being 33,333. Some years ago a lady in the U.S.A. Embassy in Japan narrated that, "a remarkable piece of embroidery which was brought to the Embassy to sell at a huge price showed Kwannon (Kwan-Yin) as the divine mother, pouring forth from a crystal vial holy water, each bubble of which contained a tiny child."

The first illustration which is in portelain and coloured depicts the very popular image of Mi-lo-fu. The second, in a different position, is in bronze, and was presented to me by my Theosophist friends in Cochinchina.

C. JINARAJADASA

REVIEWS

The Diamond Jubilee Commemoration Volume of Sri Swami Sivananda. The Sivananda Publication League, Rishikesh, Himalayas, pp. 344, price Rs. 15.

In our May issue, two books by Swami Sivananda were reviewed. The present volume is a fine collection of illustrations and articles on the life and work of Swamiji from the pens of his numerous devotees and admirers, in commemoration of his sixty-first birthday.

His disciples hail from all parts of the world, and belong to both sexes and all classes. We meet here lawyers, judges, doctors, enquirers, teachers, business-men and others pouring forth their encomiums on the spiritual greatness of the Swami. A few regard him even as an Avatār of Siva.

He appears to be a dynamic personality with great organizing powers and has succeeded in harnessing modern methods of broadcasting with pamphlets, books, newspapers and magazines, in spreading the ancient yogic and other sādhanas of salvation. He is an ascetic of the robust type. His smiling face and shaven head

mounted on a vigorous physical frame beckons, as it were, every reader to enjoy the feast of yoga in his āshrama. Says he (p. 175): "My joy is inexpressible. My treasure is immeasurable. I attained this through sannyas, renunciation, selfless service, japa, kirtan and meditation. I serve and see the Lord in all."

The many excellent illustrations depicting the life and activities of Swamiji and his followers, informative notes and tributes, and the various well scattered "Pearls of Wisdom"—inspiring words of the Swami himself—add immensely to the value of this work.

C. R. K.

Christian Initiation, by A. E. J. Rawlinson, D. D., Bishop of Derby, published by S. P. C. K., London, pp. 32, price 1/-

This is an enlargement of a lecture originally given at Oxford, England, at the first general meeting of a newly formed Society for the Study of the *New Testament*. It is a scholarly treatise, fully documented, in which the author attempts along theological and historical lines to

determine the relationship between the rites of Baptism and Confirmation as constituting an initiation into Christianity. The author points out that people are not born into the Christian religion, but are admitted into the Church, the mystical body of Jesus Christ, by means of an initiatory rite or rites, compendiously known as the Sacrament of Baptism. This sacrament gives a "new birth," the remission of sins, and incorporation into the Church. The "seal" of the Holy Spirit bestowed by the "laying on of hands," which gave the ability to "speak with tongues," was apparently often, but not invariably, a part of the rite of Baptism in *New Testament* days. Later in the Church's history the rite of Confirmation seems to have been dropped by the Eastern churches and by some non-conformist sects, though in the Church of England and other places it is a necessary preliminary to admission to the Sacrament of Holy Communion, and can only be performed by a Bishop. The conclusion arrived at appears to be that the rite of Baptism by water in the name of Jesus Christ (later of the Trinity) is sufficient to give remission of sins and to initiate a person into the mystical body of Jesus Christ, the Church. The rite of Confirmation is considered as a means to growth in grace, which can be bestowed by a Bishop at a convenient time.

—K. A. B.

Man, Art and World-Conception by Edmond Székely, The C. W. Daniel Co., Ltd., London, price 4sh. 6d.

A book for the serious student rather than the casual reader. Despite its small size—some 45 pages only—it contrives to do fair justice to the important subjects it covers, but one feels that the author would have done well to give a much more exhaustive presentation. Another hundred or more pages might have served to clarify much that is rather obscure and even involved. Nevertheless the material offered for the consideration of the thinker is worthy of his attention, although he may not always see eye to eye with the author. For instance, one might challenge the statement he makes that the existing economic system has brought about a considerable reduction in leisure. One finds it difficult to reconcile this statement with the fact that during the last few years, hours of work have steadily decreased. Less than fifty years ago, the hours of work were 54 and more weekly. Today, the total is between 44 and 48 hours a week.

Further there are greater facilities for the development of art than ever before. Buildings, ships, machines and what not, show much more evidence of artistic effort than those produced in the 80's and 90's. Drama and dancing, both as portrayed in theatres and on the screens,

have not been behind in artistic presentation.

Whether cubism and other strange ideas about painting have moved up in the scale is a moot point. Many of us still prefer Grecian marbles; and paintings from the brushes of Raphael, Michael Angelo, Leonardo da Vinci, Rubens, Rembrandt and others, because one feels the greatness of the inspiration behind the artists.

When we come to consider the influence of Asia on the thought and spiritual development of man, we must feel with the author that in the future, the East must of very necessity play an increasingly important part, and that the natural impulse will be for the West to turn to the East for its spiritual impetus.

The book is worth reading.

A. N. R.

The Book of Brother James or the Finding of the Grail, by Richard Whitwell, The C. W. Daniel Co., Ltd., London, pp. 131.

This is a selection edited and compiled from the works of "Brother James" the name by which James Leith MacBeth Bain was known to many. He was a mystical writer and poet who went about teaching and forming groups of potential

healers who were urged by him to consecrate their gift of healing and be guided only by the spirit. He wrote many books which are no longer in print, one of them entitled *The Christ of the Holy Grail*.

His writings breathe the spirit of unity with Christ and his awareness of the brotherhood of all men. For instance, he wrote: "Little one, know that you are needful; for the heavenly home would not be perfect without you. Know that you are precious to the soul of life, even as you are of that one holy substance mystically known as 'the Body of the Lord'."

Of the evil teaching of hell, Brother James said: "What is known as hell-fire is only the wholesome working of the sin-consuming love of God. No one enlightened of the Holy Spirit now believes that it is a punitive fire or an everlasting burning. . . . Love and only love works in all this cleansing and sifting, even love that wills to redeem from evil."

Gladness and joy shine forth from his words which can give comfort and assurance to the seeker.

The format of the book is excellent, and it is priced low for these days, being five shillings only.

M. G.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

AUGUST 1948

OFFICIAL CONVENTION NOTICE

In accordance with Rule 46 of the Rules and Regulations of the Theosophical Society, the Executive Committee has decided that the Seventy-third Annual Convention shall be held at the International Headquarters of the Society at Adyar, from 24th to 30th December 1948.

C. JINARAJADISA,
President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Society's Annual Report

The 72nd Annual General Report of the Theosophical Society for the year ending 30th September 1947 has recently been published and a copy has been sent to all General Secretaries. This includes reports from Sections, Presidential Agencies and Non-Sectionalized Lodges, and is more complete than any report since the war.

The summary of statistics shows there are 1,245 Lodges divided among 45 active National Sections,

4 Presidential Agencies and some Non-Sectionalized Lodges. The total membership shows an approximate figure of 31,636 as against 31,236 for the previous year, an increase of 400 members. Unfortunately, however, for three Sections 1939 figures have been given, as Headquarters has lost official touch with the members, owing to war and post-war conditions. Nevertheless the statistics show an upward trend and are encouraging for the

future welfare and work of our Society.

European Federation

An interesting comparison of the latest figures of the Federation shows the membership as having again passed 12,000 members, not including those countries which are still inactive. Membership before the war was 12,912, in 1945 it had dropped to 10,668 but it has now risen to 12,611. This means that the decrease since 1939 is 301 only, and, judging from reports of the work being done, this loss will soon be recovered.

United Nations Charter Day

In accordance with the President's suggestion, Lodges all over the world celebrated the anniversary of the signing of the United Nations Charter on June 26th. Reports have come from many centres that successful meetings were held and that in numerous cases co-operation was received from other organizations, and well-known citizens took part. A cable was received from Havana, Cuba, sending greetings from a meeting of the Occidental Federation, and in other countries similar gatherings took place.

It has now been announced that the United Nations Assembly, at its second regular session, declared an International "United Nations Day" to be celebrated on 24th October, the anniversary of the coming into force

of the Charter. This is the date on which the Charter was ratified by the big Nations and a majority of other signatories, although it was 26th June when the Charter was drawn up and signed. However, it did not become official until 24th October, and next year the Theosophical Society will also observe this day instead of 26th June, so as to bring it in line with the official arrangements. The resolution of the General Assembly declared that the "shall be devoted to making known to the peoples of the world the aims and achievements of the United Nations" and to gaining their support for its work.

Canadian Federation

The Lodges in this Federation are active and enthusiastic. In Calgary, Krishna and Trinity Lodges have been meeting jointly every week when study classes have been held. In June they decided to return their separate Charters and to become one body under the name "Lotus Lodge".

Wayfarers Lodge, Winnipeg, holds meetings on Sundays, when interesting talks are given by various members.

Hermes Lodge, Vancouver, has moved into its new building, which will also be the Headquarters for the Federation.

The Lodges in this Federation in May had the pleasure of a visit from

Mr. John B. S. Coats. In addition to addressing members' meetings, he gave some public lectures which were well attended. This was followed in June by a visit by Mr. N. Sri Ram. At his public lecture various outside organizations were invited and the result was a record audience. In addition members of the Besant Lodge, Victoria, came to Vancouver and also members of the local Canadian Section Lodges were invited, and a very stimulating talk was given at the members' meeting. Reports received indicate that Mr. Sri Ram's visit was an inspiration to all.

It is interesting to note that Hermes Lodge has joined the local United Nations Organization and has appointed a delegate to attend its meetings.

South Africa

There has been organized in this Section a "Panel of Speakers" through which exchange of speakers has been arranged between various Lodges. This has been of great assistance.

The General Secretary's annual report ending 30th December 1947 shows a net increase of 34 members, and the total membership now stands at 565. A new feature has been a campaign of advertisement in local newspapers. The result has been numerous enquiries and many pamphlets have been sent out to interested persons.

The most important translations into Afrikaans during the year were C. W. Leadbeater's booklet *Life after Death*, C. Jinarājadāsa's *Practical Theosophy*, and *The Plan for South Africa*. In addition there has been a special Centenary issue of Annie Besant's *Reincarnation*.

The first year of the Section Library has been a successful one and the Institute for Theosophical Publicity in South Africa has also been active and steadily growing. 104 have enrolled themselves for correspondence in conjunction with the International Correspondence League and members in South Africa are linking up with other members in various parts of the world.

The Annual Report of the Theosophical Service Group in South Africa states that the spirit of service has been very much alive and the various groups have many active members working under three main classifications: (a) Domestic Management and General Lodge Work; (b) Publicity, and (c) Outside Service Work. A comprehensive report by Mr. W. J. P. Overdiep, National Organizer of Service groups, appears in the June-July issue of the Section journal, *The Link*.

At the National Council held at Durban on 27th March Mrs. J. E. Stakesby-Lewis was unanimously re-elected as National President with Mr. Stakesby-Lewis as National Vice-President. The Convention

during Easter was a happy and successful gathering, the theme being "Thou hast reaped, now thou must sow".

The South African Institute of Race Relations held its annual council meeting in January, and two members attended as delegates from this Section and held a watching brief on its behalf. This organization is achieving effective work towards bringing about brotherliness in the multi-racial society in South Africa.

Chile

The Young Theosophists have produced the first issue of a publication entitled *Alfa*, which they state is on behalf of the Young Theosophists of South America.

India

In Delhi, on 8th May, Indraprastha Lodge celebrated White Lotus Day with a public meeting, which commenced with an exhibition of charts and books on Indian citizenship. The President of the Lodge made an introductory speech on "White Lotus Day". This was followed by lectures on Buddhism by prominent people in Delhi including Bhikku Y. Dhamma Loka, Resident Bhikku of the Maha Bodhi Society of India, His Excellency U. Win, Ambassador for Burma, Mr. M. W. H. De Silva, Representative of the Government of Ceylon, Dr. S. Dutta, M.A., Ph.D., Cultural Officer in the Embassy of the

Republic of China, and Dr. Bool Chand, President, Buddhist Education Board. This meeting aroused considerable interest and achieved useful publicity in the city.

The General Secretary, Mr. Rohit Mehta, and his wife Shridevi Mehta have been touring the Section, visiting numerous Lodges and Centres and presiding at various Federation meetings. They paid a brief visit to Adyar at the end of April.

The Lodges in Bombay had the benefit of a visit from the President, Mr. Jinarajadasa, in April. Mr. Rohit Mehta, General Secretary of the Indian Section, also during his short stay met the members and gave an interesting talk, which was very much appreciated. At Baroda the President presided over the Gujarat-Kathiawar Federation session which was attended by more than 200 delegates including a large number of Young Theosophists.

The Karachi Lodge in Pakistan continues to be active in spite of various difficulties and the forced departure of many of its devoted members. A study course of members was initiated from 4th May. In addition the Lodge provides regular talks on interesting and varied subjects, and has been conducting a monthly meeting dedicated to the understanding of the U.N., in response to the resolution passed by the General Council of the Theosophical Society.

The Chief Knight of the Order of the Round Table in India, Miss Tehmina Wadia, who is also President of the All-India Federation of Young Theosophists, and Mrs. Seetha Neelakantan, General Secretary of the World Federation of Young Theosophists, have visited Lodges in the southern part of the Section especially with a view to meeting the young people.

Belgium

A report received regarding the Belgian Convention held on 3rd and 4th July reads as follows:

"The Belgian Convention was privileged to receive in Brussels Srimati Rukmini Devi Arundale. The Convention was thus particularly a success, Rukmini Devi having accepted the Presidency of Honour. Her very charged programme was the following: On Friday evening, in the Studio of M. Hastir, she addressed the Educators and the Artists upon 'Art as Yoga'. On Saturday afternoon a public lecture in our Headquarters absolutely crowded had for title: 'The Eternal Message of India to the New world'. In the evening, she explained and showed to members her splendid coloured film where we admired the views of Besant School, Arundale Montessori Training Centre and Kalakshetra. On Sunday, 4th, Rukmini opened officially the Convention by a talk upon 'What is New Theosophy?' In the evening, a

friendly meeting with tea gathered all the members around her and Mr. J. E. van Dissel, General Secretary of the Theosophical Society in Europe, Mme. van Dissel, delegate of the Dutch Section, and Mlle. Pascaline Mallet, delegate of the French Section and Assistant Secretary of the European Federation."

Theosophical World University

The Annual Statutory meeting of the Council of the Theosophical World University was held on 3rd April 1948 in London. The Rector of this organization is the President of the Society, Mr. C. Jinarajadasa, and the chairman is Mr. E. L. Gardner. A report on the history and constitution covering the period of 1925-47 has been issued, and this states that the idea of a Theosophical World University was put forward by Dr. Annie Besant in 1925 and a constitution dated October 1925 was then drawn up. By 1934 it was realized that the organization was trying to follow too rigidly along the lines of the orthodox universities and was using a name which gave to the world a wrong impression of its activities. Thus at a meeting of the Council held on 6th March 1934, it was decided that the activities of the Theosophical World University, as such, be suspended temporarily and the co-ordination of the Research Groups be taken over by a Theosophical Research Centre in each country,

and that the income of the T. W. U. investments and subscriptions be applied to the Research Groups and the issue of transactions.

With the backing of the University Council the Theosophical Research Centre in England then continued the work of the Research Groups, which included art, education, medicine, science and symbolism. The results of their work have appeared as transactions in book, pamphlet and article form, and the Centre has established international associations.

The Theosophical World University at present exists only in the background of other activities, but it is the wish of the Rector that the University shall continue to be closely linked with the Theosophical Society and that it shall foster the formation of Research Centres throughout the world. Other aspects of university work such as study and training will also be encouraged with the possibility, at some future date, of bringing all the work into one body, an externalized World University.

Netherlands East Indies (Indonesia)

Batavia Lodge is issuing a duplicated bulletin called *Theosophie*. This gives news of activities in various parts of the Section and some articles. In Batavia itself the Lodge with much difficulty has been able to

start the Library functioning once more in a house in Blavatsky Park. White Lotus Day on May 8th was well attended with a larger number of members than ever before. It was also made an occasion for the admission of some new members and for the distribution of their diplomas. Almost every month recently has seen the admission of new members.

News had been received from Lodge Soerabaja that a suitable hall for holding meetings had at last been found and that in future Lodge meetings would be held twice a month. They hope to find some member to lead a class of instruction for the public and in the meantime the public will be admitted to the Lodge meetings.

The Easter Conference of the Bandoeng Lodge was well attended and many members of the Indonesian Chinese Lodge, Girilojo, were present as well as many old Chinese and Indonesian members. The public meeting on Easter Monday was so crowded that a move to a larger hall was necessary.

