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THE THEOSOPHIST

Edited by C. JINARĀJADĀSA

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THE THEOSOPHICAL PUBLISHING HOUSE

ADYAR, MADRAS 20, INDIA

THE THEOSOPHICAL SOCIETY

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

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

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

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

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

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

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

FREEDOM OF THOUGHT

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

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



THE THEOSOPHIST ON THE WATCH-TOWER

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

**United Nations
Day**

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, Srīmatī Rādhābhāi 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 Srīmatī Rādhābhāi 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
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
Visitor to Lhasa 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. JINARĀJADĀSA

KRISHNAMURTI IN 1926

FOREWORD

by C. Jinarājadāsa

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. Rajagopalachārya 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. JINARĀJADĀSA

I

From D. Rajagopalachārya 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. JINARĀJADĀSA
AT OMMEN IN 1927

Standing before the Book Shop. A few minutes before, a furious gust of wind blew back the ribs of Mr. Jinarājadāsa'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.

From the Lady Emily Lutyens to C. Jinarājadāsa

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 Krishna-murti, 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 Krishna-murti 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. Jinarājadāsa 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 Sūtra*, (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 Sūtra* goes much further than this :

Ye keci pāṇabhut' atthi
 Tasā vā thāvarā vā anavasesā
 Dīghā vā ye mahantā vā
 Majjihimā rassakā aṇukathulā,
 Diṭṭhā vā ye va adiṭṭhā
 Ye ca dūre vasanti avidūre
 Bhūtā vā sambhavesī 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 niyam 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-ignite 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 Sūtra* :

“Sabbe sattā bhavantu sukhittā.”

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, Sarasvatī, 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 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 fogginess 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-Gītā*, '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 limbs.
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 thought.

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 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 most 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. Z.

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
The T.S. in South Africa	1947	£18-6-10	...	243	10	4
The T.S. in England	1947	£15-10-8	...	205	5	2
The T.S. in Colombia	1947	\$20.00	...	66	0	0
The T.S. in New Zealand	1947	£32-10-9	...	432	3	6
The Singapore Lodge, T.S.	...	...	...	157	2	8
The T.S. in Kuala Lumpur	...	...	...	53	4	0
The Penang Lodge, T.S.	...	...	...	19	14	3
				1,380 5 1		

DONATIONS (GENERAL)

				Rs.	A.	P.
The T.S. in Scotland £5/-/-	...	...	...	66	6	0
Mr. Harry Hume, Kansas, U.S.A. \$5.00	...	...	...	16	8	0
Mr. N. C. Bhavnani, Poona	...	...	...	12	0	0
				94 14 0		

ADYAR DAY

				Rs.	A.	P.
Mrs. D. R. Dinshaw, Adyar	...	...	...	25	0	0
Miss I. M. Prest	...	...	...	50	0	0

			Rs.	A.	P.
Victory Lodge, T.S., Poona	...	...	10	0	0
The Secretary, Lodge Jyoti, Navsari	...	...	15	0	0
The T.S. Lodge, Ellore	...	...	9	0	0
The T.S. Lodge, Bowringpet	...	...	7	0	0
Mr. D. G. Kale, Poona	...	...	2	0	0
Mr. A. Subramaniam, French Rocks	...	...	3	0	0
Karachi, Pakistan, T.S.	...	...	44	0	0
Mr. H. Lorimer, Canada	...	...	32	7	0
Ahmedabad Lodge, T.S.	...	...	35	0	0
Sanatana Lodge, T.S., Surat	...	...	51	0	0
			<hr/>		
			283	7	0
			<hr/>		

ADYAR BESANT COMMEMORATIVE FUND

			Rs.	A.	P.
Mr. C. J. Sutaria, Baroda (in 4 instalments)	...	...	50	0	0
Mr. H. C. Bakshi, Rajpipla Lodge, T.S.	...	...	9	0	0
Sri M. P. Wali, Belgaum Lodge, T.S.	...	...	505	0	0
The President, Lanka Lodge, T.S.	...	...	75	0	0
Anonymous	...	...	100	0	0
Señor S. A. Wehbe £7-0-0	...	...	92	5	11
Mr. John Mackay, Sydney, Australia	...	...	5,271	4	0
Brother Al Amin per Mr. K. H. Kanga	...	...	100	0	0
Dewan Bahadur K. Sundaram Chettiar, Salem	...	...	500	5	0
Mr. Frederick J. Dickson, Chicago, U.S.A	...	...	99	10	0
Mrs. Irene S. Durham, Seattle, U.S.A. \$100.00	...	...	326	8	0
Mr. C. E. Alden, Wash., U.S.A. \$5.00	...	...	16	0	3
Mr. Geoffrey C. West £0-5-0	...	...	3	4	9
Sri Baijnath Bhargava, Benares	...	...	50	0	0
Lt.-Col. Vasudeva, Pachmarhi	...	...	9	10	0
Canadian Federation, T.S. £2-10-0	...	...	32	15	9
Godhra Lodge per Sec., Gujerat and Kathiawar Federation.	...	...	400	0	0
Avidha Lodge	..	..	71	0	0
Mr. H. F. Coachbuilder	..	..	50	0	0
Mr. Venishanker G. Bhatt	..	..	50	0	0
Mr. H. L. Thakkar	..	..	50	0	0
Mr. Ramdas Laxman	..	..	51	0	0
Luna Lodge	..	..	26	0	0
Srimati Kamala G. Thakkar	..	..	25	0	0
Mr. Shivprasad A. Vaidya	..	..	25	0	0

