

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

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

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

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

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

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

* * * *

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

**Criticisms of
Communism**

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Russia already does call the "nigger" brother.

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

* * * *

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

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

**Theosophical
Activities**

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

**Theosophists in
Germany**

A PLATONIC SYMPOSIUM

By J. KRISHNAMURTI AND OTHERS

HAPPINESS AND LIBERATION

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

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

C. JINARĀJADĀSA

The Symposium

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

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

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

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

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

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

Krishnamurti: You really mean understanding life.

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

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

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

Rama Rao: What do you exactly mean?

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

Rama Rao: I don't quite follow you.

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

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

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

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

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

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

A. Schwarz: And you miss the real thing.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Silence for half a minute)

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

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

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

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

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

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

Krishnamurti: It is wrong.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Krishnamurti : That is my work.

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

Krishnamurti : For all people.

THUS SPOKE GURU NANAK

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

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

Guru Nānak, the Founder of Sikhism

BHĀRATA SAMĀJ PŪJA

FOREWORD

By C. JINARĀJADĀSA

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

C. JINARĀJADĀSA

(To be continued)

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

THE IMPERIAL MYSTICS OF DELHI¹

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

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

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

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

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

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

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

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

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

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

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

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

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

‘How long wilt thou draw savour from sin?

Repentance is not without savour, taste it!’—(Persian)

‘Through years how many has sin defiled thee?

How much of peace has transgression given thee?

How much hast thou been thy passions’ slave?

How much of thy life flung away?’—(Turkish)

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(*Akbarnāma*)

Whence this mysticism ?

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

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

And

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

S. R. SHARMA

(To be concluded)

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

H. P. BLAVATSKY

COMPLETENESS IN THOUGHT AND REALITY

BY N. SRI RAM

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

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

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

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

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

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

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

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

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

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

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

N. SRI RAM

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

THOREAU

LIBERTY AND LIMITATION

By JAN KRUISHEER

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

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

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

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

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

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

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

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

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

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

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

JAN KRUISHEER

FOREKNOWLEDGE AND FREE WILL

BY L. F. RAISIN

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

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

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

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

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

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

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

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

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

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

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

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

L. F. RAISIN

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

AN INTERPRETATION OF THEOSOPHY

By JEAN KRONFELD

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

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

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

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

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

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

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

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

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

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

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

JEAN KRONFELD

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

MYERS, *St. Paul*

SEVEN KEYS TO THE HOLY QURAN

By JAGAT NARAYAN

(Concluded from p. 274)

(vi) Belief in all previous revelations

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

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

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

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

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

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

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

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

¹ Sub-Divisional Officer.

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

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

(vii) Surety of the Hereafter

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

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

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

“ The one far-off divine event,
To which the whole creation moves,”

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

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

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

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

Conclusion

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

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

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

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

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

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

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

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

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

JAGAT NARAYAN

LAUGHING BUDDHA

By C. JINARĀJADĀSA

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

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

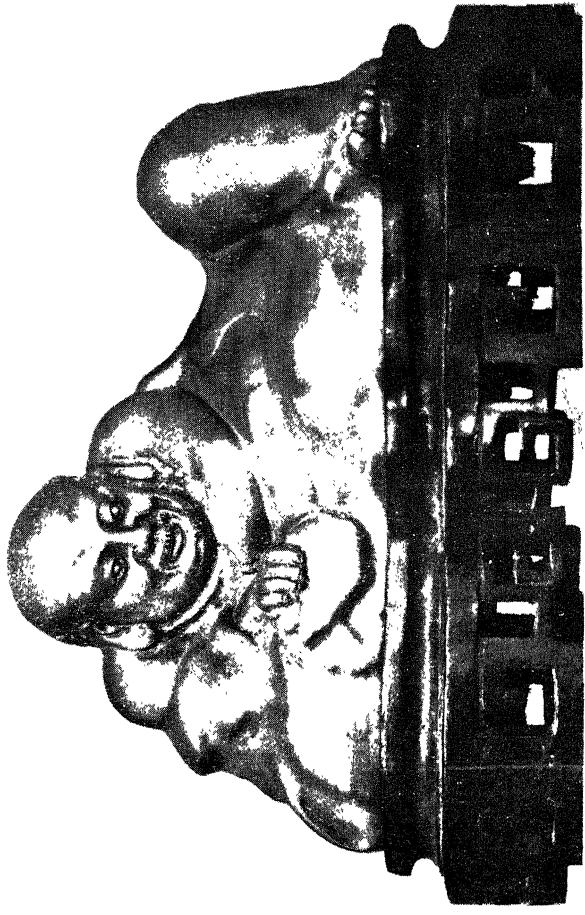
Who is the Laughing Buddha who confronts every worshipper as he comes into the Temple? Every one knows who he is. He is called Mi-lo-fu. The word "fu" means "Buddha," and the two words "Mi-lo" is a Chinese version of the Sanskrit name Maitreya. The Bodhisattva Maitreya is He who will appear as the next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

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

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



MI-LO-FU
MAITREYA BUDDHA



MI-LO-FU
MAITREYA BUDDHA

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

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

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

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

REVIEWS

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

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

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

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

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

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

C. R. K.

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

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

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

—K. A. B.