Soerabaja Lodge reports that the Indonesian Chinese Centre Pengrangan is once more starting work, and expects to admit five new members shortly. In Semarang there are members' meetings every other Sunday and once a fortnight there is a public lecture. Several lectures in the Malay language have met with great success and interest.

THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	"Olcott," Wheaton, Illinois	<i>The American Theosophist</i> .
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes</i> .
1891	India	Sgt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist</i> .
1893	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia</i> .
1895	Sweden	Mrs. Eva Ostelin	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift</i> .
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand</i> .
1897	Netherlands	Professor J. N. van der Ley	Amstelhof 76, Amsterdam Z.	<i>Theosophia</i> .
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Bulletin Théosophique</i> <i>Lotus Bleu</i> .
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Bollettino Mensile</i> .
1902	Germany	Herr A. von Fieditz-Coniar	(13b) München 19, Nibelungenstrasse 14/III.	...
1905	Cuba	Señorita María G. Duany	Oberbayern, Amerikanische Zone Calle M., No. 159 Reparto Fomento,	<i>Revista Teosófica Cubana</i> ; <i>Theosofia</i> .
1907	Hungary	Selever Flora úrno	Santiago de Cuba	<i>Teosofi</i> .
1907	Finland	Herr Armas Rankka	Báro Lipihay-utca 9, Budapest II	...
1908	Russia	...	Vironkatu 7 C, Helsinki	...
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sportlov 1114	...
1909	South Africa	Mrs. Eleanor Stokesby-Lewis	Box 863, Johannesburg	<i>The Link</i> .
1910	Scotland	Edward Gell, Esq.	28 Great King Street, Edinburgh	<i>Theosophical News and Notes</i> .
1910	Switzerland	Mademoiselle J. Roget	Rue Carteret 6, Geneva	<i>Es Oriente Lux</i> .
1911	Belgium	Mademoiselle Serge Brisy	37 Rue J. B. Meunier, Bruxelles	<i>L'Action Théosophique</i> .
1912	Netherlands Indies.	Mr. J. A. H. van Leeuwen (acting)	Bandastraat 9, Bandoeng, Java.	...
1912	Burma	U San Hla	No. 102, 49th Street, Rangoon	...
1912	Austria	Herr F. Schaffner	Bürgergasse 22, 4 Sig. 18, Vienna X	<i>Adyar</i> .

* Reverted to Presidential Agency.

1913	Norway	Herr Ernst Nielsen	Oscars gt. 11, 1, Oslo	Norsk Teosofisk Tidsskrift.
1918	Egypt	Mr. J. H. Pérez	P. O. Box 769, Cairo	...
1918	Denmark	Herr J. H. Möller	Strandvejen 130 a, Aarhus	Teosofia.
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 3603, Santiago de Chile	Fraternidad.
1920	Brazil	Teniente Armando Sales	Rua Sao Bento 38, 1° andar, Sao Paulo	O Teosofista.
1920	Bulgaria	...	...	...
1921	Iceland	Greitar Fells	Ingólfsstr. 22, Reykjavik	Gangleri.
1921	Spain	...	...	...
1921	Portugal	Dr. Nelio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon	Osiris.
1922	Wales	Miss E. Claudia Owen	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	Puerto Rico	Señor A. J. Plard	Apartado No. 3, San Juan	Heraldo Teosófico.
1925	Rumania	Gospodin Alojz Piltaver	Mesnička ulica 7/III 1. Zagreb	Teosofski Radnik.
1925	Yugoslavia	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1926	Ceylon	Monsieur Kimon Primaris	3D September Str., No. 56B III Floor, Athens	Theosophical Delices.
1928	Greece	...	...	...
1929	Central America	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	...
1929	Paraguay	...	...	...
1929	Peru	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	Teosofia.
1933	Philippines	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	The Lotus.
1937	Colombia	Señor Ramón Martínez	Apartado No. 539, Bogotá	Revista Teosófica; Boletín.
1947	British E. Africa	Mr. Jayant D. Shah	P. O. Box 34, Dar-es-Salaam	...

* Reverted to Presidential Agency.

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

Canadian Federation

(attached to Headquarters) --- Mrs. Elsie S. Griffiths --- 1786 Broadway West, Vancouver, B. C. The Federation Quarterly.

Non-sectionalized: Malaya: Singapore Lodge: Secretary, Mrs. H. B. Moorhead, 8 Cairnhill Road, Singapore. Salangor Lodge: Secretary, Mr. S. Arumugham, 69 Chan Ah Thong Street, Kuala Lumpur. Penang Lodge: Secretary, Mr. Paul Lim, Education Dept., Penang.

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

Greece: Olcott-Bleavinsky Lodge: President, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.

Canada: H.P.B. Lodge: Secretary, Miss G. Marshall, 9 Forman Avenue, Toronto.



THE THEOSOPHIST ON THE WATCH-TOWER

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

NOTHING could be so illustrative of the ups and downs of Karma than that shown in the career of the present Governor-General of India, Sri C. Rajagopalachariar, who started as a lawyer in Salem in the Province of Madras. Soon after, he was drawn into the political movement and swiftly became a disciple of Mahātma Gandhi. The inevitable result, of course, was that more than once he was sent to gaol for breaking various ordinances of the British Government. Then, with the new turn of the wheel of Karma, he became in 1937 the Prime Minister of the Congress Ministry in the Province of Madras. After the achievement of Indian Independence in August 1947, he became the Governor of the Province of Bengal. Then when Earl Mountbatten, the last Viceroy, relinquished his office (which he held only temporarily at the request of India) Sri Rajagopalachariar became the Governor-General of the Dominion of India. He has always had a reputation, not only for his deep patriotism, but for being a man of balanced views, never going to extremes, and always searching

for some way of compromise, though never swerving from principle. There was rejoicing throughout all India when he, the first Indian, became the Governor-General of India. (The title Viceroy, which means the deputy of the King, of course drops out of use.)

His Excellency the Governor-General has just paid a three days' visit to Madras City. I was privileged to get his consent to plant a tree in our Adyar Estate. As he had an engagement to witness dances at Srimati Rukinini Devi's Kalākshetra, and as the security police decided that the best route was through our main gate, and through the principal part of the Estate and so into Kalākshetra, I arranged for the Governor-General's car to stop near the Hindu Temple for the planting of a mango tree. He put the tree into the hole prepared for it and then poured water on it—merely a matter of about two minutes. Then he returned to his car, accompanied by the Governor of Madras, and passed on to Kalākshetra, where he was received in the ancient Hindu religious fashion by a group of Brahmins chanting hymns and presenting to him the pot of sacred water. He could only witness the dances for 35 minutes because of his next engagement.

In December 1910 Lady Curzon, who had been Miss Leiter of Chicago, daughter of the millionaire owner of the Department Stores, "The Fair," came to Madras with Lord Curzon the Viceroy; Colonel Olcott was President, and he got her to plant a mango tree, which is not only flourishing but gives us fine mangoes which add to our garden income. The last British Vicereine, Countess Mountbatten, in her visit this year to Madras before the Viceroy, Lord Mountbatten, left India, was in Madras for such a short period and was so extremely occupied, that I was not able to get her also to plant a tree.

In the year 1917 all Indians were distinctly "up against" the British administration. The movement for "Home

*The Last of the
British in India*

Rule" was led in a particularly vigorous fashion by Dr. Besant, through her daily newspaper *New India*, and her weekly, *The Commonweal*, and this led to her internment and that of two of her fellow-"agitators," G. S. Arundale and B. P. Wadia, in June 1917. Dr. Besant realized that the only way of really challenging the rigid British administration was not by abuse of individual British administrators, but by challenging the ~~system~~ of administration. The general theme of the then British Government was, "We are providing you with the best administration possible." Dr. Besant's reply was, "You are doing nothing of the kind, for this and this and the other reasons," detailing them one by one. It was by thus presenting hard, unchallengeable facts to the mind of the administrators, and rousing all Indians to demand changes, that she became extremely unpopular, and was dubbed an "agitator". There were then less than half a dozen of the Indian patriots who had informed themselves thoroughly of the facts of the administration, and the misdirection of its work, and so could challenge it, eliciting nothing but lame replies. The position was that of long ago in England between the Prime Minister, Gladstone, and the Leader of the Conservative Opposition, Disraeli. When Gladstone lamely excused himself and said, "We were sincere in all that we did," Disraeli's retort was, "We never doubted your sincerity, only your *ability*."

It was during this period, when every English administrator, good, bad and indifferent, members of the highly privileged "Indian Civil Service," was being denounced, that then one of the great Adepts sent a message to Dr. Besant in the height of her political agitation. This Adept is known in Indian tradition as the Rishi Agastya, the originator of systems of medicine and methods of administration, apart

from philosophies. He is known among some Indian Theosophists as "the Regent of India". The message which the Adept sent said, in one part :

"Every protest against existing conditions should . . . include generous recognition of the frequent and most noble self-sacrifice of individual officials of the English administration in the execution of their duty to my people—a self-sacrifice for which I wish personally to thank them."

Recalling this message, it is most noteworthy to read the words said just recently, on August 25 last, by the Governor-General of India, Sri Rajagopalachariar, as reported thus in the press :

"Marvellous examples of detachment have been placed before us, in actual life, to study in the conduct of high and big British officials, who have laid down their positions of power and authority with the same pleasure as they took up these positions when they entered. That is really what is called detachment, and "Yoga" in our *Bhagavad Gita*," observed H. E. the Governor-General of India, Dr. C. Rajagopalachariar, laying the foundation-stone of the Tuberculosis Industrial Colony at Tambaram today. He added: "I do not think that all the Sanskrit scholars who talk the language of Yoga really practise Yoga as the British officials and the British Government have done in this country."

"A high tribute was also paid by the Governor-General to the wives of British officials 'whom nobody could compel to do social work, but who somehow felt it their duty to work in a manner which co-ordinated with their husbands' work, and with the task allotted to the positions that they enjoyed. Every one of them has done honorary social service in a manner which extorts our admiration.'"

We who live in Madras know how almost for three days in a week the wife of the Governor, Lady Nye, has gone slumming to visit all kinds of hovels in the poorer quarters, as also hospitals, women's work, etc., and has devoted herself in every way to inspiring Indian women to note the acute problems of poverty, want of sanitation, etc. that are part of the modern equipment of quickly expanding Indian cities. There is little doubt that a western body gives a soul an advantage, in that it has more physical virility and that therefore more can be done, even with the handicap of a tropical climate, than by a person in an Indian body, unless he is very highly charged with vitality.

* * * *

A brother of one of my secretaries sent her a cutting from a newspaper from a racing column in London showing that a horse named ANNIE BESANT came in first at the post. As he had betted on the horse and won, he said he was half inclined to join the Society on the strength of his win.

The horse belonged to the stables of His Highness the Aga Khan III. The Aga Khan is known in the West because he has won the Derby four times; but he is known in India and in various parts of Africa as a very holy personage, in spite of the fact that he keeps racing stables in England and France. He is a lineal descendant of the Holy Prophet Muhammad (of whom there are at least several hundred thousands), but he is considered as in a direct line of the "Imams," who descend from the Prophet's nephew and son-in-law, Ali, and is almost worshipped by the Muslim community called the "Khojas". They are in thousands in Bombay and East Africa and Zanzibar. Within two generations of the Prophet's passing, all Islam was divided as to the succession. One group, the largest in the world today, called Sunnis, followed the successor

of the Prophet who was Abu Bakr and his direct descendants, and accepted as their chief or "Khalif," the Sultan of Turkey. But the post of Khalif was abolished by Kemal Atatürk; the other group, called Shi'as, claim that the true successor was the nephew and son-in-law, Āli, and his sons and descendants. This division has made a fundamental rift, though both groups revere the Koran and follow the original teaching. The Shi'as grew in number particularly in Persia, and developed out of the original teachings of the Koran the famous type of mysticism called Sūfism, which in no undoubted terms states the unity of the human soul with God. This is an idea which strikes horror in the minds of Sunnis, who desire to declare that the nature of Allah, the Supreme Godhead, is absolutely supreme; though all things are *within* Allah, no person must think that Allah is *within him*. It is this Shi'a line of descent from the Prophet that gave a series of successors called the Imams, or direct successors of Āli. The twelfth and last Imam is said not to have died, but to have mysteriously disappeared, and to be waiting to return when the time is ready to proclaim Shi'ism universal. The Aga Khan is a descendant of the Imams. He has been a very fine Indian patriot and given his services both to the British Government and to the Indian national movement. Some years ago he was given the title of His Highness, once held by his grandfather, with an appropriate number of guns in salute suited to his rank.

When I saw that one of the horses of H.H. the Aga Khan had been named ANNIE BESANT I wrote to His Highness. He was surprised at my gentle remonstrance for calling a horse ANNIE BESANT. He pointed out that horses are greatly famed and honoured for their beauty in Arabian tradition, and that he had given his own father's name, AHSAN, and BIBIJAN, his mother's name, to horses, and also of Muslim leaders, KHALED and MAHMOOD. Some

of his American friends, as a great honour, had named a horse AGAKHAN. I recall forty years ago that one horse in England was named KOOTHOOMI. I later pointed out to H.H. the Aga Khan, who had named the horse ANNIE BESANT because of his great regard for her, that in India Dr. Besant had also another role, and that she was regarded as a great spiritual leader and the successor to Madame Blavatsky. On receiving my second letter H.H. the Aga Khan promptly cabled to me that he had arranged to change the name of the horse. I think all in India will be pleased at this graceful action of H.H. the Aga Khan, and will remember that although ANNIE BESANT came in first at the post once, she will not do so any longer, as the horse has another name.

* * * *

Members will recall that in my last Presidential Address, I called upon Hindu Theosophists, especially, to make an effort to come nearer in friendship to Muslims. I then announced that I was particularly keen on a new—and briefer—translation of the Koran direct from the Arabic by an old Theosophist, Mr. Duncan Greenlees, M.A. (Oxon.). The translation brings together from various parts of the Koran similar or supplementary passages; after a literal translation, Mr. Greenlees gives the meaning of the passages in modern terms and particularly from that of a Theosophist who is a reverent student of all religions. The price of the small work is Rs. 5 board, and Rs. 3-12-0 paper. I warmly recommend that this book should be not only in all Lodge Libraries but should also be studied by Theosophists, especially in India, where Hindus and Muslims *must* live in amity and in mutual toleration. Hitherto they have lived separated by rigid dividing lines into two compartments, though God is One, whether we call Him Brahman, Ishvara, Allah, Jehovah, Ahuramazda or the Almighty, or only "the One without a second".

Costs of paper and printing have increased substantially in India as elsewhere. The annual subscription prices of magazines have increased in many countries. **New Subscription Prices** The more popular magazines, even though supported largely by advertising, have in some instances doubled and even trebled their pre-war prices. In these days of steadily mounting costs it is almost impossible to know what minimum subscription price is necessary to cover costs of future issues.

THE THEOSOPHIST, restored in April 1946 to 72 pages, is still being sold at the long-standing pre-war prices of India Rs. 9/-; U. S., \$ 4.50; Britain, 18s.; other countries Rs. 12/-. These are also based upon pre-war exchange rates. Fortunately, an increasing number of subscriptions has helped so far to maintain these prices, but beginning with January 1949 new subscriptions and renewals must in some cases be taken at a slightly higher rate (and in approximate accord with current exchange): India Rs. 10/-; Britain £1; other countries Rs. 13. The United States rate has continuously been higher than other countries and is still substantially higher and therefore remains unchanged at \$ 4.50. Single copy prices remain unchanged. All subscriptions taken out up to December 31, 1948 will be accepted at the present current subscription rates.

I, as Editor, am most grateful to all subscribers, and to those who have worked to increase the subscription list, and trust that similar support will be continued, and that new subscribers may be obtained in increasing numbers in order that further increases in subscription rates may not prove necessary.

THE THEOSOPHIST is the President's only direct link with the members. The Watch-Tower is his personal contribution and message, often the product of much labour and research. The whole magazine has a literary quality and content that commends it to every member and to many of the public.

C. JINARAJADASA

THE PORTRAITS OF THE TWO MASTERS

By LAURA C. LANGFORD

I

Foreword by C. Jinarajadasa

THE article that follows, written by Mrs. Laura C. Langford, published in the American magazine, *The Word*, of 1912, is specially interesting. The two portraits of the two Mahātmās, M. and K.H., painted by the German artist Mr. Hermann Schmiechen in 1884, were brought to Adyar in 1884 by Colonel Olcott. For many years they were in an end room of the Adyar Library, with the well-known carved doors from Kathiawar. All members of the Society, and even general visitors, were allowed to enter the room and see the two pictures. In my visit to the Adyar Convention in 1901, I saw them in this room. Then, as Colonel Olcott narrates in his *Diary*, he received an order from his Master not to allow such a public display of the two pictures. It was then that they were not shown to the public, and later, when the Esoteric School built the upper storey over the Library and had two rooms for its own meetings, the two portraits were deposited in its Shrine Room.

