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THE INDIAN THEOSOPHIST

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GO FORWARD

I should like you all to plan from now onwards in this new cycle what you would like to do. It must naturally be something noble, fine, big, splendid, something which demand from you the ministrations of your Higher Self, some which will make stronger the link between you and the Elder Brethren, something which will draw you nearer to your Master. The adventure of the New Cycle should be undertaken by each one of us with fire, enthusiasm, with constant will and with circumspection and wisdom as well.

G. S. A.

Convention Number

January 1938.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

must establish

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The Theosophical Society

President: Dr. George S. Arundale, The Theosophical Society, Adyar, Madras.
Vice-President: Mr. Hirendra Nath Datta, 139, Cornwallis Street, Calcutta.

INDIAN SECTION

General Secretary: Mr. G. N. Gokhale, The Theosophical Society, Benares City.

Joint General Secretaries	*Asstt: General Secretaries*
Mr. Jamshedji Nusserwanjee, Machi Miani, Karachi	Mr. Nand Kishore Lal, Retd. Dy. Collector, The Theosophical Society, Benares City
Rai Sahib Nrityalal Mukerjee, 10, Bhairab Mukerjee Lane, Belgachia Post, Calcutta	Mr. Baijnath Bhargava, Retd. Supdt. of Telegraphs, Kamacha, Benares City
Dr. C. Rama Kamath, The Theosophical Society, Adyar	Babu Damodar Prasad, The Theosophical Society, Benares City
Mr. Harjeevan K. Mehta, Khijadi Street, Bhavnagar	Dr. R. V. Phansalkar, The Theosophical Society, Benares City
	Mr. Raghunandan Lal Das, Retd. Deputy Collector, Kamacha, Benares City

	Federations	*Federation Secretaries*
1.	Andhra Central Dists.	Mr. C. R. Parthasarathy Iyengar, Advocate, Chittoor Mr. H. Sankara Rao, Retired Pleader, Dharmavaram (*Asst: Secy.*)
2.	Andhra Circars	Mr. G. V. Subba Rao, Pleader, Yellamanchili Mr. K. Satyanarayana, The Theosophical Society, Olcott Gardens, Rajahmundry (*Asst. Secy.*)
3.	Behar	Babu Radhakant Sharan, Asst. Commissioner, Income Tax, Patna
4.	Bengal	Mr. Tulsidas Kar, 8/B. College Row, Calcutta
5.	Bombay	Mr. Jalbhoy H. Bilimoria, Blavatsky Lodge, French Bridge, Chowpaty, Bombay
6.	Guzerath and Kathiawar	Mr. Venishankar G. Bhatt, The Theosophical Society, Bhavnagar Mr. Harilal L. Thakar, Hira Street, Bhavnagar (*Joint Secy.*)
7.	Karnataka	Mr. N.P. Subramania Iyer, Lakshmana Mudaly Street, Bangalore
8.	Kerala	Mr. Manjeri S. Rama Iyer, Advocate, Chalapuram, Calicut Mr. V. Karunakaran Nair, The Theosophical Society, Alleppey (*Joint Secy.*)
9.	Marathi	Mr. W. L. Chiplunkar, Pleader, Akola
10.	North Western	Dr. Shri Ram, Scout Organising Commissioner, Srinagar, Kashmir
11.	Rajputana & Central India	Mr. Madan Mohan Lal Razdan, Municipal Secretary, Campoo, Lashkar, Gwalior
12.	Sind & Baluchistan	Mr. Kushaldas W. Samtani, Retd. Executive Engineer, Besant Villa, Jamshed Quarter, Karachi
13.	Tamil Federation—East	Mr. M. Subramania Iyer, Shanti Vilas, The Theosophical Society, Adyar, Madras
14.	Tamil Federation—West	Mr. V. Rangaswami Iyengar, Vakil, Venkatesa Vilas, North Chitra Street, Srirangam. S. I. R. Mr. L. Subramania Iyer, Mooppar Stores, Tennur, Trichinopoly (*Joint Secy.*)
15.	United Provinces	Dr. Nand Kishore, Retd. Civil Surgeon, Nawabganj, Cawnpore

THE ALL INDIA FEDERATION OF YOUNG THEOSOPHISTS

Secretary: Mr. Rohit H. Mehta, Parsee Agyari Lane, Ahmedabad
Joint Secretary: Miss Tehmina Wadia, Vasantapuram, Juhu, Bombay
Secretary: Mr. S. V. Venugopalan, The T. S., Adyar, Madras

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The Indian Theosophist

Monthly Review

Vol. XXXV | CONVENTION NUMBER JANUARY 1938 | No. 1.

Benares Calling

WANTED Dress-makers who will reclothe Theosophical literature in Indian languages. The cloth available is 24 pages 1/8th. Foolscap. Please read page 119 of this issue.

Begin with :—

1. Why I became a Theosophist (pages 373-75)
2. What I learnt at the T. S. (pages 411-416)
3. Theosophy and Theosophists. (pages 416-422). As printed in the Indian Theosophist of October and November, 1937.

Salary—*Understanding of the subject.*

Special Bonus—*A link with the Author.*

Please submit attempts to Benares by end of *Jan.*

WHO WILL HELP ?

The work of a Theosophist, and especially the work of a member of the Indian Section, is to throw himself into Indian life, as Indian life now is, and to help India to the future that awaits her.

Anyone who believes in the existence of the Masters, who has a very clear idea of Their existence and that They form the Inner Government of the world, will know how grateful the Masters have ever [illegible] we again declared Themselves to be for any service rendered to must establish which is the Motherland of so many of Them.

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Mr. Harjeevan K. Mehta, Khijadi Street, Bhavnagar	Dr. R. V. Phansalkar, The Theosophical Society, Benares City
	Mr. Raghunandan [illegible]

[illegible] Quarter, Karachi

[illegible] Federation—East	Mr. M. Subramania Iyer, Shanti Vilas, The Theosophical Society, Adyar, Madras
14. Tamil Federation—West	Mr. V. Rangaswami Iyengar, Vakil, Venkatesa Vilas, North Chitra Street, Srirangam. S. I. R. Mr. L. Subramania Iyer, Mooppar Stores, Tennur, Trichinopoly (*Joint Secy.*)
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The Indian Theosophist

Monthly Review

Vol. XXXV | CONVENTION NUMBER JANUARY 1938. | No. 1.

The President Stirs the Indian Section

URGENT NEED TO STRENGTHEN IT!

DR. ARUNDALE SAYS: "YOU MUST BE BUSY!"

The President gave the Indian delegates some pertinent suggestions at the Section Convention on Monday. The urgent duties which he raised will be discussed at the Conference on Future Work on Friday at 9.15 a.m. Dr. Arundale said:

I am glad of this opportunity to welcome you all to Adyar in your official capacity as the Indian Section of The Theosophical Society. In so doing I want to make one or two suggestions to you.

In the first place I feel that there is a very urgent need of strengthening the Indian Section in every possible way. Indian Theosophists have the urgent duty of helping their country in one department or another in its present crisis, and I feel myself, surveying the whole area of the Section, that not enough is done in this direction. The work of a Theosophist, and especially the work of a member of the Indian Section, is to throw himself into Indian life, as Indian life now is, and to help India to the future that awaits her.

Anyone who believes in the existence of the Masters, who has a very clear idea of Their existence and that They form the Inner Government of the world, will know how grateful the Masters have over and over again declared Themselves to be for any service rendered to must establish which is the Motherland of so many of Them.

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You must be busy. There ought to have been many more delegates from various parts of the country than there have been at this Convention. I am afraid that most of our members—let us hope that they are Lodge-conscious, and let us hope that they are Section-conscious, though of this I have some doubts—they certainly are not Adyar-conscious, or they would have flocked here from all directions. Where there is the will, there is always the way.

Now I want to be practical to some extent, and I am going to say to your General Secretary and through him to all of you that in December 1938, you, the Indian Section, should be the hosts of the International Convention in the sense that you dominate the whole of the proceedings. We have to hold an International Convention. We must have our General Council meeting and certain other functions which by the rules we have to perform, but I want the whole of the proceedings to be in your hands—appointing the lecturers, making all the arrangements, seeing to it that in every possible way you advance the interests of the Indian Section.

Double Your Numbers!

So, during the whole of this coming year, you work towards the Convention, so that it will be more of an Indian Section Convention than any other has so far been. You must come in double, yes even treble the numbers. Or, perhaps, I should rather say that two thousand members must attend. They could attend, if they are really full of devotion to the work. I know that. It is because they are not fiery with devotion that they have the difficulties that exist at the present time. I make that sporting offer to your General Secretary: You work the whole of the proceedings.

Don't think you have to have the President of The Theosophical Society as one of the speakers. Mr. Jinarajadasa as another, the Vice-President as another, and Shrimati Rukmini Devi as a fourth, and somebody else as a fifth, and so on. You must have your Indian Convention entirely to support Indian interests and Indian affairs.

Another Flaming Centre

Now that means that Benares must become an Indian Adyar. This Adyar also belongs to India, but it belongs to the whole world as well. Benares, so dear to our beloved President-M[illegible]t become the pulsating, vibrating, throbbing centre f[illegible]

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Section. It can do that if it has time, and it will have time, for by December 1938 much should have been able to be accomplished.

But there is one particular thing which is necessary to our centre there rebecoming a centre, and that is like ourselves down here at Adyar. There should be, as an integral part of the Indian Section work, educational activity. You have educational activity already here that works on its own lines, excellent work as it is doing, and fine men and women engaged in it, among them some of my own old pupils—N. S. Rama Rao, and many others. That is very well, but we must, as an Indian Section, have our own educational activity as part of Indian Section work, and in a very large measure controlled by the Indian Section. That is vital. Until that is done, you will not have a really fine centre. It is the same with us. We shall not have Adyar as Adyar ought to be until that Besant Memorial School becomes a Besant Memorial College and a Besant Memorial University in due course. We are working for that. Youth is vital to the energizing of every centre. That you must put yourselves to in due course.

Vernacular Literature

Then from that centre at Benares must go forth what we sometimes call rather rudely "vernacular" literature. I suppose for the South we are more equipped here than you can be. But for the whole of the North, you must concentrate on that, because we are going to concentrate in Adyar on English publications. There will be less sale through your T. P. H. for English publications, for we are going to sell them too cheaply ourselves here. We are going to concentrate in the T. P. H. at Adyar on putting out these editions at the very cheapest possible price, and we shall not be able to give anything substantial in the way of discount, as we have already intimated to the various publishing houses throughout the world. But if you can push your vernacular literature, you will be doing splendid work. I think that is the General Secretary's intention, that you should concentrate largely from the T. P. H. in Benares on work which is specially significant for an Indian Section itself.

Then, of course, it is of vital importance during the year that the Federations should be in most intimate touch with Headquarters. What we want in India more than anything else is unity. I think we must establish that and make it strong in India itself.

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Is Your Lodge Alive?

Your Lodges are anything but what they ought to be, and that is partly because many Lodges have Presidents who have held their offices indefinitely. Any Lodge which can have an individual as a President for more than seven years is failing in its duty. I have no sympathy whatever with a Lodge which does not within a reasonable limit of time change its presidents and all its officers. And as for some of the Lodges who have Presidents lasting thirty years—fortunately I do not know of any such—they are really dead, however much they may seem to be alive.

Then there is another thing which is very important. I never like being on tenderhooks about anything. If I were General Secretary of the Indian Section, I would find it intolerable to not know whether I were to be elected for the next year.