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

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

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

have not been behind in artistic presentation.

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

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

The book is worth reading.

A. N. R.

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

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

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

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

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

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

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

M. G.

SUPPLEMENT TO THE THEOSOPHIST

(Incorporating "The Theosophical Worker")

AUGUST 1948

OFFICIAL CONVENTION NOTICE

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

C. JINARĀJADĀSA,
President.

THEOSOPHISTS AT WORK AROUND THE WORLD

By the Recording Secretary

Society's Annual Report

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

The summary of statistics shows there are 1,245 Lodges divided

among 45 active National Sections, 4 Presidential Agencies and some Non-Sectionalized Lodges. The total membership shows an approximate figure of 31,636 as against 31,236 for the previous year, an increase of 400 members. Unfortunately, however, for three Sections 1939 figures have been given, as Headquarters has lost official touch with the members, owing to war and post-war conditions. Nevertheless the statistics show an upward trend and are encouraging for the

future welfare and work of our Society,

European Federation

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

United Nations Charter Day

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

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

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

Canadian Federation

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

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

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

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

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

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

South Africa

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

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

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

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

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

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

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

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

Chile

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

India

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

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

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

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

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

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

Belgium

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

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

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

Theosophical World University

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

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

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

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

Netherlands East Indies
(Indonesia)

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

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

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

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

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

THE THEOSOPHICAL SOCIETY

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

President: C. Jinavajadasa. **Vice-President:** Sidney A. Cook. **Treasurer:** C. D. Shores. **Recording Secretary:** Miss Helen Zahara.

Headquarters of the Society: ADYAR, MADRAS 20, INDIA

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

Date of Formation	Name of Section	General Secretary	Address	Magazine
1886	United States	Mr. James S. Perkins	" Olcott," Wheaton, Illinois	... <i>The American Theosophist.</i>
1888	England	... Mrs. Doris Groves	... 50 Gloucester Place, London, W.1	... <i>Theosophical News and Notes.</i>
1891	India	... Sjt. Rohit Mehta	... Theosophical Society, Benares City	... <i>The Indian Theosophist.</i>
1895	Australia	... Mr. J. L. Davidge	... 29 Bligh Street, Sydney, N.S.W.	... <i>Theosophy in Australia.</i>
1895	Sweden	... Fru Eva Ostelius	... Östernalmagatan 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 Lotus Bleu.</i>
1902	Italy	... Dr. Giuseppe Gasco	... Casella Postale 83, Savona	... <i>Bollettino Mensile.</i>
1902	Germany	... Herr A. von Fiehlitz-Coniar	... (13b) München 19, Nibelungenstrasse 14/III, Oberbayern, Amerikanische Zone	... ..
1905	Cuba	... Señorita Maria G. Duany	... Calle M., No. 159 Reparto Fomento, Santiago de Cuba	... <i>Revista Teosófica Cubana;</i> ... <i>Theosofia.</i>
1907	Hungary	... Selevér Flora úrno	... Báró Laphay-utca 9, Budapest II	... ..
1907	Finland	... Herr Armas Rankka	... Vironkatu 7 C, Helsinki	... <i>Teosofi.</i>
1908	Russia	...	...	... ..
1909	Czechoslovakia *	... Pan Václav Cimr	... Praha—Sporilov 1114	... ..
1909	South Africa	... Mrs. Eleanor Stakesby-Lewis	... Box 863, Johannesburg	... <i>The Link.</i>
1910	Scotland	... Edward Gall, Esq.	... 28 Great King Street, Edinburgh	... <i>Theosophical News and Notes.</i>
1910	Switzerland	... Mademoiselle J. Roget	... Rue Carteret 6, Geneva	... <i>Ex Oriente Lux.</i>
1911	Belgium	... Mademoiselle Serge Brisy	... 37 Rue J. B. Meunier, Bruxelles	... <i>L'Action Théosophique.</i>
1912	Netherlands Indies.	... Mr. J. A. H. van Leeuwen (acting)	... Bandastraat 9, Bandoeng, Java.	... ..
1912	Burma	... U San Hla	... No. 102, 49th Street, Raungon	... ..
1912	Austria	... Herr F. Schleifer	... Bürgergasse 22, 4 Stg. 18, Vienna X	... <i>Adyar.</i>

* Reverted to Presidential Agency.

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

* Reverted to Presidential Agency.

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

Canadian Federation

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

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

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

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

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