Mr. Schmiechen made one copy of each, the same size as the originals, of the two portraits. The copy of the K.H. portrait must now be at the Theosophical Society, Covina,

as Mrs. Tingley published a volume with that portrait as the frontispiece. It had long been a mystery what happened to the copy of the M. portrait. In 1943, when in London, I received much to my surprise an invitation from Mr. Arthur Gebhard (who added Lestrangle, the name of his mother's family, to his father's name Gebhard, afterwards), who was living at Guildford. I had no idea that any of the Gebhard family was living. I accepted the invitation and had lunch with him and a couple of hours' talk over the events of H.P.B.'s visit to the Gebhard family at Elberfeld in Germany in 1884. Mr. Gebhard left for New York immediately after the pictures were painted, and took with him the copy of the M. portrait. It was his private property, and he had it with him in Guildford in his sitting-room in one corner covered with a movable curtain. This portrait was still very brilliant and as painted in 1884, the face light in complexion and differing from the first original at Adyar which has become dark by exposure to the light and dust, etc. At the death of Mr. Arthur Gebhard-Lestrangle the portrait went with the rest of his property to his heirs.

Mr. Schmiechen painted two portraits of H.P.B. The first was definitely improved upon in his second portrait of her. The first is now in my house in London, the E.S. Centre, the gift of Mrs. Morton (by first marriage Frau Schmiechen); the second portrait was for years in the hall of 19 Avenue Road, London, N.W., the house of Dr. Besant, at the time the English headquarters of the Theosophical work. When Dr. Besant gave up her house and made in India her permanent home, she took the second portrait—larger than the first—to Benares. It is now in the Hall of the Indian Section.

A reproduction of both H.P.B.'s portraits side by side appears in THE THEOSOPHIST for June 1941.

C. JINARĀJADĀSA

II

THE PORTRAITS OF THE MAHATMAS¹

By LAURA C. LANGFORD

AS had been promised by the Mahātmās, Mr. Schmiechen, a young German artist then residing in London, was to paint their portraits. And, at the appointed time, a number of Theosophists gathered at his studio. Chief among Mr. Schmiechen's guests at that first sitting was H.P.B., who occupied a seat facing a platform on which was his easel. Near him on the platform sat several persons, all of them women, with one exception. About the room were grouped a number of well-known people, all equally interested in the attempt to be made by Mr. Schmiechen. The most clearly defined memory of that gathering, always in the mind of the writer, is the picture of Madame Blavatsky placidly smoking cigarettes in her easy chair and two women on the platform who were smoking also. She had "ordered" one of these women² to make a cigarette and smoke it, and the order was obeyed though with great hesitation, for it was a first attempt and even the mild Egyptian tobacco used was expected to produce nausea. H.P.B. promised that no such result would follow, and encouraged by Mrs. Sinnett, who was also

¹ Reprinted with the permission of "The Word Publishing Company," New York.

² Mrs. Langford.

smoking, the cigarette was lighted. The result was a curious quieting of the nerves, and, soon all interest was lost in the group of people about the room, and only the easel and the hand of the artist absorbed her attention.

Strange to relate that though the amateur smoker considered herself an onlooker it was her voice which uttered the word "begin it," and the artist quickly began outlining a head. Soon the eyes of every one present were upon him as he worked with extreme rapidity. While quiet reigned in the studio and all were eagerly interested in Mr. Schmiechen's work, the amateur smoker on the platform saw the figure of a man outline itself beside the easel and, while the artist with head bent over his work continued his outlining, it stood by him without a sign or motion. She leaned over to her friend and whispered: "It is the Master K.H.; he is being sketched. He is standing near Mr. Schmiechen."

"Describe his looks and dress," called out H.P.B. And while those in the room were wondering over Madame Blavatsky's exclamation, the woman addressed said: "He is about Mohini's height; slight of build, wonderful face full of light and animation; flowing curly black hair, over which is worn a soft cap. He is a symphony in greys and blues. His dress is that of a Hindu—though it is far finer and richer than any I have ever seen before—and there is fur trimming about his costume. It is his picture that is being made, and he himself is guiding the work."¹

¹ I think we must admit that Mrs. Langford made a mistake in her clairvoyant vision. She states that the invisible personage whom she saw was Mahātma K.H., but we have two statements that it was Mahātma M., first, in the Letter which H.P.B. received from Mahātma M. where the statement is made (*Letters from the Masters of the Wisdom*, First Series, 4th Edition, p. 214): "I myself will guide his hands with brush for K.'s portrait—M." The second confirmation of this fact is *The Mahatma Letters to A. P. Sinnett*, Letter LX (page 349): "... while the others are the productions of chelas, the last one was painted with M.'s hand on the artist's head, and often on his arm—K.H." The mistake is all the more strange as the height of Mahātma K.H. is between 5 feet 6 inches

Mohini,¹ whom all present regarded with love and regard as the gifted disciple of the revered Masters, had been walking slowly to and fro with his hands behind him, and seemed absorbed in thought. Few noticed his movements, for he was in the back part of the large apartment and his footsteps were noiseless. But the amateur smoker had followed his movements with earnest glances for she was noting a similarity of form between the psychic figure of the Master and himself, and, as well, a striking resemblance in their manner.

"How like the Master Mohini is," she confided to her friend beside her; and looking toward him she saw him watching her with an expression of much concern on his face. Smiling back an assurance to him that she would make no further revelations, she glanced toward the artist and caught the eyes of the Master, who stood beside him. The look was one she never forgot, for it conveyed to her mind the conviction that her discovery was a genuine fact, and henceforth she felt justified in believing the Mahātma K.H. and Mohini the chela were more closely related than she had before realized. In fact, that Mohini was nearer the Master than all others in the room, not even excepting H.P.B. And, no sooner was this conviction born in her mind than she encountered a swift glance of recognition from the shadow form beside the easel, the first and only one he gave to anyone during the long sitting. H.P.B.'s heavy voice arose to admonish the artist, one of her remarks remaining distinctly in memory. It was this: "Be careful, Schmiechen; do not make the face too round; lengthen the outline, and take note of the long distance between the nose

and 5 feet 8 inches, whereas that of Mahātma M. is 6 feet 4 inches, Colonel Olcott, mentioning the incident of the visit to him of the Master M. in his room in New York states: "I wondering at his great height." (*Old Diary Leaves*, I.)

¹ Mohini M. Chatterjee,

and the ears." She sat where *she could not see the easel, nor know what was on it.*

All who are familiar with the copies of the two portraits of the Masters painted by this artist will recall the look of youth that is upon the face of K.H. It is a look not of youthfulness, but of youth itself; not of youthful inexperience and lack of years, but of life—full and abounding life that is ever young, and of self-control so great as to control not only expression, but nerves and muscles as well. Transparent seemingly as was his body, yet powerful beyond the conception of those who have not seen on the astral plane, was the mental and spiritual strength of the man. A being in whom was fulfilled every ideal men conceived of manhood glorified. A finished product in fact, upon whom the privilege of resting one's sight was an inexpressible delight. No real likeness of such a Being could ever be taken, could ever be more than a shadowy outline of the Real Man.

How many of the number of those in the studio on that first occasion recognized the Master's presence was not known. There were psychics in the room, several of them, and the artist, Mr. Schmiechen, was a psychic, or he could not have worked out so successfully the picture that was outlined by him on that eventful day.

The painting of the portrait of the Master "M" followed the completion of the picture; both were approved by H.P.B. and the two paintings became celebrated among Theosophists the world over. They are a source of inspiration to those who have had opportunity to study the wonderful power and expression depicted in them by Mr. Schmiechen.

LAURA C. LANGFORD

THE WORLD-REVOLUTION AND ITS NATURE

By N. SRI RAM

LIFE as it was a few generations ago has changed beyond recognition. Our forefathers lived in an age of spaciousness, when everything moved slowly and there was plenty of time to digest life's meanings. They lived in groups or states, metaphorically speaking in sheltered valleys, in tune with nature and mother earth to which they were close. There were no skyscrapers, and the economy was largely an agricultural economy. Although they built cities and produced arts and learning, and some of their philosophic thought is unmatched for its boldness and profundity, on the whole the civilization they enjoyed was a static civilization. In a stable order every one conforms to existing laws and prevailing authority. Although there have been wars and incursions and even revolutions, mostly palace revolutions, yet everything tended to stick to its place, civilizations rose, flourished and fell on their respective sites. It was an age of isolated regionalisms; and machines being few, the natural physical order predominated in the life of men over the contrivances of his wit. It was an age of placidity or *Tamas* in a certain not ignoble sense.

Then came Science, the age of free enquiry into the secrets of Nature, and as step by step her hidden laws have been discovered, and the forces under her surface yoked to man's control, there has come about a revolution in the life of man, of which we have not yet seen the end. A Rip Van

Winkle, waking after a sleep of fifty or one hundred years, would find today that where everything was static all is now in a state of movement—railways, telegraph and telephone lines, and even the air and ether are a-quiver. Things and men are constantly moving from one end of the world to the other, there is more freedom for every part in a purely physical sense and less or no fixity. We seem to have become like the scientists' picture of the universe, an expanding, though in its totality a limited world, with more freedom for each part to move, to combine, to organize, to clash, to destroy. Movement or *Rajas* seems to be the outstanding feature of the modern age. Out of this arises all our problems, our advantages and our dangers. It is possible to move men and news quickly, there is possibility of increased knowledge. Because all is in movement there is less peace. There is far more promiscuity, scope for adventures and excitements.

With the forces which Science has placed at our disposal, we have acquired more productive power. The means of production being still limited, some persons, some groups, are able by organization and cunning to get it into their own hands, thus wielding a power over the lives of their fellow-men which was not previously possible.

Science has made advances in the invention of destructive weapons, which similarly massed make it possible today for a dictator, a party, a state, to aim at world-domination and firmly forge the fetters of its tyranny round the peoples. Hitler hoped his regime would last for a thousand years.

The possibilities of political control, through prejudiced propaganda, of acting upon minds with a ceaseless rain of propaganda, have also come into being through the newspaper and the radio.

The recent war is but a central feature of the world-revolution which is taking place, a culmination of a situation

rapidly growing and made possible by the conditions that have come to exist. The atom bomb is but the latest of scientific advances made under a deadly war necessity.

Creeds and cultures of different birth and breeding, groups and interests organized and competing with one another have all been violently flung on to a world-stage where they have to fight out their quarrels. There is no world-order, but there is a world-anarchy engulfing our states, politics, economics, religion, social life and individual behaviour. Movement being the order of the day, a woman in U.S.A. moves in some places from one husband to a second, third and fourth in the space of a very few years—it may become months soon—and vice versa.

There is everywhere individualism, which was in its place in the static age, run amok; and so, too, that more organized "ism" which we call nationalism.

The cure for all this can be only control. There must be a system of world-laws including national laws, by which the existing forces must be controlled. There has to be planning and regimentation, if they are not to run pell-mell and in a series of destructive encounters cancel one another like factors in a complicated algebraical term which divide one another.

The new world-order must mean a World State, world or international laws, as well as a better ordered National State within which too the same forces are at work as are in the international world except perhaps for the armaments.

We need an order which will comprehend everything. The revolution cannot stop until there is a safe emergence of peace. As the war was totalitarian by the inevitability of existing conditions, so the peace must be totalitarian, too. And peace means order, an order for life and growth, permeated with the breath of freedom, and not an order made for suppression and death.

Such a free order must provide for the largest measure of individual freedom and initiative, must be based on respect for the human person. Regulation, not suppression, and the promotion of peaceful contacts and collaboration must be its basic aim. We do not want a world-incubus sitting on the top of national incubi, as that would be an added nightmare.

When peace and justice reign, culture will meet with culture, philosophy shall be married to science, and everywhere throughout the world there will be, and shall be, a process of reunion, a coming together until all humanity shall become integrated in its life and activities.

Theosophists have their part in all this; for theirs is a unifying message, the message of the brotherhood of man, the unity of life, and the exaltations of all those values in life which make for the release of the human spirit and its expression in a thousand creative splendours.

In a world which is beset with despair, Theosophy proclaims a hope; amidst discords and confusion, it points to order and harmony. In a world which in every one of its parts is torn by tangential excitements and pulls, it supplies the counterbalancing centralizing force, that centre being the heart of man himself, in which the universal life finds an individual focus. In a world of strife, Theosophy teaches that peace lies in the totality of life processes harmoniously adjusted. It teaches further that the Kingdom of God, or Truth or Happiness, lies within oneself; that though the world may seem to be more multitudinous with human activities and creations, yet all that is of value in it can be summed up within one's own heart; that the Ancient Wisdom about the Atman and his eternal glory, though ancient, is eternal and true; and that in seeking him and finding him as one's own inner centre of gravity man achieves lasting equilibrium and happiness.

N. SRI RAM

TOWARDS ONE WORLD¹

By EDRISS NOALL, B.A.

THE question is, what can Theosophists, and especially Young Theosophists, do to bring nearer to realization the idea of One World? Not much on the physical plane, because we are a minority, and few hold any executive position in the State. But in the realm of thought we can do much, and in two respects, first, by examining the state of the world today as carefully as we can from our own individual experiences, and trying to understand what are the forces working against the idea of One World, causing separation and materialism, not the unifying effect of the spirit, and secondly, by setting into motion thoughts which will help to alter this condition and bring the One World nearer.

At the outset we should recognize the difference between the attitude of the majority of people, and what should be that of the Theosophist. We are much influenced by the mass of thought-forms about us, which is inevitable, but we can stop identifying ourselves with them and feeling them to be true. For instance, there is a general feeling of despondency because the wonderful new world it was thought would follow the war seems as far off as ever, and there is still wrangling among the nations. Here we Theosophists must hold on to our ideals if we are to build a better world, and we must remember that the teaching of the Ancient Wisdom on evolution should make it clear to us that we

¹ One of three addresses delivered at a Symposium, Young Theosophists' Session, Australian Convention, Easter 1948, Adelaide.

cannot hope for a rapid change in conditions. We should naturally like to see perfection in our lifetime—that is the instinctive reaction of the personality. As Egos we realize that the future is ours and that we can build now in the thought-world causes that will inevitably take effect in the physical world later. So let our ideals remain high, for

A man's reach should exceed his grasp,

Or what's a heaven for?

(BROWNING)

If the chaotic state of the world discourages us, the remark of Robert Quillen might give us fresh heart: "If we wish to make a new world, we have the material ready. The first one was made out of chaos." We find, too, when looking back over history, that people in former times held just as gloomy a view of the state of things then. In 1783 William Pitt said: "There is scarcely anything around us but ruin and despair." Lord Shaftesbury said in 1848 that nothing could save the British Empire from shipwreck; Disraeli held that "in industry, commerce and agriculture there is no hope"; and the Duke of Wellington said just before he died, "I thank God that I will be spared from seeing the consummation of ruin that is gathering round."

It is apparent that there is something lacking in our society apart from the war situation and acting as one of the causes of war. Many writers have lately expressed the opinion that the community as we know it represents a lack of balance. We cannot trace the growth of society in a short talk, but most would feel that it has a natural growth, and would not agree with the English philosopher Hobbes that it has only a utilitarian basis, and that all human impulses are self-regarding. We see various types of community in the self-sufficing feudal manor, then the growth of towns, and, with the introduction of the machine, the formation of great cities. Those who have studied the question claim that as

man has grown further from the soil so has he come to live in a less natural state, his troubles have increased, new diseases have beset him, and economic difficulties arising from an increased production and wrong distribution. In an article on "Soil and Civilization," the Australian writer Elyne Mitchell stated that when a civilization turns towards city life the changes are profound, metaphysically as well as physically, and "nature's balance is overloaded towards decay". She points out how the life of the land, animal and vegetable, is constantly flowing in towards the city for consumption and there is no flow back, with the result that the soil suffers, for "chemical fertilizer does not continually build the organic life in the soil as does the return of vegetable and animal waste". A new book, *Images in Water*, also expresses the belief that the "truth of man and the universe is to be found only in the consciousness of their inseparable unity, every phase of each with every phase of the other". The same idea is brought out in Maye Bruce's little book, *From Vegetable Waste to Fertile Soil*, and in the work of Sir Albert Howard and others. Surely it is not by chance that so much interest is being aroused in these natural methods of revivifying the earth. We are trying to restore the balance that has been upset. As another physical result of this lack of balance we get the problem of soil erosion which has been brought forcibly before our notice of late years.