Then do not forget the Theosophical Order of Service. One difficulty is to get anybody to realize that it is important. The Theosophical Order of Service can supply you with groups or create the groups wherewith you can do that service of Theosophy that will not compromise the neutrality of The Society.

An Invocation

May those, who are the embodiment of love immortal, bless with Their protection The Society established to do Their Will on earth. May They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with their activity.

Today's Diary

Saturday, December 25

8.00 a.m. Opening of the International Youth Headquarters Building (*Opposite Sellon Recreation Club*)

2.30 p.m. Meeting of the General Council of The Theosophical Society (*First Floor, T. P. H. Building*)

5.30 p.m. Public Concert by Veeraswami, famous Nagaswaram player. Admission by ticket only.(*Adyar Theatre*)

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Welcome to Adyar

Welcome home again to Adyar. May you be very happy here during your stay, even if it must needs be brief. I feel sure you will enjoy every hour you spend, for Adyar is an historic place to which the Masters Themselves have come, and in which have lived some of our greatest leaders—H. P. Blavatsky, Colonel Olcott, Dr. Besant, Bishop Leadbeater, and many others. Adyar is our Society's greatest stronghold in the outer world, and you will see about you signs of our efforts to make it stronger still, so far as regards the physical plane in the many improvements we have been making during the year and so far as regards other planes in activities of many varied kinds as you will read in the Presidential Address.

I hope you will all evince tremendous enthusiasm. The success of the Convention does not depend upon lectures and symposia. All such things do not matter. What is most essential is that there should be fine fiery enthusiasm on the part of the residents who are able to be hosts to the delegates, and on the part of the delegates that they can rejoice in being here at Adyar and take away something of the real Adyar they want to know.

We are especially glad to have here representatives of Sections far away. They should enter into the beauty and splendour, and above all the power and peace of Adyar. Those two great characteristics they should take home with them and spread abroad.

We read that there are carriers of disease, and recently science tells us that there are carriers of the fighters of disease. From these carriers go forth the microscopic units that stimulate other people. You must have the power and peace of Adyar in the blood so that you are carriers of that. If you come from South Africa, Austria, Wales, or wherever your Section is, go back with the spirit of Adyar. People will say: "How changed is Mr. So-and-so, or Miss So-and-so, or Mrs. So-and-So!" Why? ADYAR.

G. S. A.

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Visitors From Overseas

Visitors are pouring into Adyar from all parts of India, and a very much smaller number of delegates from oversea countries. Among those recently arrived is Miss Emma Hunt, from New Zealand; she is a very useful worker and has already assisted the heads of three departments. The other day she gave a lecture on "The Maoris" to an Indian audience in Madras and aroused great interest. *The Hindu* (Madras) gave her talk two-thirds of a column.

Mr. and Mrs. J. B. S. Coats arrived from London after spending a couple of weeks in Ceylon; they are attached respectively to the President's Office and to Shrimati Rukmini Devi.

Mr. Peter Freeman came across from Bombay after interviewing members of the Bombay Government on the working of the New Constitution in India. He has an unofficial commission to report on this question to British Labour Party. Already he has interviewed the Premier and other Ministers of the Madras Government and has been interviewed by the leading newspapers of Madras, which each gave him over a column. On Tuesday he addressed a mass meeting of 10,000 mill workers in Madras.

Mr. and Mrs. Knudsen have arrived from Shanghai *via* Burma and Calcutta. Thy left Shanghai in the midst of the bombardment. and Mrs. Knudsen has written a vivid description of the noise of the war and the rattle of Japanese aeroplanes power-diving in the region of the International Settlement. This item is appearing in *The Theosophical World*. Mr. Knudsen is doing notable work as Presidential Agent for East Asia, not only in the publication of Theosophical works in Chinese, but also in making contacts with eminent religionists living at temples in the interior of the country. He and Mrs. Knudsen made a long journey up the Yangtse.

We have also warmly welcomed Miss Lillias Gale, Miss Jean Glen-Walker, and Miss Mary Jones from London, Miss Elly Kastinger from Vienna, Miss E. Otte from Berlin, and Miss Lucy Joynson from South Africa.

Mr. Henri Frei has arrived from Ceylon. He was one time Recording Secretary at Adyar.

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WATCH THE BAROMETER !

Registrations at the Inquiry Office are mounting up. At 7 p.m. each day the figures were :

21	December	... 386
22	December	... 426
23	December	... 505
24	December (6 p.m.)	... 611

A NEW CYCLE OF ENTERPRISE

Dr. Arundale has a way of striking a new note at every International Convention. The keynote this year is "Venturesome Enterprise," which he will sound in his Presidential Address, and the Convention will inaugurate a new cycle of enterprise as to The Society's contribution to the thought of the world, and the relations between Adyar and its far-flung organization.

The President will also stress the urgent need for improving the conditions of the Indian villagers, not only in the villages around Adyar but throughout the whole of India. This really means the beginning of a campaign to help to give the villagers security and health and the practical brotherliness of The Society, which is the acid test of true membership and the very heart of Theosophy. If The Theosophical Society is to be purposeful in expressing Brotherhood, then, says Dr. Arundale, Brotherhood must begin at home.

In his Presidential Address Dr. Arundale will foreshadow a campaign for 1940 in which he hopes to make every member of The Society Adyar-Library-conscious. He envisages a new building which will be dignified and adequate to the needs of so important a collection of books and manuscripts as the Adyar Library. By the year 1941 he is aiming to raise a fund of £10,000 or Rs. 50,000 for this purpose.

FOUR GREAT SYMPOSIA

A new style of programme has been arranged for this sixty-second anniversary gathering. Instead of featuring addresses by eminent members, as heretofore, the President has arranged four symposia for the discussion of problems of International import, namely: (1) The functions of The Theosophical Society; (2) T...

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truths of Theosophy and their re-presentation; (3) In what ways the truths of Theosophy may be presented so as to develop an understanding of culture in the world; (4) What is the work of The Theosophical Society today in adapting the life to the changing forms, and to Youth?

These symposia will be held on the 26th and 27th, and the 29th and 30th December, and will be led respectively by Dr. Arundale, Mr. Hirendranath Datta (Vice-President), Mr. C. Jinarajadasa, and Shrimati Rukmini Devi.

The exceptions to the symposia programme will be a lecture by Mrs. Ransom entitled "New Light on the Life of H. P. Blavatsky," and the Indian Section lecture by Dr. G. Srinivasamurti.

All the symposia will be held under the Banyan Tree, made famous by Dr. Besant, who delivered under its umbrageous branches some of her finest orations to great audiences numbering up to 3,000 people.

On December 31 Post-Convention activities, lasting four days, will begin, with a discussion of the future activity of The Society in relation to public work for 1938, the consolidation of the membership, and the development of Adyar.

THE INQUIRY OFFICE

A distinct change, and a change for the better is the choice of the site opposite to the Bhojanasala for the Inquiry Office, which is one of the vital nerve centres of the Convention, conveniently placed beneath the shade of a huge Banyan Tree. The officer-in-charge, Mr. M. Subramaniam, is an efficient manager, and everything in his department is working like the clock. For the term of the Convention the telephone to Madras is located in his office, in addition to a departmental connection.

THE RESTAURANTS

The whole of Rajapuram, the village around the Bhojanasala named in honour of Mr. Jinarajadasa, is busy as a beehive. Alongside the Inquiry Office is a general store which is doing thriving business. At the top of the hill on the other side of the road the enterprising youth of the Besant Memorial School have erected a large pandal, and here the panting pedestrian is revived with delicious coffee and other delicacies.

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Art in the Indian Home.

EXHIBITION AT ADYAR

An exhibition of swadeshi articles, designed to beautify the Indian home, was opened at Adyar on December 24th by Dr. Arundale. The Exhibition was organized by Shrimati Rukmini Devi on behalf of the International Academy of the Arts, of which she is President. Every Section is well worth a visit—the ideal home, depicted at "Yasodhalaya," opposite the Hindu temple; the profusion of manufactured articles in the Blavatsky Hall near the Banyan Tree; the display of paintings, statues and other works of art in the Headquarters Museum, and the practical demonstration of weaving at the Academy's weaving department.

A way to freedom

Shrimati Rukmini Devi, in asking Dr. Arundale to open the Exhibition, said she had been brave enough to organize it because, having seen so many Indian Exhibitions, she had realized that none of them specialized in artistic Indian things. An Indian-made copy of a flower-vase made in Manchester seemed to satisfy the swadeshi mentality of many Indian people. It was a great disappointment to her that Indians did not realize what exquisite, though simple and cheap, things they possessed in India. India had awakened to a political and economic freedom, "but," she emphasized, "she has not yet awakened to the desire for a spiritual freedom, and this will come only by producing and reproducing our own type and not by copying western things and methods." This Exhibition was completely swadeshi in ideas as well as in display, though even the Indian design had to be adapted to the practical needs of modern times. That was why she had not abolished electric light from the Indian house.

Be Indian Indians!

Dr. Arundale, in declaring the Exhibition open, said: "With the very greatest pleasure I declare open both this exhibition of Indian arts and crafts for the home and an Indian home itself. May I say how urgent is the need for the Indianisation of the Indian home and of everything to do with it, and how true are Shrimati Rukmini Devi's words that even more important than the Indian form—important though it certainly is—is the Indian spirit.

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"It is the Indian tradition in artistic utility, the Indian soul in Indian forms shaped by Indian hands, that is so vital to India's freedom. I do not hesitate to say that if India had many years ago been richly alive to this necessity, and had striven richly to satisfy it, she would by this time be far in advance even of her present political situation. As it is, we almost seem to be doing in the political field that which is going on in Indian homes—we copy western institutions and proceed to think that we are free.

"We have Indian-made western furniture, we live Indian-made western lives, we enjoy Indian-made foreign leisure, we adopt Indian-made foreign habits. And now we are seeking Indian-made foreign freedom in our political institutions. Have we yet ceased to be foreigners in (not always) Indian garb ?

"Shrimati Rukmini Devi is ceaselessly urging us to be Indian Indians, and I venture to believe that even more contributive to India's emancipation than the work of the Indian politician in Council and Assembly is the work of those who seek to release India's soul in India's everyday life, so that the very roots of India's living shall be freed from constricting weeds. And my hope is that this Exhibition and the Indian home nearby will be visited by large numbers of Indians, especially women, upon whom India's regeneration really depends, so that it may effect a revolutionary change of setting in the home and in the family, thus helping to speed India on her great way of being herself once more."

Among the distinguished guests was the Hon. B. Gopala Reddi, Minister for Local Administration, who showed the greatest interest in the exhibits. "We are glad to have him here, and some of the other notables of Madras," said the President. The Minister was greatly interested in the exhibits.

THE INDIAN HOUSE

The Indian House, opposite the Hindu Temple, is arranged to suggest what the idea and the spirit of an Indian home should be. We are immediately impressed on entering with its quite beauty and simplicity, its rich colour—purples, blues and reds blended in an exquisite harmony of colour and design. A veena from Tanjore and a water-pot from Malabar heighten the note of beauty. Shrimati Rukmini Devi believes that a house may very easily be made artistic

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with Indian decorations and a right colour scheme, rather than by using mediocre imitations of the West. She has used silver, bell metal and earthenware to show that all are artistic, and may be chosen according to a person's means.