	Rs.	A.	P.
Mr. Keshavlal V. Dvivedi " " "	10	0	0
Mr. Ader Desai, Navsari " " "	10	0	0
Mr. Ramanlal Shah " " "	5	0	0
Mr. R. M. Alpaiwalla, Bombay ... "	17	0	0
Mr. John Oberlechner, Ont., Canada, \$10.00 ... "	32	11	7
The T.S. in Ojai Valley, Ojai, Calif. \$58.00 ... "	189	15	6
The T.S. in Australia £161-5-6 ... "	1,707	2	2
M.B.K. ... " " "	101	0	0
A. Jayamitra, through Mr. Jamu Dani, Bombay ... "	251	0	0
A Wellwisher, through Mr. Jamu Dani, Bombay ... "	101	0	0
A Sympathizer " " "	50	0	0
Mr. P. G. Jhaveri " " "	7	0	0
The T. S. in Puerto Rico, \$100.00 ... "	324	6	0
Bharat Vastu Bhandar, through Mr. Jamu Dani, Bombay ... "	5	0	0
Baroda Rewa Theosophical Lodge ... "	1,497	1	0
Mr. P. Sri Ramulu Naidu, Munagapaka (Vizag Dt.) ... "	200	0	0
Mrs. E. M. Isaacs, through Mr. H. S. Kulkarni, Simla ... "	10	0	0
Sri H. S. Kulkarni, Simla ... "	10	0	0
Members of the Agastya Lodge, T.S., Anakapalle ... "	100	0	0
Mr. Bharat Ram, per Mrs. K. Taimini, New Delhi ... "	25	0	0
Mr. Shiksha Prasad " " "	5	0	0
Mr. R. P. Agarwala " " "	25	0	0
Mr. M. S. Ganesa Iyer, Karur ... "	10	0	0
Mr. B. V. Sooryanarayana Setty, Bangalore ... "	5	0	0
The T. S. in Australia, £ A. 104-0-9 ... "	1,101	4	9
The T. S. in South Africa, £31-8-9 ... "	417	10	5
The T. S. in Scotland, £5-0-0 ... "	66	6	0
Mrs. Jane Clumeck, Sydney, Australia ... "	200	0	0
Mr. V. G. Trilokekar, Bombay ... "	5	0	0
Mrs. N. W. Gray, Adyar ... "	500	0	0
Mrs. C. N. Hapugalla ... "	14	6	0
Mr. James Rogers, Calgary, Canada, \$25.00 ... "	81	3	0
Srimati S. Karamma, Bellary ... "	100	0	0
" S. Akkamma, " " "	10	0	0
" C. Vasantamma, " " "	5	0	0
" E. Savitriamma, " " "	25	0	0
" C. Thippamma, " " "	1	8	0
" P. Seethamma, " " "	1	0	0
" K. Venkamma, " " "	2	8	0
" V. Seethamma, " " "	2	0	0
" N. Mangamma " " "	5	0	0