The balance has been upset in other ways, which have affected us from the spiritual point of view. Once the workman was in touch with the materials of his craft, the timber, clay or wood, and he had an interest in them on that account. Now he uses new materials that come from afar, from other wage-earners in touch with no neighbourhood at all. In that old village, too, the relationship between workers and employers was different for they were friends of the family, not just the "hands" as the machine has made them,

and the skill and brainwork of the careful craftsman are a thing of the past. Employers and employed have become separated and one cannot wonder at the feeling of unrest that has resulted. The machine produced a "population of wage-slaves in place of a nation of self-supporting workmen". With mass production more goods were made available than could be consumed, with the result that we have the modern pernicious system of advertising which has become a highly organized drive to induce as many people as possible to "buy what they do not want and want what they should not buy". This results in what we call progress or a rise in the standard of living, but it is not real progress. People are persuaded to buy goods they cannot afford and find themselves continually in debt, which gives a feeling of insecurity and preoccupation with financial worries that will not let the mind free for higher thoughts. In the world sphere the desire for larger markets inevitably results in a conflict of nations and ends in war. Naturally in wartime the evils are intensified. The machine has come to stay but we must learn to use it aright, so that it will produce all we need and give us more leisure, and not the spirit of competition that leads to war and a separated world instead of One World. The workman of today needs more leisure than the workman of the old economy for his work is more monotonous and does not call for the same creative urge. The work in the old village community, while it did not develop reasoning and imaginative powers to a great extent, yet "called into play enough subtle knowledge and skill to make their whole day's industry gratifying". Today there is a form of artificial leisure. In the book, *Star Dust in Hollywood*, the authors, J. and C. Gordon, give a glimpse of life in Los Angeles, which they consider to have probably the highest standard of living in the U.S.A., and that country has the highest standard of living in the world. They say that many

people shut themselves away in their houses so that their presence can only be presumed from the fact that papers are thrown at their doors and that dustbins "made their regular pilgrimage from the back to the road and vice versa". To quote further: "Nobody ever tried to take advantage of the green grass or the warm air; few visitors ever passed under the black and orange archway of the entrance. . . The truth is the people seemed to venture rarely into the open air. If they wished to go out they slipped from the back door to the garage, shut themselves primly into a closed car, and drove away. If they wished to do the family shopping they drove into large open-air shops, especially arranged so that they could select their provisions without getting out of the car. If they wished for distraction they drove to the sea or up into the hills and stared at the view through the wind shield. They seemed to be almost as destitute of permanent friends as they were of personal furniture; the wireless, the car, the daily newspaper or magazine, work, cooking and 'studying how to stay thin' seemed to fill their lives to the full. There was no reason to believe that our bungalow court differed from the thousands of bungalow courts, private dwellings or apartment houses." In other words there was virtually no social life at all. A reaction against this attitude probably explains the rising interest in community centres, so that we may feel ourselves to be "members one of another" once again. We have to get back to a state of simplicity, by which I do not mean a primitive state, but one where demands are less and sharing more. Those in the wartime services came to know what community life could mean and if that spirit of comradeship could be brought back into civil life we should have gathered something from the War to purify our way of living. There are other lessons which the War taught us and which it is to be hoped we shall remember.

Another instance of the desire to get back to fundamental things is the growing interest in art. Mr. Louis McCubbin, Director of the National Art Gallery, Adelaide, says: "There is a world-wide growth of the idea in people's minds that art can help to promote a balance between present-day conditions and normality." Professor Murdoch writes in one of his essays: "It is shallow and futile to say that Hitler got us into this mess, —what were the conditions that made Hitler possible?—or that Fascism was responsible—what brought Fascism to birth? The trouble sprang, I believe, from the prevalence of a false view of man and a false conception of society. Victory alone will not get us out of the mess. You cannot combat a false philosophy by having no philosophy. We need to find a truer view of man and a truer conception of society."

We feel that Theosophy has this truer view of man and of society, and our most effective method of bringing about the realization of One World is by working in the realm of thought, by trying to see all angles of the problem and the obstacles to One World, then by actively working through our thoughts to bring the ideal nearer reality. If we build strongly enough we shall succeed. Bhagavan Das in his book, *The Essential Unity of All Religions*, shows how science and religion must work hand in hand in the new age, and that philosophy is the mediator between them. Dr. Whitehead has done just this in his writings, and so have others. The thought-projection groups functioning in New Zealand and also I think in Melbourne are tackling the problem from the right angle. All Theosophists can help, of course, but Young Theosophists have a special opportunity, for their ideas are less set in traditional moulds, and because ideals are especially strong in youth. It is the young men who dream dreams. So let us dream with persistence and energy until in the fullness of time our dream of One World is realized on the physical plane.

EDRISS NOALL

GOVERNMENT

By HILDA YARROW

THERE are so many ideas of government being tried out in the world today that it is interesting to recall Plato's ideas on the subject as expressed in his *Republic*.

He starts with a Golden Age in which the government of the ideal State is of course perfect. Those who rule—his guardian class—have been educated specially for their vocation, which has been decided for them at birth by those having the ability to read the innate qualities of the soul, irrespective of the social standing of the parents. Then follows a strenuous course of training, physically, emotionally and mentally, for the guardians of a people must be of the finest type. And when it comes to the time for them to exercise their vocation, only those who show a special aptitude for philosophy as well as being brave and strong are allowed to rule, those in whom physical prowess is predominant take up the duty of protecting the people.

Both these classes are to possess nothing for themselves, and live very austere. As one of the group that discussed these matters with Socrates objected, there is nothing attractive about the lives of these rulers. Socrates retorted that he was not considering the happiness of any one class, but the happiness of all. If every one was to be happy and contented, then the ruling members must be concerned with their duty and not their own personal enjoyments. It seems obvious that only the highly evolved that have lost the thirst

for personal gratifications and no longer seek for advancement in worldly power could be happy in such a position.

Then those who are ruled willingly subject themselves to the authority of such rulers who so obviously are their superiors. And these subjects also work along the particular line of their vocations, not attempting to take up any work for the community for which by their nature they are unfitted.

While this type of government goes on, Plato says that all will go well with the group, be it large or small. But in time an inferior type of soul must of necessity be born, and although still the best among them, yet it will be of an inferior type to the best born in the past; and thus among the highest will arise a desire for personal enjoyments and worldly ambition. Then a few will begin to hide possessions, and will look upon their office as a means of procuring them additional power over their fellows for purely selfish ends, so that virtue will cease to be extolled among them. As power is often judged according to the number and extent of possessions, worldly wealth instead of wisdom and virtue will become the qualification for rulership, and thus there will arise within the community two distinct classes, the rich and the poor. Exploitation of the poor by the rich follows, until eventually the poor will discover that the rich are no better than themselves either in character or powers of physical endurance. But since they regard positions of authority as desirable, and now believe themselves to be equally capable of ruling, they will strive to overthrow their exploiters and win positions of power for themselves. For this purpose the poor will choose a strong man or men to champion their cause, who having secured them freedom in one direction will gradually become the tyrant.

Plato expresses the view that there are thus five forms of government which he calls aristocracy, timocracy, oligarchy, democracy, despotism, and that each invariably leads into the

next in that order. The community will be happiest when the highest form, the aristocracy, is operating. We are left to surmise that under despotic rule, in the darkest hour of the life of the community, somehow deliverance will come and a new Golden Age will emerge at a higher level than that of the previous one.

If we look at the various forms of government in the world today, we perhaps think that not only have we every one of Plato's types, but also that we can see something of each in whichever one predominates. The fine ideals of the originators of any type seem unable to last, there always appears to be a certain amount of deterioration, apart from conflicting ideas all along the way.

It is so easy to blame the government of a country for everything, particularly the unpleasant things that occur. But do not the governed play their part in it also? More seems to depend on the governed than we are usually prepared to admit. In those countries where democracy is the form of government, the people are responsible for the type they put into power. Might they not require a high standard of character in those whom they elect? It may be that a change of values is needed, so that those are regarded as greatest who show the highest spiritual qualities, and not those who are intellectually great, or who possess worldly wealth, or who are physically strongest.

If no worldly aggrandizement attached to the position of rulership, then only those who would rule as a duty to their fellow-men would be willing to undertake the task. We might say that no one would ever do this, but if we could desire that type of leadership and demand it, then sooner or later it should be forthcoming, for we can only imagine that which has existence somewhere.

HILDA YARROW

THE SPIRIT OF BROTHERHOOD

By ERNEST MARTINOVICH

A STUDY of Theosophical teachings reveals to us that the spiritual evolution of humanity produces in history certain periods of individual uniqueness, different from each other and sometimes bitterly struggling with each other for superiority. Each one of these periods has an inner spiritual characteristic of its own which shows in every manifestation of its intellectual life, in philosophy, religion, science, moral behaviour, social institutions and public opinion as well. This characteristic makes of every such period an independent and individually cultural and civilizing unity.

In the nineteenth century the main motive of the abstract and concrete thinking of humanity was an individualistic outlook on life, which governed the whole of culture and civilization of that age. The essential feature of this idea is the self-centredness of the human being; he is working, striving and developing for his own purposes, separated as it were from the rest of the world, dependent on nobody else, and responsible for his individual activity, both physical and spiritual, only to himself. Though the relation to other individuals in the society is an inevitable reality, it is rather an opportunistic necessity than some heartily accepted law of existence. The chief characteristics of this tendency are uniqueness and difference and the strife for freedom and independence.

In the twentieth century quite a contrary tendency began to assert itself, namely, the idea of collectivity. That

idea means the retreat of the individual with all his unique qualities into the background, resigning his own interests and submitting himself perfectly to the greater unity. The individual is a mere member in the higher formation of society, being equal with everybody else; he must not have any separate goal but is bound to live and work only for the welfare of the community. As a member and constituent of society, he has no rights, only duties; his own unique development is to be neglected and no other aim exists save that of the community. The chief characteristics of this tendency are equality and responsibility, and strife for the realization of common interests.

The ideas of individuality and collectivity can be brought into perfect analogy with the slogan of the great French Revolution at the end of the eighteenth century, namely, Liberty-Equality, their inner meaning expressing the same spiritual content though in different words. This analogy seems to be quite natural if we take into consideration, as will be explained more fully later, that the mental premises of the French Revolution were intended to lay the foundation for the future building of an intellectual edifice.

It is obvious that the ideas of individuality and collectivity as presented above are antagonistic and represent two opposite poles of intellectual reasoning. The finding of any harmonious balance between them is utterly impossible at the level of pure logic. But fortunately the great thinkers of the first French Revolution, having a much deeper insight into the connection of spiritual facts, gave also a third idea to the world besides Liberty and Equality, namely, Fraternity. It was not a mere chance which turned this trinity into a coherent unity; Fraternity was placed as the link to counter-balance the antagonistic two, finding the higher level from which the hostile duality could be melted into an organic unity.

From the point of view of dialectic philosophy, liberty-individuality is the thesis, equality-collectivity the antithesis, which are in conflict each for its own life, each arriving at a certain supremacy alternately in the changing historical periods. But this continual struggle is not an inevitable necessity, because there is the possibility of a peaceful synthesis in the higher idea of Fraternity—in Theosophical terminology, Brotherhood.

What does this idea of Fraternity or Brotherhood really mean? It means that Brethren are living in a united family, where there are many members all differing from each other in individuality and character, inclinations and purposes. But in spite of all these differences each one has a common characteristic which connects them into an organic unity; they do not struggle for the ruthless prevalence of their individuality but find out methods of bringing the individual divergencies into harmony. They even discover the possibility of harmonious co-operation for collective purposes, each by his individual capacities, creating thereby no hindrance but on the contrary great service and advantage for the welfare and development of the whole family.

Individual differences in human society are very often the origin of intolerance, but brethren of a united family feel themselves connected with a strong inner tie of their common origin and collective consciousness which makes them understand the superfluous character of all the differences, and see above all these the higher point of view of the unity of the family. Brethren of a family help each other naturally, and are not against each other. The capacities of the individual find full scope for unfoldment in his duties for the interests of the community, and the community becomes rich and more perfected by the great variety of individual uniquenesses within itself.

There is of course no reason why the idea of Brotherhood could not be expanded beyond the relatively narrow limits of

a family. One can discover many a good example where communities are established upon the principle of Brotherhood, functioning quite satisfactorily though existing perhaps only for a temporary period. For instance, a great orchestra, which represents an excellent manifestation of brotherhood because in it the perfect unfoldment of individual capacities is only possible by working for the community and submitting the separated interests to the common aim; the community on the other hand can arrive at its highest goal only by not suppressing the individual uniquenesses, but rather by helping them to their full manifestation. We can even maintain without any exaggeration that human undertaking of any kind can endure and function successfully only if it is established upon the principle of brotherhood which permits complete reciprocity of individuality and collectivity.

Therefore the originally antagonistic ideas must be regarded as co-existent and co-equal intellectual components of a spiritual fact, being the right and left parts of an organic whole, a real synthesis indeed on a higher plane. From these explanations it becomes clear that synthesis cannot be the compromising adjustment of two contradictory ideas, not at all the golden middle path, but the organic unification from a higher point of view. It can be declared also that Fraternity or Brotherhood is the perfect fulfilment of both Individuality and Collectivity or Liberty and Equality.

The synthetic fact of brotherhood appears not only in the political and philosophical fields, but is also the fundamental and central idea of the Theosophical movement, being its First Object. There emerges naturally the question: is this idea of Brotherhood in its Theosophical presentation a synthesis too, and if so, where are the poles which compose it into an organic unity? It is easy to discover the analogy between the Theosophical and politico-philosophical outlooks in this respect. Our Second Object represents collectivity;

the comparative study advocated is in order to search for the common basis of and equal value in every spiritual effort on religious, scientific, or philosophical lines. It declares the whole human evolution, and in a wider aspect the whole world of living beings, to be a coherent unity, where the individual differences and purposes play partial roles only in a much higher plan to unfold a great, universal goal. The components have all equal importance and effectiveness for the welfare of the whole.

In just the same way individuality is represented by our Third Object which maintains the necessity for studying and developing the occult powers and capacities of the individual, implying thereby a field for individual efforts, and accentuating the importance and unique significance, the necessity for self-reliant development and independent separateness, of every being. It means also that the evolution of the universe depends on the right functioning of both small and mighty individuals, and creation itself is but the manifestation of an immense individual having the measure of cosmic greatness. Therefore the chief aim of every one can only be the recognition of the conditions as regards the urgent realization of individual development.

This conspicuous coincidence of ideas in a political movement and the Theosophical Society suggests a clearer vision about the hidden powers governing human evolution. One is indeed compelled to acknowledge the existence of a common source for these two extremely different movements; one is enabled to see at the same time the intelligent plan guiding human history and controlling it consciously. But this is not all. Theosophical students have discovered also that the Inner Government of the world gives at the end of every century a new impetus to the spiritual development of humanity in order to help their progress in the Great Plan. As early as at the end of the eighteenth century the task to

be carried out by humanity was the laying of the foundation of brotherhood as the basis of the spiritual life of the coming Sixth Race, the raising of consciousness above the level of personality.

The political experiment did not succeed probably because it was tried to build up from below, from the personality through its intellectual counterparts of liberty-equality; the result being that there began an incessant struggle between the opposing poles. That was of course quite natural on account of the fact that Fraternity—which is the synthesizing magic link—is a quality of the Ego and can be aimed at only by lifting up the consciousness to the intuitional plane. Therefore a century later a second experiment was made, that of the Theosophical movement, which set about from above to below and commenced at once with the synthetic fact of Brotherhood—this First Object showing in the presentation of the Second and Third Objects that the synthesis includes the diametrically antagonistic poles of collectivity and individuality or equality and liberty.

The great fundamental difference between the political and Theosophical presentations of the same spiritual fact is, therefore, that the political thinking starts from below at the point of intellectual phenomena and strives therefrom to the higher level of synthesis; Theosophy, on the contrary, tries first to grasp the spiritual truth by intuition and descends from above to the world of intellectualism, to show the essential coherence and indissoluble unity of the component counterparts. The same truth is presented in these two ways as the reflected picture of each other.

The failure of the political experiment proves to us that it is very difficult to lift up consciousness from the personality to the intuitional level, especially if we have to deal with the masses. It is perhaps easier to ascend to the Buddhic or intuitional consciousness by other means and then radiate the

light of that world into the world of intellect. It is also a very remarkable fact that the sequence of the Objects of our Society was originally the same as the sequence in the phrasing of the French Revolution, and was changed only after a few years, following a hint coming from higher sources to the Founders of the Society, or perhaps on account of their deeper comprehension of spiritual laws. It may be that this deeper comprehension was already suggested at the time of the French Revolution, since the Hungarian Master Himself is supposed to have taken a great part in the mental preparation. There are also some suggestions in Theosophical literature about a mysterious person called Père Josef who played then an important role propagating the ideas of the Revolution from an idealistic point of view, and took much trouble trying to direct the revolutionary movement into the right track. This person, we are told, was a former incarnation of H.P.B. It is perhaps not a very bold assumption to suppose that these eminent messengers of the Great Hierarchy have even then co-operated consciously for the promotion of the evolutionary plan in the world.