A delightful attraction is a small lacquer cradle, such as is used by the peasants of Gujerat; it would win the heart of any woman, whether Indian or European. Kathiawari embroideries are used in abundance. They are all embroidered by peasants and used by peasants in daily life. Simple but artistic vessels in the kitchen and in other rooms indicate that a home may be made beautiful by the spending of very little money. Even simple prints of original paintings give a tone of delicacy to the interior. One feels that in this atmosphere is real culture and simplicity, which might be infinitely increased according to the means available.

HIGH CLASS CRAFTSMANSHIP

The exhibition in the Blavatsky Hall gives a fine range of beautiful manufactured articles which are useful in the home and for personal adornment. Saries, for example, of a very rich material and exquisite design and colour are a prominent feature, including a selection woven at Adyar. Here are saries also of various designs and shades of colour from Bikaner, Dacca, and Pithapuram; silks from Lucknow; shawls from Kashmir; chowky covers and carpets from Sind; lacquerware from Gujarat, Malabar and Kashmir, and ivory work from Travancore.

There is a very comprehensive collection of brassware kindly lent by Mr. Yagneswara Sastry, some of the articles being extremely ancient and valuable.

A room is given to furniture of high class workmanship made at Adyar, also craft work by the Olcott Memorial School. In another room are displayed a variety of cheap but beautiful things, mats from Malabar, baskets, beauty boxes, earthen vessels, and servants' saries, all comparatively inexpensive but touched with beauty. The swadeshi character of the exhibits, collected from all parts of India, indicates how Indian arts and crafts may be used to beautify the home.

WHO'S HERE FROM MADURA ?

Mr. A. Rangaswami Aiyar, B. A., B. L., Advocate of Madura and President of the Madura Lodge. He is also President of the Sh[illegible]

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Meenakshi Vidyasala, Madura, a school for girls' established in 1904, which has today a strength of nearly 400 pupils. Mr. Rangaswami Aiyar is also President of the Madura College Board (which maintains a first-grade college affiliated to the Madras University), two High Schools, and an Institute of Commerce.

Madura Lodge owns a building and a large Library and maintains a Free Reading Room open to the public.

Our distinguished brother is President of the East Tamil Districts Theosophical Federation, a member of the Council of the Indian Section and a member of the General Council.

Another representative of Madura is Mr. R. A. Narayana Aiyar, M.A., B.L., Advocate of Madura, and member of the Madura Lodge. He is Scout Commissioner for the Ramnad District, and takes a leading part in the activities of the Madura Ramnad Chamber of Commerce.

WHO'S HERE FROM BURMA ?

The Burma contingent includes the following :

Mr. P. Venkataraman, Rangoon.

Mr. Kyaw Hla, honorary secretary of the Mandalay office of *Buddhism in England*, published in London ; also Mrs. Kyaw Hla.

The Buddhist Bikkhu, U. Thittila, who came to Adyar from Rangoon two years ago to study English and Theosophy. He is now a proficient speaker and a very competent worker. After some months helping in the Adyar Library, he went to the Vasanta Press, learnt to set type and is now reading proofs. Early in 1938 he goes to London to study educational methods and the printing press. Soon he will be equipped to manage a monastery in Burma.

FLASHES FROM ADYAR

Adyar in Pictures ! A delightful set of six postcards has just been issued by the T.P.H.—Adyar illuminated, and an aerial view of Adyar, etc. One anna each. Send them to your friends.

The Secret Doctrine, Adyar Edition, will be ready in the autumn.

The real story of Francis Bacon is told by Helen Veale in a delightful novel commencing in *The Theosophist* for February. Read "Son of England."

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Mr. Jinarajadasa tells how some famous books—*The Astral Plane, The Lives of Alcyone, Occult Chemistry*—came to be written. See "Occult Investigations" in the February *Theosophist.*

A Boy Scout slogan: Self control is health control.

Our Mission of Brotherhood.

Step forward bravely to the goal, brothers. There is not one single member of The Society without a link with us, or whose help we do not need. Have we not chosen each one of you because we need you? You need each other, and we need you all. Be brave for Truth and Brotherhood, and we shall be with you throughout the ages.—THE MAHA-CHOHAN.

Today's Diary.

Sunday, December 26

7-30 a.m. Universal Prayers (*Headquarters Hall*)

9-15 a.m. OPENING of the International Convention by the President (*Headquarters Hall*

12-30 p.m. Meeting of the Indian Section Council (*First Floor, T. P. H. Building*)

2-00 p.m. FIRST SYMPOSIUM—Chairman, The President (*Headquarters Hall*)

What are the functions of The Theosophical Society as such in the outer world?

Has it the duty of inviting adherence to its Three Objects?

Has it the duty of spreading a knowledge of the body of teaching known as Theosophy? If so, how shall we arrive at a definition of the nature of this body of teaching such as shall be generally acceptable to our membership?

Is there other activity in which it can properly engage as a Society, it being borne in mind that the whole membership must needs in a measure stand committed to such activity, as it would also stand committed to the advocacy of the Three Objects and of Theosophy?

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4-00 p.m. Meeting of the World Federation of Young Theosophists
(Headquarters Hall)

5-15 p.m. Physical Training Display by Besant Memorial School
(Besant Gardens)

7-30 p.m. Reception by the President and Shrimati Rukmini Devi to Delegates and Visiting Friends—A Film of Adyar will be shown
(Banyan Tree, or, in the event of rain, the Adyar Theatre)

THE ADYAR DAILY NEWS

A thousand copies of this journal are being printed daily and a copy is given free to every delegate, but there are not sufficient printed for delegates to send a number of copies abroad, as some have desired. Immediately after Convention the eight daily papers will be published as a special supplement to *The Theosophical World*, so that subscribers to that journal will receive the supplement automatically. The final issue will be on January lst.

This paper is distributed at 6 a.m. daily from the Inquiry Office, also to guests at Leadbeater Chambers and the Bhojanasala, and at The Theosophical Publishing House. Mr. Felix Layton and his Scout helpers, who are responsible for the circulation, are hereby credited with at least one good deed a day.

The Editors are most grateful to Miss Hunt and Mr. T. N. S. Raghavan, who have gathered news, to Mrs. Peterson for stenographic reports, and to Mr. P. K. Subrahmanyam for the dispatch of "copy" to the Press of India. They have made possibly this daily paper and wide publicity elsewhere.

Our thanks also to Mr. Subbarayudu, manager of Vasanta Press, which spells "efficiency." He and his staff have worked late and with splendid *espirit de corps* to print the *Adyar Daily News*.

WATCH THE BAROMETER!

Registrations at the Inquiry Office are mounting up. The figures have been at 7 p.m. each day:

21 December	...	...	...	386
22 December	...	...	...	426

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23 December	...	...	...	505
24 December (6 p.m.)	...	...	...	611
25 December (6 p.m.)	...	...	...	672

Have You Registered

A number of members have arrived who have not registered. It is urgently necessary for every delegate or visitor to register immediately. He is not in good standing as a member of Convention until he has entered and paid his dues!

ILLUMINATIONS

Floodlighting has created a revolution in the illumination of Headquarters. The facade of the President's residence and the outline of the Headquarters block are clearly visible across the Adyar river, and from the Elphinstone bridge, a splendid reflection throwing deep into the waters of the river.

Above Headquarters a huge figure of the seal of The Society, 14 ft. in diameter, glistens against the dark background of the sky. The parapets of the Headquarters building are decorated with festoons of colour lamps.

Floodlighting is also most effective at the bifurcation of the road, where brilliant lights illuminate the first trilithon and the marble statue bust of Dr. Besant which is visible through the trilithon. To anyone entering the compound after dark, this is a most impressive scene.

CHILDREN ENTERTAINED

On Christmas Eve between three and four hundred children of workers on the Adyar Estate were entertained at a dinner at the Bhojansala given by the President. The greater proportion were Harijans, but some were caste children. It was delightful to go round and see the hundreds of happy faces.

Under the Banyan Tree half an hour later students from the Olcott School entertained the children with songs and dances. Dr. Arundale was present and watched the proceedings. Before the children left, each one received gifts of a brass drinking vessel, toy, and sweets. The Boy Scouts from the Olcott School rendered valuable assistance. It was a happy gesture on the part of the President to

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use the Christmas festival of goodwill as a means of happiness to Indian children.

THE POST OFFICE

The Theosophical Society Post Office, housed in the T. P. H. building, is open every day during Convention from 8 to 11 a.m. and from 2 to 5.15 p.m. Special permission has been granted by the Postmaster-General to keep open on Sunday during these extended hours for the convenience of Convention delegates.

No registered articles will be accepted on Sundays.

Young Theosophists

RUKMINI DEVI OPENS WORLD HEADQUARTERS

Dr. ARUNDALE EXPECTS.....!

Some hundreds of Theosophists assembled on Christmas morning at the new Headquarters building of the World Federation of Young Theosophists for the opening ceremony. The building is picturesquely situated amidst flame trees just beyond the Banyan Tree and opposite the Sellon Recreation Club. It has a prepossessing appearance—the walls have a rough cement finishing and the roof is tiled in red. There is an Indian touch in the brass hinges of the front door and the lamp niches. The place will be used for youth meetings, for the office of the World Federation of Young Theosophists and for the distribution of *The Young Theosophist* journal.

The two Presidents arrived with customary promptness—Shrimati Rukmini Devi, President of the World Federation of Young Theosophists, and Dr. Arundale, President of The Theosophical Society.

Shrimati Rukmini Devi praised the work of Mr. Conrad Woldringh, who designed the building, and Mr. Srinivasa Iyengar, who supervised its construction. She went on to say:

A Solid Nucleus

"The young people have taken a great amount of trouble to get this building done. Usually it is the few who work the hardest and get the work done.

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"The World Federation of Young Theosophists is in its baby stage. It was formed only two years ago. That is not long for a World Federation. It takes time to get the people together and make a really solid nucleus, though I hope we shall be able to accomplish that within a comparatively short time.

"I am very happy to have this Head quarters for the young people. A hundred years hence there may not be a World Federation or a Young Theosophists Federation in India, but there will always be youth, with the work of youth to do and with the youth spirit. I hope for all time this place will be a great Centre for fine work for young people throughout the world.

"With great pleasure, and also praying that the help of the Great Ones will be always with us young people in our work—with that desire, I declare this Youth Headquarters open."

Qualities We Need

At the invitation of Rukmini Devi, who asked him to say a few "short, sharp, but sweet words," Dr. Arundale, President of the Theosophical Society, spoke briefly but pointedly as follows:

"There are two things I expect from Young Theosophists, and those two qualities each have the letter 'e' in the ascendant.

The first is Enthusiasm. If they haven't got that, well, they may be young members of The Theosophical Society, but they are not Young Theosophists.

"The second quality is Efficiency. You are not, any of you young people, going to get anywhere unless you have Fire. 'F' comes after 'e.' Unless you have fiery enthusiasm, real enthusiasm and devotion such as H. P. B. and our elder leaders had so splendidly, you are not going to be of much use to The Society, and unless you are efficient, you are not going to be of much real service. Anybody can be well-meaning—we are all well-meaning, but we want enthusiasm, fire, we want efficiency.

"If you can give these qualities, you will soon need a very much larger building. I wish you all happiness, and I hope that Young Theosophists here at Adyar Headquarters will send waves of enthusiasm throughout the whole world of Young Theosophists.

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If they can do that, The Theosophical Society will indeed be safe in the future. It is here in this magnificent atmosphere that you can plan so spendidly our future work.

The Brick Fund.