				Rs.	A.	P.
Srimati M. Achamma,	Bellary	...	...	2	8	0
„ M. Seethamma,	„ ...	...	...	2	8	0
„ Meenakshamma,	„ ...	...	...	2	0	0
„ K. Venkamma,	„ ...	...	...	1	0	0
„ C. Ramalakshamma,	„ ...	...	...	5	0	0
„ Chayamma,	„ ...	...	...	5	0	0
„ Lakshminarasamma,	„ ...	...	...	1	0	0
„ Vajrala Venkamma,	„ ...	...	...	0	8	0
„ S. Venkamma,	„ ...	...	...	2	0	0
„ K. Veeramma,	„ ...	...	...	2	0	0
„ Lingamma,	„ ...	...	...	0	8	0
Mr. Durgappa,	„ ...	...	...	2	0	0
Srimati N. Venkamma,	„ ...	...	...	5	0	0
„ Santha,	„ ...	...	...	5	0	0
Mr. Venkatasubba Rao,	„ ...	...	...	2	0	0
Srimati Kovur Rangamma,	„ ...	...	...	1	0	0
Mr. A. Nanjundiah,	„ ...	...	...	10	0	0
Mr. S. Narasinga Rao,	„ ...	...	...	25	0	0
Mr. Devappa,	„ ...	...	...	5	0	0
Srimati Aswathamma,	„ ...	...	...	2	0	0
Mr. C. Komarappa,	„ ...	...	...	1	8	0
Srimati S. Bhagyalakshmiamma,	Bellary	...	...	2	8	0
Mr. R. R. Agarwala, through Mrs. K. Taimini,	New Delhi	...	...	5	0	0
Mr. R. C. Das	„	„	„ ...	25	0	0
Four donors at Cocanada through the President			..	4	0	0
One donor at Cocanada through the President			...	0	0	3
Mr. Peter Sedgwick, Rosario, £20/-/-		...	...	263	14	8
The T. S. in England, £104.19.0		...	...	1,387	4	5
The T. S. in Mexico, £25.0.0		...	...	407	8	0
Dr. C. Rama Kamath, Adyar		...	...	5,000	0	0
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	
				<hr/>		
				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. 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 Australasia</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	Amsteldijk 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 Fieletz-Coniar	(13b) München 19, Nibelungenstrasse 14/III, Oberbayern, Amerikanische Zone	... <i>Revista Teosófica Cubana ; Theosofia</i> .
1905	Cuba	Señorita Maria G. Duany	Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Teosofi</i> .
1907	Hungary	Selevér Flora úrno	Báró Laphay-utca 9, Budapest II	...
1907	Finland	Herr Armas Rankka	Vironkatu 7 C, Helsinki	...
1908	Russia	...	...	...
1909	Czechoslovakia *	Pan Václav Cimr	Praha—Sporilov 1114	...
1909	South Africa	Mrs. Eleanor Stakesby-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 Serge 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	...	<i>Norsk Teosofisk Tidsskrift.</i>
1918	Egypt*	...	Mr. J. H. Pérèz	...	P. O. Box 769, Cairo	...	...
1918	Denmark	...	Herr J. H. Möller	...	Strandvejen 130 a, Aarhus	...	<i>Theosophia.</i>
1919	Ireland	...	Mrs. Alice Law	...	14 South Frederick St., Dublin	...	<i>Theosophy in Ireland.</i>
1919	Mexico	...	Señor Adolfo de la Peña Gil	...	Iturbide 28, Mexico D. F.	...	<i>Boletín Mexicana ; Dharma.</i>
1919	Canada	...	Lt.-Col. E. L. Thomson, D.S.O.	...	52 Isabella Street, Toronto 5, Ont.	...	<i>The Canadian Theosophist.</i>
1920	Argentina	...	Señor José M. Olivares	...	Sarmiento 2478, Buenos Aires	...	<i>Revista Teosófica ; Evolución.</i>
1920	Chile	...	Señor Juan Armengolli	...	Casilla 3503, Santiago de Chile	...	<i>Fraternidad.</i>
1920	Brazil	...	Tenente Armando Sales	...	Rua Sao Bento 38, 1° andar, Sao Paulo	...	<i>O Teosofista.</i>
1920	Bulgaria	...	Gretar Fells	...	Ingolsstr. 22, Reykjavik	...	...
1921	Iceland	...	...	...	...	...	<i>Gangleri.</i>
1921	Spain	...	Dr. Nelio Nobre Santos	...	Rua Passos Manuel, No. 20-cave, Lisbon	...	...
1921	Portugal	...	Miss E. Claudia Owen	...	10 Park Place, Cardiff	...	<i>Ostiris.</i>
1922	Wales	...	...	...	...	...	<i>Theosophical News and Notes.</i>
1923	Poland	...	Señor Luis Sarthou	...	Palacio Diaz, 18 de Julio 1333, Montevideo	...	...
1925	Uruguay	...	Señor A. J. Plard	...	Apartado No. 3, San Juan	...	<i>Revista Teosófica Uruguayana.</i>
1925	Puerto Rico	...	...	...	...	...	<i>Heraldo Teosofico.</i>
1925	Rumania	...	Gospodin Alojz Piltaver	...	Mešnička ulica 7/III 1, Zagreb	...	...
1925	Yugoslavia	...	N. K. Choksy, Esq., K. C.	...	Roshanara, 54 Turret Road, Colombo	...	<i>Teosofski Radnik.</i>
1925	Ceylon*	...	Monsieur Kimon Primaris	...	3D September Str., No. 56B III floor, Athens	...	...
1928	Greece	...	Señor José B. Acuña	...	P. O. Box 797, San José, Costa Rica	...	<i>Theosophikon Deltion.</i>
1929	Central America	...	...	...	...	...	...
1929	Paraguay*	...	Señor Jorge Torres Ugartiza	...	Apartado No. 2718, Lima	...	<i>Teosofia.</i>
1929	Peru	...	Mr. Domingo C. Argente	...	89 Havana, Sta. Ana, Manila	...	<i>The Lotus.</i>
1933	Philippines	...	Señor Ramón Martínez	...	Apartado No. 539, Bogotá	...	...
1937	Colombia	...	Mr. Jayant D. Shah	...	P. O. Box 34, Dar-es-Salaam	...	<i>Revista Teosófica ; Boletín.</i>
1947	British E. Africa

* Reverted to Presidential Agency.

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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. Saizo Miura, Iwata-kata, Nobidome, Owada-machi, Kitaadachi, Saitama Prefecture.
Greece : *Olcott-Bavatsky Lodge* : President, Mr. J. N. Charitos, S. Lambros St. No. 19, Athens.
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