At the end of the eighteenth century humanity failed to understand the truth and misrepresented it entirely. This danger exists perhaps even today, if humanity will not ascend to the synthetic truth of Brotherhood, preferring to remain at the level of the bitter struggling of the two extreme ideas of individuality and collectivity.

May the work of the Society, through clear expounding of spiritual facts and wise activity, help to avoid the catastrophes of past centuries, and may the evolution of humanity be the peaceful manifestation of spiritual laws according to the purpose of the Divine Plan represented by the Great Hierarchy which, as the purest realization of Brotherhood, is the embodiment of this law for the life of the world.

ERNEST MARTINOVICH

THE SONG OF ORPHEUS

By HELEN ZAHARA

ONE of the great figures of ancient times who has had a profound effect on the evolving thought of man is Orpheus. Yet about him very little, if any, appears to be known historically and he is shrouded in mystery and veiled by antiquity. Today he is remembered mainly by myth and by legend and he is regarded by many as a mere product of the imagination. There is much disagreement as to the genuineness or otherwise of the writings and teachings attributed to him, especially amongst those who do not seek an inner significance to the symbols and stories. There are those, however, who regard him as one of the great Light Bringers, a messenger of Truth, a seer, a founder of mystic rites and a magician.

In Greek mythology Orpheus has been immortalized as the son of Oeagrus, King of Thrace, and Calliope, one of the Muses. The story tells of his journey into Hades to seek his beloved wife Eurydice, after her death from the sting of a serpent, and his efforts to bring her back to Earth. He so charms the King of Death by his music that he is permitted to take her, but only on the condition that on the return journey he will not once look back. But the temptation is too great and he turns to see if she is following him. Instantly she is gone from his sight forever. "Quick from his eyes she fled in every way like smoke in gentle zephyr disappearing" (Virgil). The death of Orpheus is told in various ways: he is said to have died of grief for the loss of Eurydice through his folly, or was torn to pieces by the infuriated

Bacchanals, or consumed by the lightning of Zeus for revealing to mortals the sacred mysteries.

Orpheus seems to be remembered best as a singer—the symbol of divine harmony. He was said to play the seven-stringed lyre which quietened and held spell-bound the beasts of the field, and even the stones and trees were moved by his heavenly music. The inhabitants of the unseen world and infernal regions were equally stirred by the sweet tones of his magic instrument. This lyre (or heptachord) may have many symbolical interpretations, and H. P. Blavatsky refers to it as the “seven-fold mystery of Initiation”.¹ The Pythagoreans regarded it as the symbol of the harmony of the seven planetary spheres, and it may further be thought of as the balanced harmony of the spheres of evolving nature and pertaining to the mysteries of divine creation. Then as man is the mirror of the Universe—as the microcosm is to the Macrocosm—he can tune his nature to that of the divine Nature, can become a creator in his turn and a co-operator with the divine Plan.

The origins of the Orphic writings appear to be lost in the mists of antiquity and go back to pre-historic times. G. R. S. Mead, who has made a scholarly treatise on the subject in his book *Orpheus*, seems to doubt that Orpheus ever existed as one particular person, but thinks rather that he was a living symbol that marked the birth of theology and science and art in Greece. Whether this be true or not, he makes it clear that Orpheus represents the father of the pan-hellenic faith who gave to Greece the sacred rites of secret worship and taught the mysteries of nature and of God. H. P. Blavatsky does not doubt his having existed and describes him as “the first initiated Adept of whom history catches a glimpse in the mists of the pre-Christian era”.²

¹ *The Secret Doctrine*, Adyar ed., IV, 99.

² *Ibid.*, V, 64.

It is also said that this was the fourth Bodhisattvic Incarnation of Gautama as the Lord of Song in Greece (Thrace) about 7,000 B.C. According to Madame Blavatsky, esoteric tradition identifies him with Arjuna, the son of Indra and the disciple of Krishna. She states that he went around the world teaching the nations wisdom and sciences, and establishing mysteries, and remarks that the very story of his losing his Eurydice and finding her in the underworld or Hades, is another point of resemblance with the story of Arjuna, who goes to Pātāla (*Hades* or hell, but in reality the *Antipodes* or *America*) and there finds and marries Ulupi, the daughter of the Nāga king.¹

Although most of the writings said to have been produced by Orpheus have been lost in the night of Time, there remain the titles of numerous works attributed to him; and these cover an immense variety of subjects. There is one group which, under the general heading “Agriculture,” deals with the workings of nature and the alchemy of unseen forces. Some of these titles are:² The Argonauts, The Bacchic Rites, On Plants, Agriculture—especially dealing with the influence of the moon, The Deposits, Twin Natures, The Twelve Year Cycles—the appropriate days for planting, etc., and The Calendar. Even at a glance we can see that Astrology and other sciences were known and applied in those ancient days.

Another group of titles covers such subjects as Incensing, The Sacred Sayings, The Descent into Hades, The Earth-Regions, On Precious Stones—the nature and engraving of precious stones as talismans, On Myth-Making—the art and rules of the making of myths or sacred narratives, Temple-Building, The Art of Names—treating of the names of the gods and their interpretations, The Orphic Oaths—pledges

¹ See *The Theosophical Glossary*, by H. P. Blavatsky, p. 242.

² Taken from *Orpheus*, by G. R. S. Mead.

taken in the Mysteries, On Earthquakes, The Sphere, Songs of Deliverance.

Some of the works deal with various mystic rites. One of these, called The Enthronings of the Great Mother, seemingly refers to a rite known as "Incathedration" in which the adepts enthroned the candidate and circled round him in a ceremonial dance. Mead suggests it was symbolical of cosmic phenomena and their application to spiritual development. Then there was The Sacred Vestiture and The Rite of the Girdle; candidates on their initiation were invested with a band or cord, and we are reminded here of the sacred Brahmanical thread and Parsi kusti still perpetuated in India today.

The best known writings are the Hymns of Orpheus to which H. P. Blavatsky refers several times in *The Secret Doctrine*. These Hymns are generally stated as being eighty-six in number, nearly all being very short, and are believed to have pertained to and to have been used in connection with the Mysteries. The Kabalists extracted secrets of magic from the Hymns, and regarded the gods of whom Orpheus sings as not the titles of deceiving demons but the designations of divine virtues.

After a perusal of the titles of the Orphic writings, it is not at all surprising to find Orpheus referred to as the father of civilization. Apollonius says that the "followers of Orpheus should be called magicians"; and other Greek writers say that it was not so much the wild beasts that were charmed as the men of a wild and unruly nature who were brought back to a more harmonious form of life by Orpheus. Mead sums him up thus: "He was the poet, the interpreter of the fates, the master of the healing art and the inaugurator of mystic ritual. He, therefore, invented the measures of sacred verse, he was the teacher of Mantravidyā; he discovered the alphabet, was the maker of hieroglyphics and

symbols; he wrote down the prophecies and oracles, and devised the means of purifying the soul and the body; he was the high priest of all mystic rites, the king-initiator." Proclus is credited with saying that "all the theology of the Greeks comes from Orphic mystagogy". The influence of Orphism on Pythagoreanism was very great, although one was primarily a religion, the other a system of philosophy. Also Plato frequently refers to Orpheus, his followers and his works, and mentions the miraculous power of his lyre.

The doctrine most apparent in Orphic theology is that all the multitude of deific orders and powers are but aspects of the One, and to remind us we have the couplet, "Zeus, Hades, Helios, Dionysus, are one; one God in all." There is the divine Essence which is inseparable from whatever is in the infinite universe, all forms being concealed from all eternity in It. At determined periods these forms are manifested from the divine Essence or manifest themselves. Thus through this law of emanation (or evolution) all things participate in this Essence, and are parts and members *instinct* with divine nature, which is omnipresent. All things having proceeded from it, must necessarily return into it; and therefore, innumerable transmigrations or reincarnations and purifications are needed before this final consummation can take place.¹ This is pure Vedānta philosophy.

Orpheus is said traditionally to have been the founder of the Mysteries, which were guarded with the most profound secrecy. One of the oaths taken by neophytes, attributed to Orpheus, is: "So help me Heaven, work of God, great and wise; so help me the Word of the Father which he first spake, when he established the whole universe in his wisdom."² An important part of the discipline was the training in the

¹ See *The Theosophical Glossary*, p. 242.

² Note, however, that this is also credited to Hermes Trismegistus.

interpretation of myth, symbol and allegory, which contained within them the secrets of the workings of nature, the powers of the universe and the faculties of the soul. The highest virtues were to be inculcated and the aim of the mysteries was the opening of the real spiritual senses.

The Orphic legends and poems related in great part to Dionysus, who was combined, as an infernal deity, with Hades and upon whom the Orphic theologers founded their hopes of the purification and ultimate immortality of the soul. But their mode of celebrating this worship was very different from the popular rites of Bacchus. The Orphic worshippers of Bacchus did not indulge in unrestrained pleasure and frantic enthusiasm, but rather aimed at an ascetic purity of life and manners.¹

The story of the descent of Orpheus into Hades is alone a subject for thought and could be interpreted in many ways. We can see in it perhaps the story of evolution and the descent of spirit into matter, and also of the Ego's descent into the physical world as the Personality. There is much more which the student of mythology and symbology could discover, but even a cursory study of the subject cannot but make one realize that a legend which has persisted through the ages from before the time of recorded history must have some basis for its origin and preservation. Whatever be the correct version, and whoever Orpheus really was, we can find a wealth of teaching applicable to us today and enough to convince us that here indeed was an emanation from the divine Source, an outpouring of knowledge and wisdom—though veiled from the profane—which contained the Truth and the Way for those who had the eyes to see.

HELEN ZAHARA

¹ See *Literature of Ancient Greece*, by O. Muller, quoted in *Dictionary of Greek and Roman Biography and Mythology*, Vol. III.

HAIL AND FAREWELL

[Translation by herself of the song sung in Gujarati by the composer, Srimati Kamalā G. Thakkar, at the meeting of the Bhavnagar Lodge, India, on April 18, 1948, before the concluding public lecture of C. Jinarājadāsa.]

Before my cottage door a radiant yogi stands.
He comes and stands awhile and then departs.
Uncourted, uninvited, still he comes.
"I come, I come," he says, and stays and goes.
Like a flash of lightning on pure wisdom's skies
He blazes and then fades within the void.
A single flare illumines all the world,
And penetrates the layers of the dark.

The rose, the jessamine, the hyacinth and the violet,
Steeped in their fragrance, shed their souls and go.
Their odours fill the senses with perfume,
And then they fade, and leave their scent behind.

He shares with all on earth the nectar-like sacrament
of knowledge.

His love-laden heart he makes a common gift,
And stands apart, and smiles.

In our drowsy life, half-waking, half-asleep,
We listen to his voice—a melody.
He lifts the burden of the earth-bound souls,
With gifts of life eternal and sublime,
And inspires to life, like the over-flowing floods
That pour in streams over the stone embankments.

KAMALĀ G. THAKKAR

THE IMPERIAL MYSTICS OF DELHI

BY PROF. S. R. SHARMA, M.A.

(Concluded from p. 322)

IT is difficult to speak of the mysticism of either Jahāngir or Shāhjahān. Though the fountain of idealism was not dry in their generation it spent its waters in other channels. In spite of Jahāngir's intellectual allegiance to Sūfism and Vedānta, and his interest in ascetics like Jadrūp, he "was never deep in anything but—wine".

"A Flask of Wine, a Book of Verse—and thou beside me" was his Paradise. But it was essentially an earthly paradise. Shāhjahān was not cast in a more etherial mould despite his interest in saints.

"Love is as old as man,
But since this love began,
None loved like Shāh Jahān.
I am an artist, and I worship beauty,
Worship it and create it.
The real Jahān is in my palaces,
And in my love of thee.
I write my name—the name of Shāh Jahān—
In the enduring fabric of my marbles,
And when the empire of our Mogul line
Crumbles in the inevitable flux of time,

And Akbar and Jahāngir are but words,
That monarchise in musty chronicles,
Men still shall say,
Jahān built this, and this,
Those dreams in stone were dreamed by Shāh Jahān,
Jahān of the unalterable love, the which
He treasured more than these;
The greatest builder and the greatest lover
That ever walked the earth."

(L. S. JAST, *Shah Jahān*)

Shāhjahān's contributions to mysticism are the Tāj Mahāl in the realm of art, and the philosophy of Dārā Shukoh in the realm of religion. Of the former one has written:

"Not architecture! as all others are,
But the proud passion of Emperor's love
Wrought into living stone."

Indeed its charm is eternally mystical. Of Dārā Shukoh as a Mystic we shall presently speak. Meanwhile we might dispose of Aurangzib who had the reputation of being a *sinda pir*. He is more of an enigma. In his private life he was intensely religious—puritanical, stoic. Witness his spreading a carpet, kneeling and praying in the thick of the fight on the frontier against the Uzbeks. It served to mystify his enemy. But as Dārā stigmatized him he was a *namāzi*. Yet his last letter to Prince Azam reveals unmistakably the soul of a Mystic:

"Peace be on you!
"Old age has arrived and weakness has grown strong;
Strength has left my limbs. I came alone and am going
away alone. I know not who I am and what I have
been doing. The days that have been spent except in
austerities have left only regret behind. . . .

"Life, so valuable, has gone away for nothing. The Master has been in my house, but my darkened eyes cannot see his splendour. Life lasts not; no trace is left of the days that are no more; and of the future there is no hope. . . .

"I brought nothing with me (into the world), and am carrying away with me the fruits of my sins. I know not what punishment will fall on me. Though I have strong hopes of His grace and kindness, yet in view of my acts anxiety does not leave me. When I am parting from my own self, who else would remain to me?

"Whatever the wind may be, I am launching my boat on the water."

Dārā Shukoh was the greatest of the Imperial Mystics of Delhi. In fact his mysticism disqualified him for the imperial role and brought about the tragedy of his life. "An exalted soul, a noble heart, a liberal mind, a freshness of outlook, a lofty idealism, and an inexhaustible thirst for knowledge—these were the uncommon gifts with which nature endowed him." He read much Persian poetry, his biographer Dr. Qanungo tells us; but Firdausi and Sādi had far less interest for him than Rūmī and Jāmī. Indeed, he read much besides, including the *Bhagavad Gītā*, the *Upanishads* and other Hindu Vedāntic works.

Dārā like all other Mystics had visions. In one of these, one night, "in the prime of his youth," an angel cried out to him in a dream four times: "God has bestowed upon thee what no king on earth did ever get." In time, Dārā tells us, "the foreshadowing of it began to be manifest, and day by day the veil was lifted little by little". He joined the Qadiri School of Mystics and instinct or inspiration led him in his quest of the *Tawhid*: "Take one step out of thyself, that thou mayest arrive at God." Limitation of space does not

permit us to follow Dārā through all the intricacies of "the Path". We should therefore be content with only a few glimpses.

"I have no hope of reaching the goal through my own deeds and acts," says the Prince, "my sole reliance is on Thy mercy, O Lord!" In his *Risāla-i-Haqnuma*, written in "the intoxication of Union," Dārā declares:

(i) "No one is a stranger to thee in this Universe; on whatever thou layest thy hands, that confronts thee as thy own self.

(ii) "O thou who seekest God everywhere, thou verily art that God and not separate from Him. This search of thine is exactly like the search of the drop for the ocean, when it is already in the midst of the waters of the ocean.

(iii) "When thou shalt carry this stage to perfection, then there will remain no doubt that *thou art the truth*."

Even a bare recital of the titles of his works will give the reader some idea of Dārā's contributions to the literature of Mysticism.

(1) *Safinat-ul-Awliya*, or the lives of Muslim Saints, is "full of the pain of search" in the Path of Sūfism;

(2) *Sakniat-ul-Awliya*, dealing mainly with the life of the saint Mian Mir of Lahore, incidentally notices the various stages of the mystic journey;

(3) *Risāla-i-Haqnuma*, or the Compass of Truth, was written for the instruction of novices in the Path of Sūfism;

(4) *Majmua-al-Baharain*, or Mingling of Two Oceans, is the product of a comparative study of Hinduism and Islam;

(5) *Sirr-ul-Asrār*, or the Secret of Secrets, is the appropriate title of his translation of the *Upanishads*;

(6) *Hasanat-ul-Arifin* comprises a defence of his pantheistic views as against the criticism of the orthodox Muslims;

(7) *Tariqat-ul-Haqiqat* gives a more eloquent expression to his favourite idealism; and

(8) *Tarjuma-i-Joga-Vashishta*, a translation of the *Yoga-vāsiṣṭa*.

In the ripeness of his wisdom and learning Dārā sang:

"Thou art in the Kaaba as well as
in the Somnath temple;

In the convent as well as in the tavern.