The Headquarters building comprises a main hall forty feet by twenty, with back and front verandahs and a bathroom. It is capable of extension as funds permit. Shrimati Rukmini Devi mentioned the "Brick Fund," and invited "every young or old person who would like to have something to do with this symbol of King Solomon's temple to pay for one brick.

ADYAR—THE MASTERS' HOME

Adyar is a veritable Mecca. Just as the Muhammadan thinks of Mecca, so should a Theosophist in a different way think of Adyar.

Adyar is a workshop. What a tremendous privilege it is to be here, even though we through ignorance may sometimes serve Adyar less well than we should. What a need there is for workers who will come to Adyar in a spirit of simplicity and efficiency.

Adyar is the hub of the Theosophical universe, and its spokes reach every country in the world. We here are working for and thinking of other countries. We are constantly eager to help them. We are trying as best we can to be worthy of the fact that we live in the heart of the Theosophical world.

Members should try to make a point of coming to Adyar in the spirit of a pilgrimage. Those who have been here have some idea of the holiness of Adyar. The Masters have come here from time to time. Very many of us feel the blessing of the Masters ever brooding over us in Their Home in the outer world.

Adyar is a sacred place. We seek to be worthy of it; and though all of us fail from time to time, everything we do is really and sincerely dedicated to the Masters' service.

We have no prejudices here. We are not for *this* country and against *that* country, though sometimes a warning may be needed as regards certain dangers. We are International, and every country has its honoured place at Adyar. G. S. A.

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WHO'S HERE FROM BOMBAY ?

Forty delegates have arrived to represent Bombay. Among them are :

Mr. K. J. B. Wadia, author of *Fifty Years of Theosophy in Bombay*, and Mrs. Wadia, who is taking keen interest in the management of the Juhu Theosophical colony, also their daughter Miss Tehmina Wadia, an active member of the Youth Lodge and Assistant General Secretary of the Youth Federation.

Mr. R. M. Alpaiwala, President of the Blavatsky Lodge and Editor of *The Bombay Theosophical Bulletin*.

Mr. Inanji Govindji, Secretary of the Juhu Colony.

Mr. F. J. Ginwala, President of the Bombay Theosophical Federation.

Prof. A. M. Modi, author of some Theosophical pamphlets.

Mr. J. H. Bilimoria, Secretary of the Bombay Federation.

Mr. P. R. Green, Vice-President of the Blavatsky Lodge and of the Bombay Federation ; and a good friend to all Theosophists who pass through the "Gateway of India."

Mrs. Tehmina J. Romer, a social worker.

Mr. L. B. Raje, Editor of *Dharmajagrati*, a Theosophical magazine in Marathi.

Miss Dinoo Karanjia, youth member from Bombay, and the Chinoy sisters.

DUTY OF THE T. S.

Theosophy, through its mouthpiece The Society, has to tell the truth in the very face of lies, to beard the tiger in its den, without thought or fear of evil consequences, and to set at defiance calumny and threats. As an Association it has not only the right but the duty to uncloak voice and do its best to redress wrong, whether through the voice of its chosen lecturers or the printed word of its journals and publications.—*A Master of Wisdom.*

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Developments at Adyar

Adyar is being changed as it was never changed before, not in its eternal spirit, but in the new forms through which the spirit is ever reincarnating. The first thing that strikes the visitor is the improved and beautified appearance of the estate. The President has spent the whole year at Adyar, planning campaigns, writing books and articles for the press, and reorganizing the administration. The effect is visible throughout the compound, from the Elphinstone bridge entrance on the west to the Bay of Bengal on the east.

All the Headquarters buildings, and others in the vicinity, have been painted a cream colour, with yellow facings; this gives a most pleasing effect amidst the foliage of the gardens, and is a delightful change from the greens and terracottas which Colonel Olcott introduced half a century ago. The elephants on the south wall of the Library have been picked out in silver, and shine brilliantly in the moonlight.

The great hall has been wonderfully transformed, the walls painted in the same tones as the exterior, the floor repaved with marble tiles, the shrines of the great faiths on the walls remodelled, and niches arranged for the bronzes of Dr. Besant and Bishop Leadbeater. Even the statuary group of the Founders has been so expertly dealt with as to bring these two figures into a truer artistic relationship.

One of the greatest improvements has been the refashioning of the roads into concrete. Perhaps some of the old-time simplicity has been lost, some of the old colourful beauty, but a galaxy of splendid flowering trees will soon arise to shade the roads and give the estate a more beautiful appearance than before, so that Adyar will become, as Dr. Arundale visualizes it, "one gracious grove."

The concentration on the gardens has meant not only an increase of foliage and flowering plants, but also the rearrangement of trilithons and statuary so as to heighten the artistic effect.

The universality of The Theosophical Society is indicated in its temples. In addition to Hindu, Buddhist, Zoroastrian and Masonic temples already in existence, a new Christian chapel has been consecrated, architecturally adapted to the Adyar landscape, and a private mosque is to be inaugurated.

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Right in the heart of the estate, near the Banyan Tree, the international headquarters of the World Federation of Young Theosophists has just been completed and Shrimati Rukmini Devi opened it yesterday.

Among the many formative influences at Adyar, one of the most vital is the practical cultural work of the International Academy of the Arts in music, in dramatic activity, and in weaving. The Art Exhibition is an example of its effort to make art a living reality in the home.

Other vital improvements include an automatic telephone system connecting all the principal activities of Adyar, and increased accommodation at the Besant Scout Camping Centre.

Dr. Arundale's ideal, which he is putting into practical effect is that the life of Adyar must be as much in its roads, in its buildings, and in its material conveniences as in its spiritual values; and that fine buildings and beautiful gardens are made to gladden the eye, and to subserve the happiness and efficiency of the residents and the workers.

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CONSECRATION OF A CHAPEL

On Sunday, December 19, Dr. Arundale consecrated a newly built chapel of the Liberal Catholic Church. The ceremony was conducted according to the Liberal Catholic rite, and was followed by the celebration of the Holy Eucharist.

This was the first time Dr. Arundale had officiated at any church service since his election as President, as he had, on election, thought it best to avoid all danger of association between The Theosophical Society and the Liberal Catholic Church. In this case he made an exception because it needed a Bishop to consecrate the building, and he is the only available Bishop in India. He was assisted by the Rev. J. L. Davidge and the Rev. J. B. S. Coats as deacons, and the Rev. Alex Elmore as master of ceremonies.

This Christian place of worship is another indication of the universality of The Theosophical Society, for there were already on the Adyar Estate a Hindu temple, a Buddhist temple, a Zoroastrian shrine, and a Masonic Temple, while a private Muhammadan mosque has lately been erected.

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The architecture of the new chapel is classic in style, almost Doric in its simplicity. The low walls between the pillars of the nave preserve the former open-air character of the church, the only enclosed portion being the sanctuary. There are two side-altars, one dedicated to Our Lady, and the other to the Archangel St. Michael, the patron of the Church. The chapel was designed by Mr. Elmore, who is priest-in-charge at Adyar.

Church Services

A midnight Mass was celebrated in the chapel of the Liberal Catholic Church on Christmas Eve between 11.30 and 12.30. The celebrant was the Rev. Alex. Elmore, assisted by the Rev. J. B. S. Coats, Rev. Felix Layton, Rev. C. D. Shores, and Dr. Patel. Miss Otte played the organ music, including several Christmas carols. The congregation filled the church. It was an inspiring prelude to Christmas Day.

On Christmas Day the Holy Eucharist was celebrated by the Rev. C. D. Shores, who also in the evening conducted Solemn Benediction.

The Mystic Star

It is most appropriate that the Mystic Star Ritual on Christmas Eve was held in the Great Hall of Religions, where in symbols and sculptures all the religious Teachers of the world are represented.

The unique feature of this Ritual is the spiritual guidance of Humanity to a commemorative worship, acceptable to all faiths, combined with the raising of all secular activities to a high plane of consciousness. The world's great teachers, Vyasa, Tehuti, Zarathushtra, Orpheus, Buddha, Krishna, Christ, whose doctrines are Unity, Light, Fire, Harmony, Law, Devotion and Love form the qualities of the Five-pointed Star. The secular professions—ruler, priest, merchant, artist, teacher, judge, scientist, servant, craftman, healer—are sought to be exalted through their capacities of strength, knowledge, industry, art, compassion, justice, accuracy, obedience, skill and healing.

The ritual begins with the invocation of the Lords of Air, Water, Fire and Earth to send down their spiritual blessings. The Power

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of the Star dedicates his strength; the Judge his justice; Wisdom his knowledge; the Scientist his accuracy; Joy his industry; the Servant his obedience; Beauty his art; the Craftsman his skill; Love his compassion; the Healer his healing, through the symbols of their professions.

This Ritual is celebrated throughout the world. Its distinguished author is Mr. C. Jinarajadasa, who impressively represented the Power of the Star. It was joyous to see so many Faiths represented in those who performed the Ritual. From every part of India and even from distant New Zealand these brothers came.

Mr. Jal Billimoria (Wisdom), Prof. D. D. Kanga (Joy), Shrimati Indumati Mehta (Beauty), N. Sri Ram (Love), Mr. Kevalram Dayaram (Healer), Mr. P. R. Green (Servant), Miss Hilda Kemp (Judge), Mr. Harjivanbhai K. Mehta (Scientist), Miss Emma Hunt (Craftsman), Shrimati Radha Sri Ram (Thurifer) and Mrs. Dadina (Starbearer) were the principal officers. Mrs. Peterson played organ music.

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In the Garden of Remembrance

THOUGHTS OF OUR PRESIDENT-MOTHER

BY EMMA HUNT

The true Garden of Remembrance is in our hearts, where those who loved our President-Mother, and her great comrade C. W. Leadbeater, offer our homage in silence, but there is a beautiful expression of this in the outer Garden of Remembrance by the sea where we come often when we visit Adyar.

Here there is a sense of freshness, the spring of new life; it is a beginning, not an end—the past of many lives is here and the future yet to be. Here love unspeakable has been poured forth from hearts that knew the wonder and tenderness of the life of our great Mother. We look again, expecting to see the well-loved form, the gentle strength, to feel the power of her great humility—her gaze in the direction of her Master, her life given to her people. She was the Mother-Soul of us all, and one feels that not to have known her were a tragedy. She is with us now as we sit and remember, playing upon our hearts till they become one with hers and feel the great human

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need of the world ; thoughts of self are lost in the greater reality she brings, fading away like the phantasmagoria they are—all that is petty has gone from us as we become one with this Mother-Heart. We are her children who falter so much by the way.

It is the full moon night before Convention when I come again to the Garden of Remembrance, and with the aid of torch and moon examine the lovely cluster of perfect Lotus flowers in bloom in one of the ponds—I shine the torch-light upon their golden hearts and wonder at their beauty. In another pond there stands alone a perfect bloom of pink lotus rearing its beautiful head high above the water—one quaintly feels its heart has turned to love from blooming here.

Stupid little frogs sit on the large floating lotus leaves and blink at the light of my torch, or plop back into the water making curious sounds in the silence of the night. I sit awhile and watch through the soft casuarina pines the glint of moonlight, shining like silver on the water ; in the potent silence there wells up a power of risen life, exultant, strong, a benediction—there is a growing sense of *their* presence for whom this garden was made, it plays upon one like the gentle movement of a breeze, warm and tender, breaking through the barriers of the outer world. It is more than the magic of the night that tells me they are with us for Convention—that they will come to us in the fulness of the measure in which we call, and will lift and transmute the material we provide, of which the outer plane activity is the smallest, least essential, part.

It is late. I rise and read again the inscriptions on the marble slabs : my mind dwells long on all that is conveyed in the meaning of the simple words : "To C. W. Leadbeater ; the ashes of whose physical body rest here with those of his age-old comrade, Annie Besant, as both would have wished." Lastly :

TO ANNIE BESANT -
FAITHFUL SERVANT OF THE MASTERS
LOVER OF TRUTH
AND
FRIEND TO ALL CREATURES
THIS GARDEN OF REMEMBRANCE
IS REVERENTLY AND AFFECTIONATELY DEDICATED

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BHARAT SAMAJ PUJA

Every morning at the Hindu Temple puja is conducted by Mr. C. Subbaramayya, who is priest and secretary of the Bharata Samaj for the whole of India. The service begins at 6. 15 and ends about 6.50.

MANY HAPPY RETURNS TO AUSTRALIA

Australia was born in 1788 and celebrates the 150th anniversary of its Foundation Day on 26th January 1938.

In the January *Theosophist* you will find a message from the President, felicitating the Australian people, and urging the Theosophists to be the "forerunners of that new type of civilization which is to be born in Australia as also in some other parts of the world."

"Australia," Dr. Arundale says, "is one of those special lands which belong to youth—lands of the Larger Hope for Youth. And all who are young in spirit, however old they may be in years, see in Australia a herald of the future, and therefore bid her God-speed on her way."

Several articles follow—by Colonel Olcott, Bishop Leadbeater, Dr. Arundale, foreshadowing a magnificient destiny for this young nation. The President foresees that "this young and dedicated nation may become, if she will, a leader among the nations of the world."

In 1917 H. P. Blavatsky sent through Bishop Leadbeater a message to the Theosophists in Australia, indicating that a "grand opportunity" lay before them. "See that you take it," she stressed. "You have my earnest goodwill and the Master's blessing on all your lines of work. Go on and prosper, but remember that only by utter self-forgetfulness can success be obtained."

[H. P. B.'s message was written down by Bishop Leadbeater while we were crossing Sydney Harbour in a ferry-boat to attend a White Lotus Day meeting of Sydney Lodge in Hunter Street. We had just left Neutral Bay, when C. W. L. took out pencil and paper and wrote down H. P. B.'s message as she dictated it. I was sitting quite close and saw him writing, though I did not know till later the import of the incident.—J. L. D.]

Australia is a country supremely worth living for.—G. S. A.

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WHO'S HERE FROM CALCUTTA

Consistent delegates to Convention, year by year, are the Vice-President, Mr. Hirendranath Datta, and his wife, Shrimati Indumati. The Convention would hardly seem to be complete without them. The Vice-President has been on the General Council since 1909. He was a foundation member of the Central Hindu College and its Board of Trustees, and was an original member of the National Council of Education in Bengal and for many years its Secretary. He is a typical product and supporter of the Bengal School of Culture, being deeply interested in Rabindranath Tagore's Academy at Shantiniketan, the Bengal Arts School and the Bengal Academy of Literature. When he is not preoccupied with these avocations, or in writing books on philosophy, he is a practising solicitor in the Calcutta High Court. On many occasions he has assisted the Adyar administration with his knowledge of the law.

Another visitor from Calcutta is Mr. D. Mukherji, retired Sub-Judge, and his wife.

WHO'S HERE FROM BIHAR ?

The following brothers have come from the Bihar Division, North India :

Mr. R. K. Sharan, Assistant Commissioner of Income Tax, Patna, and Federation Secretary, Bihar.

Mr. Nand Kishore Lal, Retired Deputy Collector, and Hon. Superintendent, Purnendu Narayan Theosophical College Student's Hostel, Patna.

Pandey Keshava Bihari Varma, assistant secretary, Bihar Theosophical Federation and assistant superintendent, P. N. Hostel, Patna.

Mr. Bindabasini Prasad Varma, President, Hajipur Lodge.

Mr Umesh Chandra Prasad, Secretary of the Hajipur Lodge.

Mr. Ram Chandra Prasad, Superintendent, District Board, Muzafferpur and secretary of Muzafferpur Lodge.

Mr. Hari Har Prasad, Treasurer, Gaya Lodge.

Mr. Kamleshwari Prasad Sinha, Executive Officer, Bihar Theosophical Federation, Patna—A Young Theosophist.

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"We serve the elder Brethren"

"Our world is not the world of transient phenomena, but the world of Power, of Wisdom, of Right Activity, and we both strive together to serve the Elder Brethren, careful only to make ourselves the channels of the One Will in the service of which is perfect freedom."—Annie Besant, in a tribute to C. W. Leadbeater.

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Today's Diary.

Monday, December 27.

7-30 a.m. Universal Prayers

(Banyan Tree, or, in the event of rain, Headquarters Hall)

8-00 a m. SECOND SYMPOSIUM—Chairman, The Vice-President

(Banyan Tree, or, in the event of rain, Headquarters Hall)

In what ways are the truths of Theosophy so to be re-presented that, taking into account the conditions of the new age, they may make effective appeal to the individual amidst those darknesses in his life which are so productive of fear and the sense of impotence. For example, the problems of Death, Doubt, Disease, Desire, Difficulties, Despair, Destitution.

How are the truths of Theosophy so to be re-presented that they exercise more effective influence in the great international problems of war and justice and unemployment?

How are the truths of Theosophy so to be represented that they exercise more potent influence to produce harmony among the faiths of the world, and to win acceptance for the truth that Brotherhood matters more than differences?

1-30 p.m. Meeting of the Indian Section Council

(First Floor, T. P. H. Building)

2-30 p.m. The Indian Section Convention *(Headquarters Hall)*

4-00 p.m. Meeting of the All-India Federation of Young Theosophists

(Adyar Theatre)

7-30 p.m. Concert by Veeruswami famous Nagaswaram player, open to all

(Banyan Tree, or, in the event of rain, Adyar Theatre)

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CHARLES BRADLAUGH

STATUETTE PRESENTED TO ADYAR

A happy interlude in the afternoon session on Sunday was the presentation by Mr. Peter Freeman of a statuette of Charles Bradlaugh, donated to Adyar by Miss Poulson, a member of the English Section.

Not only was Bradlaugh a great champion of India and spoke on more than one occasion in the Indian National Congress, but, Mr. Freeman said, he was also a champion of the rights of man and he set a standard throughout the world of the rights of free speech. But much more interesting was the fact that he was a friend of Dr. Besant.

Mr. Freeman read from Dr. Besant's *Autobiography* several passages emphasizing their friendship and showing how, when their public association was broken, and he had no sympathy with Theosophical activities, they were still intimately linked in great friendship.

"I think the garland ought to be given to him," said Mr. Peter Freeman, pointing to the statue. "We will give him one too," retorted the President, acting on the word.

FLOODLIT ADYAR

To give delegates and visitors an opportunity to see Headquarters illuminated, the Inquiry Office is dispatching a bus every evening at intervals between 8-30 and 9-30 to the north side of the river. Here a splendid view is obtained of the Headquarters blazing with light. The illuminated seal above the President's house shines conspicuously against the blackness of the sky. The picture is enhanced by the reflection in the Adyar River below. The cost of the outing is only As. 2.

THE POWER BEHIND US

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but *unite and work* as one mind, one heart.—H. P. BLAVATSKY.

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WHO'S HERE FROM KARACHI ?

Mr. Jamshed Nusserwanjee is expected to arrive today at 5,55 a.m. He could not come for the opening of the Art Exhibition, but he is well in time for the Theosophical Indian National Conference tomorrow, over which he presides. From 1915 he has been associated with Dr. Besant's political work in India and has acquired great experience in the multifarious activities of nation-building work. Under the influence of Dr. Besant's Home Rule League he took interest in the civic activities of his city, and at a comparatively young age rose to be the Mayor of Karachi. After twelve years work in that office he earned the title of "Maker of Modern Karachi," both in the opinion of the people and of the Government. Although no longer connected with the local corporation, he is one of the elected members of the new Sindh Legislative Assembly, and is still the head of several civic welfare organizations, for example the Karachi Health Association, the School for the Blind, etc.

Miss Sati H. Advani, is the Matron in charge of the Karachi Health Association's Maternity Home. She is the first Sindhi lady to have qualified in health visiting and to have received training in child welfare work at the Queen Charlotte's Hospital in London.

Mr. Kevalram Dayaram is Chief Knight for India of the Order of the Round Table. He is President of the Sarvagati Trust, President of the Karachi Homœopathic Association and is associated with the Theosophical Order of Service work in the Indian Section.

WATCH THE BAROMETER !

Registrations at the Inquiry Office are mounting up. The figures have been at 7 p. m. each day :

21 December	...	...	...	386
22 December	...	...	...	426
23 December	...	...	...	505
24 December	...	...	...	611
25 December	...	...	...	672
26 December	...	...	...	735

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Convention Opens

LEADERS GLIMPSE NEW HORIZONS

WORD-WIDE GREETINGS

There were a thousand delegates and friends assembled in the Headquarters Hall on Sunday morning, December 26th, for the opening of Convention. After the customary recital of Universal Prayers, the President said :

"My first duty is to declare this International Convention duly open. I need hardly say how happy we are to have all of you present, both visible and invisible. In fact, as you all know, there are very many more invisible presences, fortunately, than visible. I address both, and thank all for coming here, sometimes, so far as the visible presences are concerned, at considerable inconvenience. The transport facilities for the invisible are somewhat greater than they are for those of us who still live in physical bodies. My first pleasurable duty is to request our very revered and beloved Vice-President to address us."

Deva and Devi

The Vice-President painted a vivid allegory of a Deva and a Devi looking down from the empyrean for a suitable place on the Earth for the establishment of a world-centre for The Theosophical Society, finally, after, exploring various countries, settling on Adyar as the most suitable site. The full story will be reproduced in a later issue. The President passed on "to that which follows such a story, namely the offering of the respect and love of you all." Thereupon the Vice-President was garlanded, as were also all other speakers, whether in extending welcome or in reciprocating greetings.

Dr. Srinivasa Murti (Recording Secretary), after appreciating the Vice-President's divine allegory, remarked: "I feel that the Great Company whom our Vice-President has depicted in his story are here to help you and me and all that are gathered here in accordance with the ancient promise given to us for millenia. With that thought we can remain most happy and contented. In that way we can make Adyar what it is destined to be."

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Theosophy Comes Down from Heaven

Mr. N. Sri Ram (Treasurer) concluded his welcome: "Conventions are successes not so much because of the fine lectures that are delivered. Of course, they help greatly, but even more because of the real pleasure with which we greet one another and come nearer to each other during the short period of our stay at the Headquarters of The Society. If we can all put aside our usual worries and thoughts and just get together as friends, I with my heart open to each one of you, and your hearts open to all of us, then I am sure that the Theosophy in the highest heavens will take several strides to come down to us, and we will be able, each along his own line, to realize something more of his dreams, see new horizons, and have new visions of the wisdom we are all trying to understand.

"I cannot wish you anything better than that some such a realization will come to each one of you. It will come if we will simply and beautifully and affectionately regard and understand one another."

An Exquisite Ideal

Mr. Jinarajadasa: "Today as we look around The Society, some of us who are older workers see that the great Ideal of Universal Brotherhood, of love and righteousness, of which our two Founders dreamed, is slowly being realized. Though there are calamities on all sides, at the same time there is slowly expanding a great Universal Brotherhood. Country after country is beginning to understand the exquisite ideal of a time to come when all men shall subordinate the claims of rivalry of nationality and bathe in the spirit of love and understanding.