Thou art at the same time
the light and the moth;

The wine and the cup, the sage and the fool,
the friend and the stranger . . .

Thou art Thyself the rose and
the amorous nightingale;

Thou art Thyself the moth around
the light of Thine own beauty."

Here indeed is the greatest of the Imperial Mystics of Delhi *en rapport* with the soul of India; and in the words of Dr. Qanungo: "It is hardly an exaggeration to say that anyone who intends to take up the solution of religious peace in India must begin the work where Dārā Shukoh has left it and proceed on the path chalked out by that Prince."

S. R. SHARMA

My heart is capable of every form:

A cloister for the monk, a fane for idols,

A pasture for gazelles, the votary's Ka'ba,

The tables of the Torah, the Quran.

Love is the creed I hold: wherever turn

His camels, Love is still my creed and faith.

IBN AL ARABI (1165-1240)

BHĀRATA SAMĀJ PŪJA

(Continued from p. 313)

DEDICATION

PRIEST:

In the name of Hari, One-in-Three. Om! Sanctified, unsanctified or howsoever conditioned, he who cherishes the Lord in his heart becomes purified within and without. (*Brings water, gives to each on to right palm.*)

ALL: (*Asperges.*)

May Sūrya¹ and Manyu² and the Agents of Manyu³ save me from sins of passion; may the sin by me committed in darkness whether in thought, in word, or in deed, of hands, feet or other organs, be destroyed by the Lord of Darkness, as also the evil in my nature. (*Personal purification.*) In the Crucible of Immortality, in the Flaming Sun, I here put myself through Purification by Fire. (*Confession and absolution; all drink.*)

PRIEST: (*Purification of place.*)

I sound the bell for the purpose of invoking the Devas and driving away evil spirits. The bell's sound is the symbol of the call to Devas. May all spirits which are attached to the earth, all spirits which are makers of trouble, depart hence by the command of the Ever-Blessed Lord. May the spirits and spooks fly to the ends of the world. Now, I begin the Act of Worship, and there shall be no obstruction of any kind.

BUILDING OF THE TEMPLE

PRIEST: (*Tyling.*)

Om! Bhūh, Bhuvah, Svah⁴. Om!

¹ The Sun.—All footnotes are mine.—C. J. ² Power of Thought.
³ Lords of Thought. ⁴ Physical, astral and mental worlds.

[In thought: I close our place of worship from every side against undesirable intrusion, leaving it open only to the influences from on High].

PRIEST:

INCENSING

Om! May these purificatory hymns purify me, by means of that holy influence, flowing in thousands of streams, by which the Devas always purify the Ātmā. By this purificatory rite of Prajāpati⁵, of potent and priceless powers, we, the knowers of Brahman, add sanctity to the pure Brahman embodied. May Indra⁶ purify me by means of His power of supreme leadership. May Soma⁶ purify me by His power of beneficence. May Varuna⁶ purify me by His power of right direction. May King Yama⁶ purify me by means of His irresistible powers. (*Etheric.*) May Agni⁷ purify me by means of his life giving energy.

ALL: (*K. comes forward bearing fire with incense.*)

Om! Bhūh, Om! Bhuvah, Om! Svah, Om! Mahah, Om! Janah, Om! Tapah, Om! Satyam⁸. Om! (*1st Gayatri repeated by all in unison.*) We meditate on the supreme Refulgence of Savitri our God, may He put our intuition into activity.⁹ Om! Āpo, Jyoti, Rasomritam, Brahma, Bhūr, Bhuvah, Svah¹⁰, Om! (*Blessing.*)

At each repetition of the Gayatri a shaft of white light tinged with gold descends on the reciter from the Sun, as in

⁵ Lord of Creation. ⁶ Various high Gods. ⁷ The God of Fire.
⁸ The seven planes, from the lowest to the highest. ⁹ A better rendering of this most sacred verse of Hinduism, obligatory on all "twice-born" Hindus to repeat each morning is: "We meditate on the wondrous glory of Savitri our God; may He inspire our meditations." Equally effective, though not strictly literal: "We pour ourselves in supreme devotion to the wondrous glory of Savitri our God; may He intensify our devotion." As I and another repeat the Gayatri together, though we follow the Sanskrit words, our thought is not "meditation," but "we pour out supremest devotion," and there is no prayer for a response, except an inexpressible longing to be with Him for ever and ever, bathed in His "bhārgo" or "Light". ¹⁰ The waters, light, immortality, the Supreme Brahman, the physical, astral and mental worlds.

Fig. 1. It does not matter if the Sun is anywhere below the

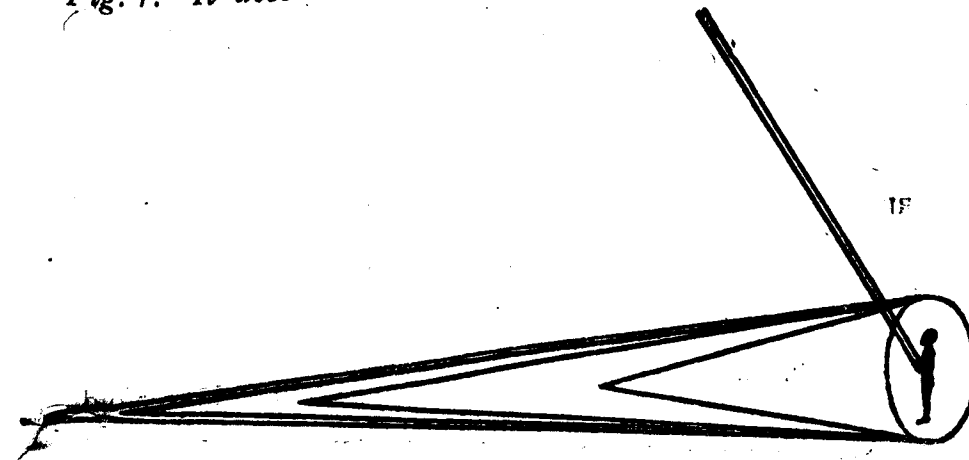


FIG. 1

horizon, for the ray will come up through the earth. The ray makes the reciter's aura as a base, touching his heart and brain. When it has filled the soul of the reciter, the ray shoots out fan-wise from the aura in seven great beams having the colours of the spectrum (Fig. 2), decreasing to a point.

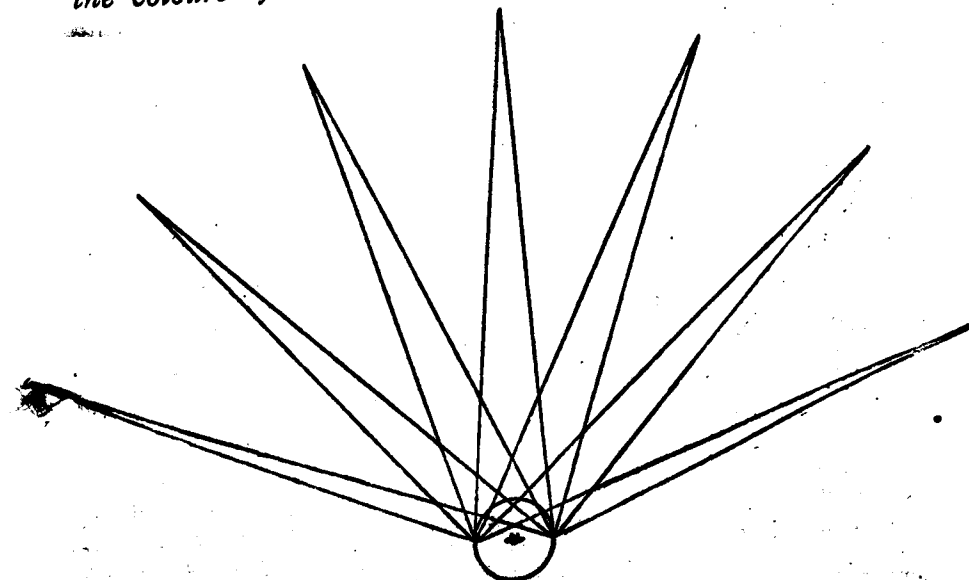


FIG. 2

*The beams are cones of light, and radiate only in a semicircle in the direction in which the reciter is facing.*¹¹

INVOCATION

TO THE DEVAS OF FIRE

PRIEST:

Om! Bhūh, Bhuvah, Svah. [*In thought: I duly install the Sacred Fire*].

Om! Four horns, three feet are His; two heads, seven hands His. He roars over and over again, a bull tied threefold, this shining Deva, who in the beginning entered all mortal beings. Verily is this Deva present everywhere. He is the first born: He is inside the womb. He is born at all births: and He will be born at all times. He who manifests Himself on every side, now turns the light of His countenance upon us. (*Lights fire with camphor.*)

ALL:

Om! I offer this in sacrifice to Agni. It is dedicated to Agni and is no more mine.

Om! I offer this in sacrifice to Sūrya. It is dedicated to Sūrya and is no more mine.

Om! I offer this in sacrifice to Prajāpati. It is dedicated to Prajāpati and is no more mine. (*Throws in sticks on fire.*)

Om! O Agni, lead us to splendour by the right path, O Deva, who knowest the whole Web of life. Remove from us tortuous sin, we offer thee this potent song of praise.

All adoration to the everlasting, wondrous glory of Mitra¹², by whom all people are sustained. Mitra, knowing

¹¹ A *Temple Thought Form*, by C. W. Leadbeater, in the published book of the Bhārata Samāj Ritual, Benares. A descriptive article appears by him in *The Theosophist* with coloured pictures of the Temple thought-form in April, 1926, and better-coloured pictures in the issue for September, 1926.

¹² The great God, "the Friend".

the hearts of all, impels all along their proper paths. Mitra upholds the Earth, aye, and Heaven too. (*Adding more fuel.*)

Mitra watches the races of men with unwinking eyes. Let us offer a rich oblation to Him, the True.

O Āditya¹³, O Mitra, may the mortal who faithfully disciplines himself by Thy Ordinance, be endowed with great strength. Protected by Thee, he cannot be harmed, cannot be vanquished. Weakness cannot overpower him from far or near. (*Distributes ashes.*)

(*Each Consecrates by touching each place as if by fire through the ashes, with third finger of right hand.*) Om! Bhūh—on the head—Om! Bhuvah—on the forehead—Om! Svah—on the throat—Om! Mahah—on the navel—Om! Janah—on the heart—Om! Tapah—on the left shoulder—Om! Satyam—on the right shoulder. (*2nd Gayatri repeated by all in unison.*) We meditate on the supreme Refulgence of Savitri our God. May He put our intuitions into activity. Om! Āpo, Jyoti, Rasomritam, Brahma, Bhūr, Bhuvah, Svah, Om! (*In the strength of that consecration K. pours out blessing.*)

TO THE DEVAS OF WATER

PRIEST:

Om! I have done homage to Dadhikrāvan, the all-conquering Horse of wondrous speed. May He grant us perfect health and make our lives long. (*Incomprehensible; produces no effect.*)

ALL:

Om! O Spirits of Water, Ye verily are the source of bliss. Place in us great vigour and the power of seeing great and satisfying visions. Make us participators in that most blessed sweetness that is Yours, even like mothers giving ungrudgingly of life-giving-milk. We would attain with all speed

¹³ The Sun.

that secret of yours, O Spirits of Water, whereby Ye refresh and regenerate us. (*Astral.*)

ALL:

Om! Water is all this, all beings are Water; the Prānas are verily Water; the beasts are Water; food is Water; the Immortal Ones are Water; the Perfect Ones are Water; the Supreme Ones are Water; the Great Ones shining with the splendour of the Self are Water; the Metres are Water; Lights are Water; Prayers are Water; Truth is Water. All the Devas are Water. Bhūh, Bhuvah, Svah are Water.

PRIEST:

Om! O Varuna, listen this day to our prayer and fill us with joy. I pray longingly for Thy protection. I take refuge in Thee, making obeisance with this hymn. The sacrificer seeks the same attainment by his offerings to Thee. Deign to heed, Varuna, to our supplication; and see that our lives are not suddenly cut off. (*Four component principles.*) O Varuna, being human, we violate Thy Law every day, we commit acts offensive to the denizens of the Deva world. We neglect through ignorance duties enjoined by Thee. O Shining One, do not turn Thy face from us because of all that wrong-doing. We often speak untruth, like gamblers at dice, and we do not know what is Truth. Help us to scatter and destroy all those blemishes, for we would be beloved of Thee.

Om! May my Prāna, Apāna, Vyāna, Udāna, Samāna, be purified. (*The vital airs.*)¹⁴ I pray that I may be a flame without impurity and free from all sin. This is my offering.

(*Sitting in shrine sprinkles water all round.*)

¹⁴ The five streams of Prāna or Vitality emanating from the Second Logos Aspect of the Sun, which course through the body along the nerves, maintaining it in health. See *The Chakras* by C. W. Leadbeater for full description.

Om! May Prithivi, Āpo, Teja, Vāyu, Ākāsha in me, be purified. This is my offering.

Om! May Shabda, Sparsha, Rūpa, Rasa, Gandha in me be purified. This is my offering! (*The senses: hearing, touch, sight, taste, smell.*)

(*Gathering up strength.*)

Om! May my mind, speech, body and actions be purified. This is my offering.

Om! May my Annamaya, Prānamaya, Manomaya, Vijñānamaya, Ānandamaya, sheaths be purified.¹⁵ This is my offering.

Om! May my Ātmic sheath be purified. This is my offering.

Om! May my Inner Self be purified. This is my offering.

Om! May the Supreme Self in me be purified. This is my offering.

Om! Bhūh; Om! Bhuvah; Om! Svah; Om! Mahah; Om! Janah; Om! Tapah; Om! Satyam. Om! (*3rd Gāyatrī, repeated by all in unison.*) We meditate on the supreme Refulgence of Savitri. May He put our intuitions into activity. Om! Āpo, Jyoti, Rasomritam, Brahma, Bhūr, Bhuvah, Svah, Om!

TO THE DEVAS OF LIGHT

PRIEST:

(*Lights separate wick.*)

The shining Savitri goes through the dim regions of space in His golden car, vitalizing mortals as well as Immortals and watching over the globes. Contemplating the Sun, the Light placed on high above darkness, the Deva among Devas, we have lifted our consciousness up to the

¹⁵ Body made of food (physical), Body made of prāna (etheric), Body made of mind (lower mental), Body made of perception (higher mental), Body made of bliss (Buddhic).

Supreme Light. Him, Sūrya, Shining Jātavedas¹⁶, His rays bear aloft, that all may see. The wondrous Symbol of the Devas, the Eye of Mitra, Varuna and Agni, has risen and floods the earth and the heavens and the space between. Sūrya is the very soul of all that moves and all that stands still.

ALL:

Om! the light of the flame, fed by fluids, shines, I am the Light. The Light shines, I am Brahman. Whatever I am, I am Brahman. (*Confidence.*) I am, I am Brahman. (*Affirmation.*) I am I, and I sacrifice myself. Om! Bhūh, Om! Bhuvah, Om! Svah, Om! Mahah, Om! Janah, Om! Tapah, Om! Satyam. Om! (*Fire leaps out towards each; each is linked with the Sun.*) (*4th Gayatri repeated by all in unison.*) **We meditate on the Supreme Refulgence of Savitri. May He put our intuitions into activity.** Om! Āpo, Jyotī, Rasomritam, Brahma, Bhūr, Bhuvah, Svah, Om! (*Determination. K. returns with the wick into the Shrine.*)

(To be concluded)

न जायते म्रियते वा कदाचिन्नायं भूत्वा भविता वा न भूयः ।

अजो नित्यः शाश्वतोऽयं पुराणो न हन्यते हन्यमाने शरीरे ॥

Bhagavad Gītā, II. 20

Never the Spirit was born ; the Spirit shall cease to be never ;
Never was time it was not ; End and Beginning are dreams !
Birthless and deathless and changeless remaineth the Spirit for ever ;
Death hath not touched it at all, dead though the house of it seems !

EDWIN ARNOLD

¹⁶ Knowing, or known by, all.

OCCULT TRENDS IN MODERN SCIENCE

By BORIS DE ZIRKOFF

IN that monumental and epoch-making work, *The Secret Doctrine* of H. P. Blavatsky, there is to be found the following significant statement:

"It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built."¹

Considering the nature of nineteenth-century materialism in the domain of physical science, with its "billiard-ball" indivisible atoms and the alleged unshakable reality of the world perceived by our finite senses, this statement of H. P. Blavatsky could not but define the utter impossibility to reconcile at the time the "science of Occultism" with the science of the Occident. The words of the great Theosophist and Seer were not limited, however, in this instance, to a mere statement of occult teachings. They contained between the lines, and almost between the words themselves, an utterance of a prophetic nature, the truth of which is only now becoming apparent to the careful and intuitive observer.

The climate of modern scientific thought is radically altered these days. To be sure the barometer is still greatly agitated, and fair weather has by no means settled over a placid landscape. It is perhaps just as well that it be so, as static conditions are short-lived at best and are apt to degenerate into self-sufficiency and a stagnant, slumbering

¹ S. D., Adyar ed., IV, 89.

state of mind. But out of the scientific melting-pot of the last few years, there emerges today a whole vast array of new shapes and forms, actuated by far-flung speculations and bold research.

We begin to discern the vague outlines of a new Continent of Thought, whose similarity to the Continent of Occult Knowledge can be neither accidental nor merely imagined.

Sixty years after H. P. Blavatsky wrote the above-quoted passage, we witness the greatest scientists of the world teaching the unreal or illusory nature of all matter, its essential oneness with energy or force, and delving deeper and deeper into the infinitesimal structure of the atom, until the constituents of this invisible world are about to be resolved into purely non-material units, completely beyond our usual notions of space and time. If the "whole science of Occultism is built" upon the two basic thoughts pointed out by H. P. Blavatsky, it follows that modern physico-chemical science is fast becoming a *meta*-physico-*al*-chemical science, next door to the Esoteric Philosophy of old.

According to Ramond F. Yeats (*These Amazing Electrons*, pp. 9-10): "... the world we live in is a phantom, a ghost, and ... the substance of that ghost is energy. . . . A description of our modern concept of matter as a whole must or should be divorced from reference to all familiar things. It is perhaps just as sensible to look upon both electrons and positive spheres as being mathematical points possessing mass and energy. They are the true constituents of matter, but taken singly they cannot be viewed in the light of matter."

While according to Sir Richard Clifford Tute (*After Materialism—What?*, pp. 103-106): "... the basis of modern physics has ceased to be physical The physicist has evidence of existence of the electron; but he does

not know what it is like. He does not even know that it is a physical entity. Its presence is deducible from the phenomena it produces when it interacts with its surroundings. But we cannot deduce from this that it is itself physical. A physical fact ought to be a fact which can be perceived by our senses either directly or, indirectly, by the aid of instruments which enlarge the scope of our senses. In this sense at any rate the electron, for a certainty, is not physical."

The remarkable works of Dr. Gustaf Strömberg, of Mount Wilson Observatory, Pasadena, Calif., entitled *The Soul of the Universe*, and *The Searchers* (Publishers, David McKay, Philadelphia, Penna.), go a long way towards strengthening and broadening this entire trend of modern scientific thought. Moreover, in his logical deductions from already previously established facts, he proves, with reason and skill, the actual existence of what he terms "autonomous fields," energetic networks outside of our common space-and-time conceptions, which underlie all manifested material structures, and from which such structures emerge.

"It has recently been found that the properties of a field of force cannot be the effects of the electrically charged particles assumed to exist within the atoms. For instance, electrons do not, as formerly was assumed, move in orbits around the atomic nuclei or like bullets from one place to another. The field that determines the characteristics of the atoms and the propagation of electrons consists of oscillating elements and has properties similar to a system of waves, and these waves determine statistically where and when we can expect energy-carrying particles to make their appearance. It also follows that the fields which determine the structure and functions of a living organism are *autonomous*, that is, they are not determined by the configuration and motions of the atoms in the matter of which the organism is built." (*The Searchers*, pp. 223-224.)

"Our life and our mind are not anchored in any particular atoms in our body and in our brain. Our bodies may be compared with complex fields through which a current of matter is flowing from birth to death, a current which furnishes the building material and the energy we need in our daily life. My personality is not in the atoms of my body, or in the living field in which it is imbedded. It belongs to a world to which no reference is made in the text-books of physics and biology." (*ibid.*, p. 195.)

We notice in this trend of thoughts, as well as in other pronouncements of modern researchers, a gradual approach to the impending recognition of the existence of an astral world, and of astral or etheric grades of substance underlying and interpenetrating what for want of a better term has still to be called "physical" matter. This trend is of the greatest importance to the student of Occultism. Its significance cannot be over-emphasized. The key-note is again given in *The Secret Doctrine*, wherein the prophetic hand of H.P.B. has penned the following words:

"The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical, the former independent of the latter. . . .

It will be found difficult to reject this fact in our age of proofs, tests, and ocular demonstrations."¹

Any scientist, therefore, in whatever domain of research, who is helping to establish the actuality of an astral world, and is attempting to find out the laws which underlie its functioning, is contributing in a marked degree to the elimination and the harmonizing of the "quarrel" which today is largely a matter of the past.

What "quarrel" can the student of the Esoteric Philosophy complain of these days, when Dr. J. B. Rhine, of Duke

¹ S. D., Adyar ed., III, 157.

University, establishes the scientific foundations of telepathy, clairvoyance and telekinesis; when Professor Harlan True Stetson, of the Cosmic Terrestrial Research Laboratory, Needham, Mass., U.S.A., lays down, without knowing it, of course, scientific foundations for certain basic postulates of ancient genuine Astrology, by means of his epoch-making research on the Sun; when Dr. Fred Whipple, of Harvard Observatory, voices a "new" theory of the origin of the solar system, suspiciously like the one advanced in the pages of *The Secret Doctrine* and the *Mahatma Letters*; and when the entire field of atomic research is occupied by men and women whose every discovery helps to sweep the fragments of a shattered materialism from the site upon which will be erected a nobler and more spiritual science by succeeding generations.

"Western Occultism" is not only the gradual infiltration of definitely Oriental thought into the religio-philosophical outlook of the Occidental mind. It is not solely a focussing of our attention in the West upon the treasures of ancient spiritual thought buried for ages in the Sacred Scriptures of the East. It is that, but it is also something else, namely, the slow gyration of scientific thinking and speculation from the moribund materialism of generations gone by, and its return once again, in accordance with the cyclic laws of growth, to the mystic outlook whereby a deeper comprehension of purely philosophical systems of thought becomes far easier. We live today in an era predicted by H.P.B. throughout the length and breadth of her voluminous and amazing writings. Both the conflict of thought, and the signs of its ultimate solution upon the hallowed ground of Esoteric Philosophy, are with us. We live in the days of the universal re-awakening of spiritual knowledge. The ancient *Gnosis* of the Mystery-Schools of Greece, the *Brahma-Vidya* of ancient Aryavarta, the *Bodhidharma* of sacred Buddhist lore, the

"knowledge of things that are," is rising, Phoenix-like, out of its seeming ashes, under the guidance of the Guardians and Custodians of the human race. It is our bounden duty to work assiduously for its ultimate restoration, far and wide over the whole world, both in the Halls of Science and the humble dwelling-places of men.

The Theosophical Movement of the present era is an integral part of this cyclic re-awakening of Ideas. Indeed, to some extent, it has been responsible for the present momentum of that awakening. The Theosophical philosophy of life is all-embracing. It can have no man-made divisions and is applicable everywhere. Ours is no narrow platform. We are the friends of all who live and strive and aspire and hunger for Light and Truth and Spiritual Liberation. Prison-houses may be for the body, but there are no prison-walls for the vaulting Spirit of Man.

Genuine Science is the greatest ally that a student of Esoteric Philosophy can have, that is, a science firmly rooted in free and unhampered research, willing to acknowledge the existence of spiritual domains wherein man's Spiritual Self becomes a surer guide than the shadow-lights of this world. Such a science is arising before our very eyes.

In the spirit of free investigation, without fear and without hate, both bred by ignorance and superstition, we see the student of Science and the student of Theosophy rise both in thought and in action over the dividing lines of human partisanship, helping to erect in the world of Ideas and of Form, through their daily devotions and toil, that new Continent of Thought in which succeeding generations of students, happily united in a greater solidarity of aim and motive, may securely build a nobler superstructure worthy of the dawning Age.

BORIS DE ZIRKOFF

REVIEWS

The Creative Power, by Clara M. Codd, The Theosophical Press, Wheaton, Ill., U.S.A.

In these days of destructive thinking books dealing with the creative side of life are especially needed, and this pamphlet of 40 pages contains much that is helpful to men and women of all ages, but especially to the younger generation who are seeking principles by which to build their lives.

The book is divided into three sections, entitled respectively the Esoteric Side of Sex, the Inner Development of Children, and the Yoga of Motherhood. The author deals first with the symbolism of the physical world which everywhere signifies an inner Reality that is a vast Intelligence, and shows the essential duality in nature. Men and women represent the twin creative forces of the universe; no soul is absolutely one or the other but is the quintessence of both. The world-wide prevalence of sex problems comes from the exaggeration of one factor, physical gratification. Sex can be ennobled by love, purified and exalted, but such love is a product of slow growth and many incarnations.

The author has much wise counsel to offer concerning our relationship to children, taking it first from the point of view of the return to incarnation and "the book of life" or karma, and explaining how the life up to 21 years of age is divided into septenates of physical, emotional and mental growth. Special attention is given to the needs of psychic children. Mothers must be more philosophic about their children, not taking them too seriously and not coddling them.

Finally the author deals with the sacred nature of childbirth, quoting the ancient Indian law-giver, Manu, that "motherhood is the yoga of women". Incidentally she quotes Mr. C. W. Leadbeater as saying that normally the heaven-life following a female incarnation is longer than in the case of a male because of the unselfishness, tenderness and patience which characterize a true mother. Women must realize the Divine Femininity of God, the Shakti or divine dynamic power in each of the three aspects of the Trimurti. Woman is not fundamentally meant to fight in the hurly-burly of the world. If she would realize where her great

and divine powers lay the world could be saved in a few generations. "To be a good mother is a life-time work and a very hard one, but what reward is hers . . . and to grow old as a woman and a mother how lovely! 'Mater Consolatrix' is the loveliest title of Our Lady and of all women."

K. A. B.

Thunder out of China, by Theodore H. White and Annalee Jacoby, William Sloane Associates, Inc., New York, pp. 325.

The civilization of China has its roots far back in the fourth sub-race of the Atlanteans, the Turanians. Later came the seventh sub-race, the Mongolians, of whom it is said that they still have history to give to the world.

For the many millions of Chinese, it is clear that some great upheaval, some vital contacts, some wider experience, are required, in order that these Egos may break through the limiting walls of China. So it is that those who guide the whole of humanity allow suffering to come upon these people. They are driven from their homes, assailed from every side by the followers of different ideologies, forced by necessity to face a new life. "The old order changeth, yielding place to new, and God fulfils Himself in many ways."

In *Thunder out of China*, a Book-of-the-Month Club selection, is portrayed the unfolding of the

tragic drama of events. The Authors were members of the staff of the American paper *Time* and had special opportunities to observe and record. Starting with a simple yet vivid description of Chungking under the bombing, when from the endurance of the Chinese under their ordeal came "the illusion of a great and vibrant China" (p. 18), we pass to a survey of China before the war, the life of the peasant, the rise of the Kuomintang, and early phase of the war with Japan.

The larger portion of the book deals with the war years and, in particular, with General Stilwell's work in China as Chief of Staff to Generalissimo Chiang K'ai-shek. It is now well known that these two great and sincere men seemed incapable of the mutual understanding and liking which lead to real co-operation. In such complex situations there are always many factors and different points of view. The reader will find here much material on which to form his own opinion, though he may do well to remember that the interpretations of some, at least, of the facts are given from an American point of view.

That this is a valuable book is certain, for it is recent history written by those who lived in that history and helped to shape it from day to day. An outline of the political situation is given, including an account of the relation between the

Kuomintang and the Communists. The Chinese civil war continues today and we cannot see the outcome. Those who would learn of the background of the present struggle are recommended to read this book.

In a final chapter on "China and the Future" the Authors sum up as follows (p. 298):

"To expect stability in China in our generation would be childish. China must change or die. Within our time she must transfer half a billion people from the world of the Middle Ages into the world of the atomic bomb. . . . In addition to the problems of today, the Chinese must solve the problems of yesterday—industrialization and railways, the fostering of universal education, the nurture of the scientific attitude."

The Authors say truly (p. 317): "There are majestic rhythms in history, moments of high opportunity. . . . For the loss of the opportunity in 1945 both China and America are to be blamed, but "to adopt the concept of change as our course in Asia is not only in the best interests of Asia but in the best interests of America. If we proceed on such a course we will not clash with Russia; . . . If we proceed on such a course, the new world that is being born in Asia must inevitably become a friendly world." (Pp. 324-25.)

Let us wish that, for China, may the thunder be the herald of the Dawn!

E. W. P.

The Path of Life, by Henri van Zeyst, the Associated Secretaries of Ceylon Ltd., Colombo, pp. 28, price one rupee.

Many interpretations of the Noble Eightfold Path as expounded by the Lord Buddha 2,500 years ago have been attempted. Here is a new and different approach, which shows that idealism is insufficient and throws aside all preconceived notions and ideas. It goes far beyond the usual ethics and morals and attempts to get down to fundamentals—the solving of the individual problem, which is the need for true life in all its fullness and completeness.

Although the work is a brief one, it is not a book that the student can hurry through, for every sentence is full of depth and will invoke considerable thought. One cannot really survey what is said in a short review, but perhaps the essence of the author's ideas may be summarized in the following: "The Noble Eightfold Path is the road which leads to the freedom and deliverance of Nibbāna. An advance on this road, however, is not a progress in space and time, but rather an ingress into our nature, its tendencies and their causes, so that with the falling away of the screens of delusion the light of truth will shine from within, while the fetters of selfishness will be naturally solved in the understanding of the process of life." The book deals with each

of the steps on the Path from this point of view and shows that although there is the appearance of a road, the Path in fact is life itself.

There is somehow the feeling that the author in his endeavour to be impersonal and detached has however missed adding a touch of his own personal discovery and realization, which would have added more life to the words he has written. Yet that may have been his intention and he has succeeded in erasing his personality in his frank and honest attempt to look at the problem of bringing about an end to the conflict which seems to be an essential constituent of life. As he says, nobody can lead another on the Path, for "the Path and the walker are one".

Here is the work of an earnest and sincere student well worth an effort to understand.

H. Z.

Creative Freedom, by Herbert Crabtree; *Abiding Values*, by Magnus C. Ratter; price 6d. each, the Lindsey Press, London.

These are two little pamphlets of a series (12 already published and more to follow), entitled "Religion in a Changing World: Unitarians State their Faith".

Religion needs to be restored to the people, a faith that can "face the tremendous problems of a chang-

ing world". It must be a religion that appeals to the modern world must give freedom of mind and breadth of outlook. Unitarians are Christian but "free to seek truth wherever they can find it".

In *Creative Freedom* is outlined how religion is the worship and pursuit of ideal values, and how, as human beings, we are free in spirit and in will, and it is in creative activity that true freedom resides.

Abiding Values tells us graphically how the world is involved in the sins of cruelty and ugliness, and how it can be "saved through the worship of the One True God, revealed as Mercy, Pity, Peace and Love".

All this general idea is very right and in both pamphlets set forth with sincerity and intent to help. But in *Abiding Values* some details are not broad-minded nor correct. For instance, "the urge to be rid of war has more impetus from Christian tradition than from any other single source"; but is it not well known that Buddhism is totally against war? Again: "when we think of life beyond the grave our thoughts are Christian thoughts; as yet no other system has given to us a picture that replaces . . ."; the reviewer submits that Theosophy gives a far better picture.