"I feel as I am here at this Convention today a sense of rejoicing that the work so begun in times of difficulty has grown to such splendour that now in all the countries of the world we have groups of Theosophists rejoicing in this kingdom, laying this empire of love and righteous understanding.

"This building was started by the President-Founder and the giver of the teachings, H.P.B. We can all well rejoice, as we come to a Convention like this, that the work has grown in splendour,

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and we can take courage and inspiration in what has been done and go forward with added rejoicing to achieve more beautiful things."

The Example of the Lord Buddha

Shrimati Rukmini Devi: "I feel very happy to welcome on behalf of the World Federation of Young Theosophists all young people here, and unofficially everyone else. It is very fine to see so many people here at Adyar.

"I think a Convention is a wonderful thing, not because we have meeting after meeting, but because we can go on meeting each other and making in our daily lives something of that Universal Brotherhood, which is the first Object of The Theosophical Society. It is not easy for me to discuss Brotherhood or to practise it in its ideal sense, but I do know what it is in a small way. I think we can all much more easily translate Brotherhood as friendship, as kindness, as consideration, as being really nice to each other in small ways— that is really my idea of Brotherhood.

"I think the world-wide Brotherhood will look after itself if we can manage to look after our small everyday Brotherhood, which is of most importance. If we can talk to our servants nicely, if as we are walking along the road and see an unhappy animal, we can feel with its suffering and do something for it—not merely talk about animal welfare and report the incident to the S. P. C. A., then we are realizing something of my idea of Brotherhood.

"It is very easy to talk about International Brotherhood. I want the small everyday Brotherhood, a very small expression of that marvellous Brotherhood which the Lord Buddha expressed in His Life. That is the most magnificent and most marvellous life ever imagined by anyone. His was a life big enough for the greatest of people, and yet one which could be comprehended by the understanding of the smallest. He walked along the highroads simply, not giving lectures. If he saw a single person suffering, he talked kindly to that person. If he saw an animal unhappy, he stroked it. That is simplicity in its highest quality.

"My deepest wish is that the Blessing of the Great Ones is so much upon us that not merely are we happy during this Convention, but that we shall practice these truths of Theosophy when we have

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left Adyar and go home to our individual places all over India and the rest of the world."

Improvements at Adyar

The efforts which have been made to beautify the Adyar Estate in the last twelve months were described by Mr. Srinivasa Iyengar, Consulting Engineer to The Society. The changes include concrete roads, a new Christian chapel and a new Headquarters for the Young Theosophists organization. Among other improvements are the floodlighting of the Headquarters building, and an automatic telephone system linking all departments.

A Link with the Founders

Interesting reminiscences were given by Rao Saheb G. Subbiah Chetty, "one of the remaining links with H. P. B. and the Colonel," quoting the President. With the founders this venerable member for 55 years was present at the purchase of the Adyar property in 1882, and in their company he witnessed frequent phenomena and on occasions was privileged to see certain of the Masters.

Mr. A. K. Sitarama Shastry narrated the story of the foundation of the Vasanta Press, which until recently he managed for over thirty years.

Greetings were given by Mr. G. N. Gokhale, General Secretary, on behalf of four thousand members of the Indian Section, pledging their loyalty to the President and promising to sustain his work.

Greetings were given by representatives of oversea countries as follow: Miss Kastinger, Austria; Mr. J. B. Coats, England; Mr. A. F. Knudsen, China; Mr. Kyaw Hla, Burma; Miss E. Hunt, New Zealand; Miss Lillias Gale, Scotland; Mr. H. Frei, Ceylon; Miss Joynson, South Africa.

Cabled greetings were read from many Sections, and members in all parts of the world.

Concurrent Conventions

The Philippine Section sent greetings from its own Convention, held simultaneously; also New Zealand was holding a concurrent Convention at Dunedin.

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Dr. Arundale then delivered his Presidential Address, the final portion of which is reproduced in following pages of this issue. The earlier portion of the Address will be found in digest form in the January issue of *The Theosophical World.*

Thirty thousand strong—or weak?

A CHALLENGE FROM H.P.B.

"We Can Conquer the World"

"Our Elder Brothers" was the theme of the concluding portion of the Presidential Address which Dr. Arundale delivered in Convention on Sunday. He reminded us in eloquent language that "the supreme note of the Real is the existence of the Masters and their relation to the world in which we live," that They gave us The Theosophical Society, that They are the background of The Society and of Theosophy, and that "if the Truth in Theosophy and in The Theosophical Society be vivid today for the whole world to see, and strong for the whole world to grasp, it is because the light and strength in the Science and in its channel have round about them the ceaseless protection of the Masters."

With dramatic and telling effect, the President proceeded:

H. P. Blavatsky Speaks

From this great hall at Adyar, Headquarters of The Theosophical Society, goes forth a message to every member, and to every Theosophist. It is from H. P. Blavatsky and from those who followed after her in the work first given to her by the Masters and shortly afterwards entrusted jointly to her and to H. S. Olcott. It is indeed the constant message of these forerunners of ours, and specially emphasized today—the beginning of a new year for The Society.

H. P. Blavatsky bids us be strong. She bids us be fearless. She bids us be wise. She bides us hold nothing back from our constant devotion to Theosophy and to The Theosophical Society. She bids us give first place in our lives to the cherishing of these great gifts to the world from the eternal Givers of Gifts. She bids us

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count all else less than the cherishing of these gifts, than the giving to Them of the best that is in us. She bids us count all family attachment as less, all affection as less, all interests of whatever nature as less, all personal consideration as less, than our happy duty to Theosophy and to The Theosophical Society.

She tells us that if we will live individually as if upon us alone depended the life of The Society and the propagation of Theosophy, as if there were no one else with such gifts to give, then indeed will Theosophy soon illumine the world's darkness and The Theosophical Society become an unbreakable bond of living brotherhood between persons, nations, faiths, and races.

A Virile Challenge

We are thirty thousand strong, or is it weak—she asks. If we are thirty thousand weak, then the time has not yet come for the world's deliverance. But if we are thirty thousand strong, or even strong but in half the number, then can we inspire the world to conquer its self-created foes and move out from shadow-land into sunlight.

She asks each one of you here present—visible and invisible: Has Theosophy so changed you that you have become supremely intent upon giving it to the world, has your membership of The Theosophical Society so changed you that to give it added dignity and power is one of the preoccupying purposes of your lives? If such be the case, then indeed are you drawing close to the Masters and to Their work, to Their Truth and to Their Freedom. But if you are not thus changed, if in you is not yet aroused the spirit of the ardent and steadfast pioneer, if neither Theosophy nor The Theosophical Society yet possesses you to the exclusion of all other interests contending for your sole preoccupation, if they are for your leisure and as a hobby, rather than so truly your life's work that all you *must* do comes second and Theosophy and The Theosophical Society first and ever first; if Theosophy, and The Theosophical Society, come less than first: then you are not yet the soldier the Masters hope you will some day become.

She tells you that it was her delight to hold nothing back which she had—money, comfort, health, time, reputation. She tells you that so was it also with her fellow-worker H. S. Olcott. She tells you that so was it with Annie Besant and C. W. Leadbeater. She

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tells you that so is it also with many, many humble members of The Society who give of their best and tremble lest their gift become known. She tells you that it is such as these whom the Masters trust and to whom They give opportunities to draw near to Them in personal friendship, be their status in The Society or any kindred organization what it may.

Because of Them . . . .

She tells you that if she has known Theosophy in such small measure as has been hers to know, it is because of Them. The books of hers we so greatly cherish today are books which They inspired and sometimes even dictated. The power H. S. Olcott was able to wield was because of Them.

She tells you that They have been, are and ever will be, the heart, the soul, the life, of The Society, and the mighty channels of Theosophy to the world.

Never, she bids us remember, has The Society been left without Them, not even when temporarily They withdrew from a certain mode of Their contact. The Society is in Their keeping today no less than yesterday, and will so remain so long as there are three in it worthy of the blessing of Their Lord.

Today They are guiding Their Society. Today They are able to use many of its members. Today The Theosophical Society is Theirs no less than it has been Theirs before.

She bids you all be of good cheer. But above all she bids you honour the Masters and serve Them with all your strength, with all your wisdom, with all your hearts. Such is the memorial she would wish from all who feel grateful to her, and such, she says, is the memorial all would wish whom you hold in reverence, and who have passed onwards to be ready for the next call.

She is happy about The Society and about the increasing appreciation of Theosophy throughout the world. Goethe asked for "Light! More Light!" Light! More Light! is ours to give—the great Light of the Laws and Life of Theosophy, the great Light of their application to the crying needs of the world, the great Light of a Universal Brotherhood shining in the very midst of the world in The Theosophical Society.

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Therefore let us go forward into the New Year ever remembering the Masters and holding Them dear, for Theirs is that kingdom, that power and that glory into which we are privileged and blessed ourselves to enter and to help the world to enter.

"Revel in the beauty of Adyar, relax, and be happy."—G. S. A.

THE LAWS OF EVOLUTION.

THEOSOPHY IS THE FULLEST STATEMENT AVAILABLE

The first Symposium.

Dr. Besant once pointed out that the mission of The Theosophical Society was "to bring western nations to drink at the pure waters of Aryan knowledge." Dr. Arundale quoted this phrase in opening the First Symposium on "The Functions of The Theosophical Society" at the Adyar Convention on December 26th.

"These are my beliefs, opinions, and convictions, as at present advised," he went on to say. "One must always give that saving clause, as one hopes to grow wiser as years go by. I may have to modify this statement in form, though, I am certain, not in principle."

The President discussed the functions of The Society in terms of its Objects. In terms of the first Object its function was, he said to call attention to its inclusiveness regarding races, nations, faiths, sects, individuals; and to invite individuals to enter upon membership in order to learn how more effectively to practice Brotherhood. Secondly, to call the attention of the word to Theosophy as perhaps one of the greatest statements of the Wisdom of Brotherhood ever offered to men. Every individual in the world "is embraced within the universal friendship." As to religions, nations, opinions and beliefs, all of which divide mankind, Dr. Arundale declared: "The work of The Theosophical Society is to unite mankind, not by abolishing divisions, but by making a Rainbow of them, reflections, as all are together, and as each is in part, of the White Light of Truth."

In terms of the second and third Objects, the work of The Society was to encourage the search for Truth in the visible forms of

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the outer world, in religion, in philosophy, and in science; and in regions still unexplored or only partially explored.

Dr. Arundale held that The Theosophical Society has the duty of spreading a knowledge of Theosophy, and, affording in all possible ways the easiest access to the Theosophical literature. Theosophy was no doctrine, nor creed, nor dogma. "It is offered as a field for investigation," he insisted, "and for acceptance or rejection as each individual member may deem fit. Theosophy is not one among the many religions. It is given as a comprehensive statement of the laws of the process of evolution and of their action upon all growing life. The statement is not complete. It could not be complete, or anything like complete, at our present stage of evolution. But it is the fullest statement so far available."

In summing up his policy as to the functions of The Theosophical Society, the President emphasized that its watchwords were Freedom and Friendship, to the inviolability of each of which every member offered his heartfelt allegiance. Friendship and Freedom are no less laws of nature than Karma and Reincarnation."