D. R. D.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

SEPTEMBER 1948

FINANCIAL STATEMENT

The following receipts for three months, from 1st April 1948 to 30th June 1948, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

				Rs. A. P.
The T.S. in England	1948	£136-15-9	...	1,806 8 2
The T.S. in Sweden up to	1947	£39-8-1	...	523 7 0
The T.S. in Portugal	...	...	...	78 12 4
Canadian Federation, T.S., for cost of				
Lodge Charter		£1-0-0	...	13 3 1
Penang Lodge, T.S.		£0-10-0	...	6 8 0
Entrance Fees and dues for 2 members				
per Mr. Pleng Komalachandra,				
Bangkok		£2-10-0	...	32 15 9
				2,461 6 4

DONATIONS (GENERAL)

				Rs. A. P.
Miss Ruth Kelleway, London,	£1-0-0	...	...	13 3 2
Bombay T.S. Federation	...	...	...	69 0 0
Mrs. Lakshmibai Phadke, Akola	...	...	...	101 0 0
				183 3 2

ADYAR DAY

	Rs.	A.	P.
Los Angeles Lodge, \$ 5.00 ...	16	2	0
Frl. De Keyser, Ghent, Belgium, through T.P.H. ...	18	8	7
Perth Lodge, T.S., £2-10-0 ...	32	15	4
Mr. A. J. Plard, Puerto Rico, £4-8-1 ...	58	6	0
Olcott Lodge, T.S., Rangoon ...	101	0	0
Bombay Theosophical Federation ...	120	0	0
The T.S. in Mexico, £21-10-0 ...	283	11	6
The U.S. Adyar Day Committee ...	40,000	0	0
	40,630	11	5

THE PRESIDENT'S TRAVELLING FUND

Sri Mohanlal Velji, Bombay ...	124	0	0
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ADYAR BESANT COMMEMORATIVE FUND

Mr. Jagat Singh, Palampur, Punjab ...	1	0	0
Capt. R. Gopalaratnam, Kirkee (in 3 instalments) ...	30	0	0
Mr. Ram Kishore per Mrs. K. Taimini, New Delhi ...	11	0	0
Mr. Shiksha Prasad " " " ...	5	0	0
Mr. V. Sitapati, Cuddalore ...	4	14	0
Besant Lodge, T.S., Hyderabad (Sindh) ...	53	1	0
Dr. C. Mallappa per Mr. S. N. Muni Rao, Bangalore ...	10	0	0
Mr. B. T. Thibbiah " " " ...	5	0	0
Mr. T. Puttiah " " " ...	5	0	0
Mr. H. Kadijah " " " ...	5	0	0
Mr. M. Dasappa " " " ...	3	0	0
Mr. Thopaiah " " " ...	2	0	0
Mr. S. Narasinga Rao " " " ...	3	0	0
Mr. S. Bommiah " " " ...	12	8	0
Rewa Theosophical Lodge per Mr. C. J. Sutaria, Baroda... 498	2	0	0
Srimati Shyama Ramdos, Vasna, Kathiawar ...	50	0	0
Sri Chhitabhai K. Mistri, Avidha, Bombay Presidency ...	41	0	0
Srimati Ujamixben Manubhai Patel, Avidha, B.P. ...	101	0	0
Sri Satwasukh Hora, Surat (Members of Surat Lodge) ...	1,650	0	0
Sri Bhupatsingh S. Barot, Bulsar (Members of Bulsar Lodge) ...	25	0	0
Miss Santok Pandya, Surat ...	20	0	0

	Rs.	A.	P.
Mrs. Bahu Vidya Pandya, Surat ...	10	0	0
Mrs. Goolbai G. Editor, Broach (Atmavidya Lodge) ...	251	0	0
Mr. S. Bharatya, Allahabad ...	100	0	0
Atmavidya Lodge, T.S., Broach ...	10	0	0
The T.S. in Ireland, £30-7-0 ...	400	7	10
The T.S. in Portugal ...	91	14	5
H. H. the Raja Saheb of Sangli ...	2,000	0	0
Mr. Sitaram Upadyaya, Surat ...	50	0	0
Mr. Natvarlal D. Adhwaryu, Shuklatirtha (For Shukla-tirtha T.S. Centre) ...	27	0	0
Mr. Chhitabhai K. Mistri, Avidha ...	10	0	0
Miss Mary Graham, Adyar ...	16	8	0
Mrs. Muriel St. Leger, South Africa, £20-0-0 ...	261	15	0
The T.S. in England, £30-8-3 ...	Rs. 401	5	0
" " " £3-3-0 ...	" 41	10	3
" " " £5-17-3 ...	" 77	7	8
	520	6	11
Sri Bal Govind Das Loiwal, Calcutta ...	248	14	0
Mr. K. N. Ramanathan, Calcutta ...	29	10	0
Rt. Rev. Dr. A. G. Vreede, Huizen, £20-0-0 ...	264	5	11
Mr. Mayil Pannai Srinivasa Iyer, Triplicane ...	9	0	0
Comdr. H.P.F. Moorhead, R.N., Singapore, £100-0-0 ...	1,319	9	5
Miss A. K. Baughan £5-0-0 ...	65	15	8
A subscriber to THE THEOSOPHIST ...	1	4	3
Mr. Shiksha Prasad per Mrs. K. Taimini ...	10	0	0
Mr. C. J. Sutaria, Baroda ...	20	0	0
Mr. and Mrs. Munson, Ojai, \$100.00 ...	328	10	0
Mr. Raghuvir Saran Gupta ...	5	0	0
Mr. F. H. Dastur, Nasik ...	100	0	0
Mrs. Olive Stevenson-Howell, London, £5-0-0 ...	65	15	8
The T.S. in Mexico £8-0-0 ...	105	9	0
Mr. N. A. Naganathan, Adyar ...	250	0	0
Mr. C. N. Thimmappiah, Chikkanayakanahalli ...	2	0	0
Mr. R. K. Saxena ...	50	10	0
Mr. Sharda through Mrs. K. Taimini ...	31	0	0
Glendale T.S., Calif., U.S.A., \$30.00 ...	97	8	6
Mr. M. A. Harding, England, £0-5-0 ...	3	3	0
Mr. Robert G. Katsunoff, Canada, \$5.00 ...	15	8	0
Dr. Raghuraj Bahadur Mathur ...	50	0	0
Mr. Harish Chandra Bansal ...	5	0	0
Mrs. Balbir Singh Mahila ...	2	0	0

			Rs.	A.	P.
Mr. Bishan Chandra Mathur	...	...	5	0	0
Mr. Tuljashankar V. Vyas per Nairobi Lodge, T.S.,	£1-0-0...		13	3	1
Mr. Harishankar M. Chhaya	"	"	13	3	1
Mr. Lalbhai B. Patel	"	"	13	3	1
Mr. Chhotabhai T. Patel	"	"	16	8	0
Mr. Dinanath per Nairobi Lodge, T. S.,	£0-15-0	...	9	14	3
Mr. Ashabhai M. Patel	"	"	9	14	3
Mr. Venishankar T. Bhatt	"	"	6	9	6
Mr. Bhulabhai S. Patel	"	"	6	9	6
Mr. Bhawanishankar V. Pandya	"	"	6	9	6
Mr. Ambalal B. Patel	"	"	16	8	0
Mr. Chimanbhai R. Patel	"	"	6	9	6
Sister Edith Nain	"	"	7	14	11
The Adelaide T. S., £A. 50-2-6	...	...	526	10	0
			10,023	13	3

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

THEOSOPHISTS AT WORK

By the Recording Secretary

The President, Mr. C. Jinarāja-dāsa, left Adyar on 20th August to preside over the 47th Annual sessions of the Rayalaseema Theosophical Federation on 21st and 22nd August. Miss Mary Graham of New Zealand, who is at present staying at Headquarters, also attended the conference and delivered two addresses.

On 25th July the Adyar Headquarters had the privilege of a visit from the Prime Minister of India, Pandit Jawaharlal Nehru, who came to attend a dance-recital given in his honour by Srimati Radha, daughter

of Mr. and Mrs. N. Sri Ram. There was a large attendance and the proceeds were given to the Prime Minister's Relief Fund. Included in the Prime Minister's party were His Excellency the Governor of Madras and Lady Nye.

On 25th August the Governor-General of India, His Excellency Sri C. Rājagopālachārī, planted a tree near the Bhārata Samāj temple in our estate. He was accompanied by His Excellency the Governor of Madras and was welcomed on arrival by the President, Mr. C. Jinarājādāsa.

THE THEOSOPHICAL SOCIETY

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

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

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	<i>The American Theosophist.</i>
1888	England	Mrs. Doris Groves	50 Gloucester Place, London, W.1	<i>Theosophical News and Notes.</i>
1891	India	Sjt. Rohit Mehta	Theosophical Society, Benares City	<i>The Indian Theosophist.</i>
1895	Australia	Mr. J. L. Davidge	29 Bligh Street, Sydney, N.S.W.	<i>Theosophy in Australia.</i>
1895	Sweden	Fru Eva Ostelius	Östermalmsgatan 12, Stockholm	<i>Teosofisk Tidskrift.</i>
1896	New Zealand	Miss Emma Hunt	10 Belvedere St., Epsom, Auckland, S.E.3	<i>Theosophy in New Zealand.</i>
1897	Netherlands	Professor J. N. van der Ley	Amstedijk 76, Amsterdam Z.	<i>Theosophia.</i>
1899	France	Dr. Paul Thorin	4 Square Rapp, Paris VII	<i>Bulletin Théosophique</i> <i>Lotus Bleu.</i>
1902	Italy	Dr. Giuseppe Gasco	Casella Postale 83, Savona	<i>Bollettino Mensile.</i>
1902	Germany	Herr A. von Fiehlitz-Coniar	(13b) München 19, Nibelungenstrasse 14/III,	...
1905	Cuba	Señorita Maria G. Duany	Oberbayern, Amerikanische Zone	...
1907	Hungary	Selevér Flora úrno	Calle M., No. 159 Reparto Fomento,	<i>Revista Teosófica Cubana;</i>
1907	Finland	Herr Armas Rankka	Santiago de Cuba	<i>Theosofia.</i>
1908	Russia	...	Bárá Liphay-utca 9, Budapest II	...
1909	Czechoslovakia *	Pan Václav Cimr	Vironkatu 7 C, Helsinki	<i>Teosofi.</i>
1909	South Africa	Mrs. Eleanor Statesby-Lewis	Praba—Sporilov 1114	...
1910	Scotland	Edward Gall, Esq.	Box 863, Johannesburg	...
1910	Switzerland	Mademoiselle J. Roget	28 Great King Street, Edinburgh	<i>The Link.</i>
1911	Belgium	Mademoiselle Serge Brisy	Rue Carteret 6, Geneva	<i>Theosophical News and Notes.</i>
1912	Netherlands Indies.	Mr. J. A. H. van Leeuwen (acting)	37 Rue J. B. Meunier, Bruxelles	<i>Ex Oriente Lux.</i>
1912	Burma	U San Hla	Bandastraat 9, Bandoeng, Java.	<i>L'Action Théosophique.</i>
1912	Austria	Herr F. Schleifer	No. 102, 49th Street, Rangoon	...
			Bürgergasse 22, 4 Sig. 18, Vienna X	<i>Adyar.</i>

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1918	Egypt	Mr. J. H. Pérez	P. O. Box 769, Cairo	...
1919	Denmark	Herr J. H. Möller	Strandvejen 130a, 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; Dharma.
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 3603, Santiago de Chile	Fraternidad.
1920	Brazil	Tenente Armando Sales	Rua Sao Bento 38, 1º andar, Sao Paulo	O Teosofista.
1920	Bulgaria	...	...	...
1921	Iceland	Gretar Fells	Ingólfsstr. 22, Reykjavík	Gangleri.
1921	Spain	...	...	...
1921	Portugal	Dr. Delio Nobre Santos	Rua Passos Manuel, No. 20-cave, Lisbon	Ostiris.
1922	Wales	Miss E. Claudia Owen	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	Puerto Rico	Señor A. J. Plard	Apartado No. 3, San Juan	Heraldo Teosofico.
1925	Rumania	...	...	...
1925	Yugoslavia	Gospodin Alojz Piltaver	Mesnička ulica 7/III 1. Zagreb	Teosofski Radnik.
1926	Ceylon	N. K. Choksy, Esq., K. C.	Roshanara, 54 Turret Road, Colombo	...
1928	Greece	Monsieur Kimon Frinaris	3D September Str., No. 56B III Floor, Athens	Theosophikon Deltion.
1929	Central America	Señor José B. Acuña	P. O. Box 797, San José, Costa Rica	...
1929	Paraguay	...	...	...
1929	Peru	Señor Jorge Torres Ugarriza	Apartado No. 2718, Lima	Teosofia.
1933	Philippines	Mr. Domingo C. Argente	89 Havana, Sta. Ana, Manila	The Lotus.
1937	Colombia	Señor Ramón Martínez	Apartado No. 539, Bogotá	Revista Teosófica; Boletín.
1947	British E. Africa	Mr. Jayant D. Shah	P. O. Box 34, Dar-es-Salaam	...

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

Canadian Federation

(attached to Headquarters) -- Mrs. Elsie S. Griffiths -- 1786 Broadway West, Vancouver, B. C. The Federation Quarterly.

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INDEX

THE THEOSOPHIST, Vol. LXIX, Part II

	PAGE		PAGE
ANAND MURTI: Geography and Brotherhood	51	Honour and Brotherhood: G. Eedle	125
BEECHEY, K. A.: What Kind of a Leader	197	Human Destiny: S. A. Cook	177
Bhārata Samāj Pūja	307, 403	Hunt, E.: Mother-Heart of God	243
Blavatsky, Mme.: W. T. Stead	153	IMPERIAL Mystics of Delhi: S. R. Sharma	314, 398
Bonjer, J. H.: The Mystery of Childhood	29	Interpretation of Theosophy: J. Kronfeld	333
CHRIST Crucified: M. R. Walker	31	JAGAT NARAYAN: Seven Keys to Holy Quran	192, 267, 336
Completeness in Thought: N. Sri Ram	323	Jinarājadāsa, C.: Religion, Philosophy, Science—What Next? 16, 87; Krishnamurti in 1926 225; Bhārata Samāj Pūja 307; Laughing Buddha 343; Portraits of Masters	365
Cook, S. A.: Human Destiny. Cyclopean Planispheres: P. M. Leath	177	KRISHNA AIYANGAR, A. N.: Dharma and Karma	169
DASTUR, F. H.: The Right Perspective	36	Krishnamurti, J.: Self-Knowledge 9; Way of Living 81; New Approach to Life 158; In 1926 225; Platonic Symposium	295
Deity: Morley Steynor	262	Kronfeld, J.: Interpretation of Theosophy	333
Democracy and World Peace: H. S. L. Polak	184, 256	Kruisheer, J.: Liberty and Limitation	326
Devos, Alan: One World	164	LANGFORD, L. C.: Portraits of Masters	365
Dharma and Karma: A. N. Krishna Aiyangar	169	Laughing Buddha: C. Jinarājadāsa	343
EEDLE, G.: Honour and Brotherhood	125	Leath, P. M.: Cyclopean Planispheres	131
FOREKNOWLEDGE and Free-will: L. F. Raisin	331	Liberty and Limitation: J. Kruisheer	326
GEOGRAPHY and Brotherhood: Anand Murti	51	Lord's Prayer: W. E. Marsh.	117
Gospel of Love: U. Win	238	MAGIC Power of the Future: J. E. Stakesby-Lewis	39
Government: H. Yarrow	381		
HAIL and Farewell: K. G. Thakkar	397		
Holson, G.: Royalty and Nobility of Nations	125		

	PAGE		PAGE
Marsh, W. E.: Lord's Prayer.	117	Spiritual Health: M. R. Walker	251
Martinovich, E.: Spirit of Brotherhood	384	Sri Ram, N.: Note on India	103
Mazzini's Theosophy: G. Vale.	95	103; Completeness in Thought and Reality	323
Mills, J.: Value of Inertia	106	World Revolution	371
Mother-Heart of God: E. Hunt	243	Stakesby-Lewis, J. E.: Magic Power of the Future	39
Mystery of Childhood, The: J. H. Bonjer	29	Stead, W. T.: Mme. Blavatsky	153
NEW Approach to Life: J. Krishnamurti	158	Steynor, Morley: Deity	262
Noall, E.: Towards One World	375	Supplement 65, 137, 209, 279, 349, 421	
Note on India: N. Sri Ram	103		
OCCULT Trends in Modern Science: B. de Zirkoff	411	THAKKAR, K. G.: Hail and Farewell	397
One World: Alan Devoe	164	Time and the Timeless: D. J. Williams	112
PLATONIC Symposium: J. Krishnamurti and others	295	Toren, N. K.: Question of Dharma	46
Polak, H. S. L.: Democracy and World Peace	184, 256	Towards One World: E. Noall	375
Portraits of Masters: L. C. Langford and C. J.	365	U. N.: Programme of Conference at Geneva	25
QUESTION of Dharma: N. K. Toren	46	VALE, G.: Mazzini's Theosophy	95
RAISIN, L. F.: Foreknowledge and Freewill	331	Value of Inertia: J. Mills	106
Religion, Science, Philosophy—What Next? C. Jinarajadāsa	16, 87	WALKER, M. R.: Christ Crucified 31: Spiritual Health	251
Revelation: K. R. R. Sastry	55	Watch-Tower, On the	1, 73, 145, 217, 287, 357
Reviews 61, 133, 205, 275, 346, 417		Way of Living: J. Krishnamurti	81
Right Perspective, The: F. H. Dastur	36	What Kind of a Leader: K. A. Beechey	197
Royalty and Nobility of Nations: G. Hodson	129	Williams, D. J.: Time and the Timeless	112
SASTRI, K. R. R.: Revelation.	55	Win, U.: Gospel of Love	238
Self-Knowledge: J. Krishnamurti	9	World Revolution and Its Nature: N. Sri Ram	371
Seven Keys to Holy Quran: Jagat Narayan	103, 336	YARROW, H.: Government	381
Sharma, S. R.: Immortals of Delhi	113, 308		
Song of Orpheus: H. Hara	391		
Spirit of Brotherhood: E. Martinovich	384		

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