Finally, Dr. Arundale urged the imperative need of maintaining in all strength and purity the link with Those who founded The Society—"that special relationship of The Society with the Masters of the Wisdom which makes it different from all other Societies. And this difference we must ever cherish, not in a spirit of superiority, but in order that we fulfil the functions which such difference imposes upon us."

Following the President, Mr. Gokhale, Mr. Peter Freeman and Mr. N. Sri Ram discussed the future duty of The Theosophical Society.

HONOURS TO MELBOURNE

THE PRESIDENT announced in Convention on Sunday: I am going to make a practice from time to time of awarding a Certificate of Honour, not so much to individuals but to Lodges. This Certificate is for the Melbourne Theosophical Society for their great services to Theosophy in 1937 by the completion of the very splendid Melbourne Theosophical building, a photograph of which has appeared in *The Theosophical World*. A small group of members have done splendid

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work. They may appreciate this little Certificate of Honour to hang on their walls."

WHO'S HERE FROM AHMEDABAD ?

Rohit Mehta, General Secretary of the Indian Youth Federation and now of the World Federation of Young Theosophists has been staying at Adyar for the last two months.

Indumati Mehta, Vice-President of the Ahmedabad Lodge and Lodge organiser for Gujarat and Kathiawar Theosophical Federation; she is also one of the active workers of the All-India Women's Conference.

Rama Mehta, wife of Rohit Mehta and Vice-President of the Ahmedabad Youth Lodge. She is a graduate of the Karve University with music as special subject.

Bhupatray Mehta, Lodge organizer for Gujarat and Kathiawar Theosophical Federation, and writer of several Theosophical books in Gujarati.

Suvidya Mehta, mother of Rohit Mehta.

Kekobad N. Datur, Parsi Priest of Ahmedabad Fire Temple.

Sulochnaben Desai, Lodge organizer for Gujarat and Kathiawar; engaged also in child welfare and sanitary work in the villages.

Indumati Rasiklal Mehta, old member of the Ahmedabad Lodge.

Dahyabhai Shah, a very active member of the Ahmedabad Lodge, who is always giving financial help to all Lodge activities.

Kantilal Mehta, a young enthusiastic member of the Ahmedabad Lodge, Jalojar Wadia and Chandulal Shah.

THE NEXT STEP FOR CHINA

MR. KNUDSEN. What I see as the next step for China is Theosophy, and the next step for Buddhism in China is Theosophy. Through Theosophy we will clear up this mental muddle in Shanghai, ... We have appreciated the goodwill. It has seemed as if wave after wave of goodwill came over from this part of the world into our part of the world. We know we have the goodwill of all India and all of The Theosophical Society. (In a greeting to Convention yesterday).

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WHO'S HERE FROM BENARES ?

Rai Bahadur Panda Baijnath has been a member for over forty years. Retired Assistant Commissioner and resident of Benares for some years, he has translated many Theosophical books into the Hindi language, his latest addition being a summary of *The Masters and the Path*. For three years up to 1935 he was General Secretary of the Indian Section.

Mrs. Maharaj Kuvar takes great interest in women's welfare work at Benares.

Mr. M. G. Kanitkar is one of the Old Guard, and has given the best part of his life to educational work at Benares.

Dr. R. V. Phansalkar and Mrs. Phansalkar are also life-workers at Benares, who for years have helped to keep the fire of Theosophy burning.

Mr. S A. Hajare spent over twenty years at Adyar and is now working at Benares.

Mr Ravi Sharan is secretary to the Maharaja of Benares.

Mr. G. N. Gokhale worked as Principal of the Karachi Engineering College after a career in the Bombay and Sindh Public Works Department and is now General Secretary of the Indian Section.

The New Cycle

The immediate future will be one of great expansion, of enhanced importance, of vigorous energy. The Theosophical Society will enter on a period of unexampled power, of world-wide influence, until it stands before the world as the recognized standard-bearer of religion—liberal, spiritual and free. .....I call on those of you who are willing to follow me into the new cycle—in which the Elder Brothers are again, by Their own gracious declaration, the First Section of Their Theosophical Society—to labour with me in the name of Theosophy, for the peace of nations, and the enlightenment of the world.—ANNIE BESANT.

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Today's Diary.

Tuesday, December 28

7.30 a.m. Universal Prayers *(Headquarters Hall)*

9.15 a.m. Theosophical Indian National Conference—Admission by ticket only *(Adyar Theatre)*

1.30 p.m. Meeting of the League of Parents and Teachers. All are welcome *(Adyar Theatre)*

2.30 p.m. Lecture by Mr. A. F. Knudsen: "Theosophy and The Theosophical Society in the Far East." *(Headquarters Hall)*

3.30 p.m. Non-Ceremonial Meeting of The Order of the Round Table *(Headquarters Hall)*

4.30 p.m. THE H.P.B. MEMORIAL ADDRESS, by Mrs. Josephine Ransom: "New Light on the Life of H. P. Blavatsky" *(Banyan Tree, or, in the event of rain, Headquarters Hall)*

7.30 p.m. Entertainment by the teachers and students of the Besant Memorial School, for all who have registered only *(Adyar Theatre)*

RECEPTION UNDER THE BANYAN TREE

The President and Shrimati Rukmini Devi gave a reception to Convention delegates and visiting friends under the Banyan Tree at Adyar on Sunday evening. It was a very picturesque setting for an international gathering, the illuminations in the tree and the coloured saris of the ladies accentuating the note of joyousness. A movie of Adyar was thrown on a screen, showing incidents in the President's work during the past year to beautify the Adyar Estate. It really was a talkie, because the President punctuated every picture with humorous comment. He is clever at these improvisations.

How many people at Adyar know that in Sydney, after being congratulated by the Director of the Australian Broadcasting Commission on his fine radio voice, Dr. Arundale made a sound-script for a film depicting the Nelson earthquake disaster on New Zealand! The picture was shown everywhere, with Dr. Arundale's portrait introducing it.

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GYMNASTICS ON THE A. P.

The President was greatly intrigued with the mulkan pole, which pupils of the Besant Memorial School were climbing in different ways at a physical fitness demonstration in Besant Gardens on Sunday. The pole was about ten feet high, and under the direction of Mr. Whankhade the boys were not only climbing it, but performing *asanas* on the top of it.

After announcing that Mr. Whankhade—a member of the Indian Olympic team which won honours in Berlin—had joined the School staff, Dr. Arundale humorously suggested: "We will start a class for old Theosophists, and we will meet at midnight." He fancied he saw Mr. Jinarajadasa climbing the pole in the moonlight.

"I'll come on the astral plane," retorted Mr. Jinarajadasa.

The President thought it would be funny to see Mr. Jinarajadasa climbing an astral pole.

We shall see. Most likely shall not !

THE ART EXHIBITION

The Premier of Madras (Hon. C. Rajagopalachariar) paid a surprise visit to the Exhibition of Art in the Indian Home at Adyar on Sunday evening. He was charmed with the wonderful display of swadeshi articles, the paintings by Indian artists, and the ideal Indian house at "Yashodalaya." "I should like to have one like it," he admitted.

INDIAN NATIONAL CONFERENCE

The President announces that the Theosophical Indian National Conference today is open to all. Tickets at the Inquiry Office. The meeting is in the Adyar Theatre at 9-15 a. m.

TONIGHT'S ENTERTAINMENT

The entertainment by the Besant Memorial School is to be held tonight (not tomorrow) at 7-30 in the Adyar Theatre.

Both the staff and the pupils will take part, and the programme includes a short play in Sanskrit. The classic touch !

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QUESTIONS AND ANSWERS

The Questions and Answers meeting which was scheduled for 7.30 p. m. today has been advanced twenty-four hours. It will be held under the Banyan Tree tomorrow evening, the 29th, at 7.30. Miss Hilda Kemp will receive questions and any answers that may be available.

INDIA'S LIVING TRADITIONS

A new book under this title was born yesterday afternoon. It is written not by any one at Adyar, but by really distinguished people who have very kindly through their publishers authorized the publication of their ideas in regard to India's greatness. Great traditions which made India so mighty in the past are the foundations of her renaissance today. They are given in this book. It is published at bedrock price, As. 11.

United States of the World

Vice-President Urges A Creative Revolution

"My ideal for humanity is a World State, cemented by a living consciousness of human brotherhood, that is to say a true League of Humanity in which all peoples are a single nation. Until we have established such a World State, the international problem of war and justice will evade solution."

This emphatic declaration was made by our learned Vice-President, Mr. Hirendra Nath Datta, in opening the second symposium on Monday under the Banyan Tree. There was a great throng of listeners.

Such a World State, Mr. Datta urged, had to be formed by the organization of the whole world as a single Federation of States. So that there would be a United States of the entire world—each State acting as a cell in a gigantic world-organism. "It is our job as Theosophists," he said, "to familiarize the world with that high and noble ideal and to point out its spiritual basis, so that, in good time, the poet's dream of a 'federation of the world' will be ushered

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into reality. Until that ideal is realized, it is our duty to keep on denouncing the rampant greed of power and the spirit of militarism and war mentality with its unspeakable frightfulnesses."

The Vice-President was discussing ways in which the truths of Theosophy should be presented afresh so as to exercise more effective influence on great international problems. In the economic field, he suggested, they had to work up a creative revolution and get rid of the paradox of over-production and under-consumption by evolving the right technique of distribution. They must fit out an expedition for the conquest of bread by the State control of the key industries and the means of transport—in a word they must establish the "Socialism of Love."

How were the truths of Theosophy so to be re-presented that they would exercise more potent influence to produce harmony among the warring faiths of the world? The spirit of religious snobbery which insisted on a particular "ism" as the only "ism," had to be exorcised. The great religions were really sisters in the one family of the Spirit. The Chairman suggested that an exhaustive treatise should be compiled expounding the favourite theme of Theosophists regarding the "Fraternity of the Faiths."

The Vice-President insisted that though the Truths of Theosophy were immutable, as new conditions appeared with every new age the Ancient Wisdom had to be re-presented. So the age-old Brahmavidya reincarnated from time to time.

At present diverse dismal and difficult problems faced the world and Theosophy, being like a lamp in a dark place, ought to be able to illumine those problems. Of course Theosophy had no ready made panaceas. It entertained no sole-remedy delusion. Its function was to enlighten the mind of the world.

Science and Society

Prof. Kanga contributed a brief analysis of the world situation, in which he accounted for the prevailing lack of harmony as being due to several causes, principally the fact that scientific discovery has far outstripped its sociological applications. The old economic system was breaking down, he continued, under the stress of new conditions and was in urgent need of readjustment.

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Prof. Kanga pictured science as progressing with the speed of an aeroplane, and economic progress and moral stature trotting along with the speed of a bullock-cart. What the world needed, he urged, was an "organization of world economy," and an authoritative and permanent institute of world research. The object of this body would be the co-ordination of scientific knowledge and economic research and their applications to society. This idea of international division of labour and international co-operation, which appeared at present to be remote, would be realized much sooner if all departments of the social organization were Theosophized.

THE MASTER PLAYED!

Some say that Nagaswaram is best enjoyed at a distance, but not when a Veeruswami plays.

The President has called it "yoga." Truly this three hours in which the yoga develops is not a performance but a ritual of power and beauty.

First comes what one might call the purificatory rites—the pipes, never harsh in the Master's hand, yet have a piercing, cleansing quality.

Then the tuning up. Back and forth between the artist and his associate was the melody tossed. Closer and closer came the intervals of melodic interchange, till it seemed as if the two became one throbbing utterance of a single soul.

And the drummer played his part in harmonizing our bodies to the rhythmic substructure of this yoga. No one can describe the Indian drummer. One has to hear to understand. And the drummer of Veeruswamy seemed literally to translate the Master song into pulsing rhythms that at-oned audience and musicians. There was a perfect unity among the musicians. When the drum solo was weaving its intricate web of pulsation, the other artists lived with him through beating hand, and even the Master artist gently tapped his foot in response.

As all perfect rituals, the yoga was progressive. If one missed the first, one missed the preparation so necessary for atunement; if

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one was forced to leave before the end, one missed the exquisite beauty of the climax.

For in that last hour, the Master rose to the heights of his yoga. Again and again came forth the golden liquid tones, utterance after utterance. The associate artist waited with ready flute for the artist to pause. But enwrapped in his heaven, this yogi of music developed his theme as if alone. Now a cascade of pearls rippled forth. Now a single sustained whisper swelled into a glowing golden orb of tone and then vanished as it had been born—into the silence.

And in that rhythm, that tone, that silence was the pulse, the song of Life.

The Master Player suddenly ceased his pipes—his yoga finished. some gathered around him, outpouring their appreciation for his gift. Others left the pandal, their hearts too full for utterance. But all had been affected by this glorious ritual, and some had found an inner depth of tone which yet was not tone, but silence.—A. H. P.

THEOSOPHY IN MUSIC

Concerning the wonderful performance of Veeruswami on Saturday evening, the President said in Convention on Sunday: "Veeruswami gave us yoga through his temple pipes. I have been many years a student of yoga. When I listened, I realized the immense contribution he was making to its science. Please think of these things. Remember you are here not only to attend lectures. I sometimes feel that lectures do not accomplish as much as this Theosophy in music which was given us the other evening."

Mr. Veeruswamy gave a second concert last evening under the Banyan Tree. Between the performances, he has been staying at Adyar as a guest of the President and Shrimati Rukmini Devi. Dr. Arundale told an audience yesterday that Mr. Veeruswamy is very much interested in The Theosophical Society.

SPONTANEITY

He seemed so far from us—the President was walking to the centre of the living square on the playing field where the Besant

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Memorial schoolboys had been displaying their acrobatic skill. He was going to deliver the closing address. But surely not at that distance! There was a slight pause, and then, as if by one accord, the whole gathering rose and swept towards him, and in the group were Mr. Jinarajadasa, Rukmini Devi, and the Headmaster. The President was overwhelmed—with affection. In his happy and ever-ready way he made everybody laugh by saying it was not often that people showed such eagerness to hear him give an address.—E.H.

Leaders of India

TODAY'S NATIONAL CONFERENCE

By George S. Arundale

An independent gathering of Indian members of The Theosophical Society who have some realization of the fact that as citizens of the mightiest country the world has ever known they have a very special duty to perform in this wonderful period of her reconstruction.

I want this gathering to throw the light of the science of Theosophy upon India's renaissance, not from a party point of view, but from the larger point of view of the nature of the new India that is to be, and of the place she should occupy among the nations of the world.

I ask every Indian member of the Indian Section to remember that this is just the time when he should show in the civic life of the country his worthiness to have received the light of Theosophy and of membership of The Theosophical Society. Every Indian member of The Theosophical Society should be a wise leader in a land which so urgently needs wise leadership. Every Indian member of The Society should, even if he be an official, have some part in the political life of the country, even though he may not join any particular political party. Now is the great opportunity to participate in that which later generations will recognize as having been one of the great Golden Ages of the world, despite all its depression and sordidness. And if a member of The Theosophical Society, one among the great Advance

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Guard as he is, cannot help to make the Age bright with gold he is not much of a member, for he has not understood that Theosophy is to be ardently given no less than to be eagerly received.

I am hoping for a really large attendance, as a sign to India and to the world that Indian members are by no means the mere dreamers and unpractical idealists that sometimes they are thought to be. I want India to know that the spirit of Dr. Besant still animates her Indian Theosophical brethren, and that they recognize fully their responsibilities as guardians of India's well-being. We all remember marvellously our beloved Mother gave herself to India's service, how in fact she died in India's service. We all know that she was the greatest Indian of us all. And I think some of us at least know that she is still as intent on her real Motherland as when she was in this outer world wherein we still dwell. Indeed, she is more intent, for she encounters less resistance, and thus is able to give even more.

I think that at such a time as this our Indian brethren should be prepared to make sacrifices to attend such a gathering, which will be no party gathering, no meeting to be addressed by people who have their own special political axes to grind, but a gathering of devoted Indian servants of the Motherland who have assembled together to consider what further service they can give to India, how they can more effectively help in this, one of the supreme moments of her way. I am most earnestly hoping that from all parts of India will come Indian members of our Society to be present on what will in all probability be an historic meeting, for I am sure we shall find great things to do individually, of course, not collectively.

I am not inviting any of our British members to be present, save possibly as visitors to watch the proceedings. I shall myself open the proceedings and then leave the chair to one of our very eminent Indian brethren who has much political experience, for I want this gathering to be exclusively Indian, to be animated purely by the spirit of India, and to reach any conclusions uninfluenced by any political theories some of us Britishers might bring from the West.

But I do ask Indian members to make every effort to be present. I do not want to take "No" for an answer from any Indian member whom there is the faintest spark of eagerness to give his country of his best and to take part in leading her onwards to her future greatness.

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A Declaration Of Faith

YOUNG THEOSOPHISTS SUPPORT ADYAR

Rukmini Devi is Again World President

The World Federation of Young Theosophists have declared their allegiance to the Theosophical Society founded by H. P. Blavatsky and H. S. Olcott—for reasons given below.

The World Federation of Young Theosophists met for the first time in its history at the Adyar Theatre on December 26th. Enthusiasm and efficiency characterized the proceedings. The enthusiasm exhibited itself in mirth and joviality, and the efficiency in businesslike dispatch.

Shrimati Rukmini Devi, in opening the conference, said that though there was a general feeling among the elder Theosophists that the Youth Movement had not been doing a great amount of work, she found that Young Theosophists were working in different countries all over the world. The fire and enthusiasm that was essential for their success depended upon the individuals composing the Lodges. She hoped that the World Federation would soon grow to larger dimensions.

Greetings were given by Mr. Rohit Mehta (India), Miss Gerta Hirsch (Austria), Mr. J. B. S. Coats (England), Mr. Conrad Woldringh (Holland), Miss Lillias Gale (Scotland), Miss Otte (Germany). Written greetings were read by Mr. Alex. Elmore from Burma, Australia, South Africa, Canada, Mexico, Philippine Islands, Belgium, Finland, France, Poland, Russia, Sweden, Switzerland, Yugoslavia, Wales, Cuba, Java, New Zealand and Rumania.

Shrimati Rukmini Devi was announced as President of the World Federation for 1938, with Rohit Mehta and J. B. S. Coats as Joint General Secretaries.

We Support Adyar

The following important resolution, affirming the faith of the World Federation of Young Theosophists in The Theosophical Society, was adopted :

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"In view of the fact that there are certain misunderstandings prevailing in many countries with regard to the World Federation of Young Theosophists in its relationship with the Theosophical Society this meeting of the World Federation of Young Theosophists desires to reiterate what has already been said in its Objects, namely that the World Federation of Young Theosophists admits as its members only those who are members of The Theosophical Society at Adyar. It gives its recognition only to their national and international groups that take as their members only those belonging to the Adyar Theosophical Society. The purpose of the World Federation of Young Theosophists is to support and strengthen The Theosophical Society, Adyar. This statement has become necessary because of the existence of more than one Theosophical Society in the world. We belong to The Theosophical Society founded by H. P. Blavatsky and H. S. Olcott, which has its Headquarters at Adyar. We consider it a great privilege to have received recognition from The Theosophical Society, and we request the Young Theosophists of all countries to strengthen the World Federation of Young Theosophists, for a strong Young Theosophists Movement will mean a strength to the whole Theosophical Movement throughout the world."

Balancing the Budget

Ways and means were then discussed to balance the budget. Shrimati Rukmini Devi, after dealing with the attractive features of *The Young Theosophist*, said she felt that three hundred more subscribers would place the journal on a financially independent footing. She hoped that many of the elder people would subscribe to it also.

———

The Indian Section

ITS RESPONSIBILITY TO THE MOTHERLAND

The Indian section Convention was held at the Headquarters yesterday at 2.30 p.m.

Dr. Arundale opened the proceedings with an address in which he made a powerful appeal to the Indian brethren to stir themselves in every possible way that The Theosophical Society might help their country in its present crisis.

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Everybody realized that the President is deeply and uniquely aware of the needs of India and how she can be served through The Theosophical Society. A verbatim report of the address will be published later.

The General Secretary, Mr. Gokhale, before putting the Annual Reports for adoption, assured the President that the Indian Section would bear well in mind all that he had said, feeling that a very high responsibility had been laid upon them. He stressed the need for Theosophical literature in the vernacular, and put forward a scheme whereby sixteen-page pamphlets might be issued by April and published in eight or ten languages.

Mr. Hirendranath Datta, Vice-President, endorsed the remarks of the General Secretary regarding vernacular literature and emphasized the need for good writers and translators. He asked for volunteers for this work.

Nominations for the Section Council were called for and 34 names were suggested from which fifteen will be elected. Mr. Mulchand Chunilal Bhagat and Mr. S. S. Raghavan were appointed scrutineers.

THE INDIAN SECTION COUNCIL

Voting papers will be issued from 8 a.m. to 10 a.m. and again from 3 p.m. to 4 p.m. on Tuesday, the 28th December 1937, at the *Inquiry Office.*

They should be placed into the box kept for the purpose at the *Inquiry Office* by 10.30 a.m. at the latest on the 29th December 1937. The result will be announced by 12.00 noon on the 30th December 1937.

WHO'S HERE FROM GWALIOR !

Pt. K. L. Razdan, Deputy Inspector-General of the Education Department, who is also an efficient Theosophical lecturer.

Mrs. Daya Kishori Razdan, President of the Ladies' Lodge and a social worker for the women's cause. She is accompanied by her husband and her niece.

Miss Prabhavati Kulkarni, Professor of History in the Kāmlarājā Girls' College, with her adopted father, Professor R. K. Kulkarni,

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who has been a Theosophical worker of more than twenty years' standing and Secretary of the League of Parents and Teachers since 1915.

Pt. Madan Mohanlal Razdan, Federation Secretary for Central India and Rajputana, and an indefatigable worker in the field of medical relief. With him is his assistant in Theosophical Work, Mr. Bharadwaja.

Mr. M. B. Garde, Director of Archaeology, Gwalior State.

Mr. H. K. Gurtu, Retired Engineer from Gwalior Service and builder of the Ujjain Lodge building and its precincts.

Mr. Barpute from the Indore Lodge in Central India and Mr. D. C. Jain, M.Sc., of the Gwalior Lodge.

MAHARASTRA FEDERATION

All members of the Maharastra Federation are requested to meet to discuss the Federation business at the New Quadrangle, First Floor, Room No. 15 (occupied by Mr. G. S. Marathe) today at 1 p.m.

PIVOT OF THE WORLD

Contribution to Peace

Among the greetings given to the International Convention on Sunday from all parts of the world—from Sections, Lodges and individual members—there was a consensus of opinion that this Convention has a vital part to play in maintaining the world's peace.

Mr. Otto Viking telegraphed from Nakskov, Denmark: "Hail Convention world situation pivot."

The General Secretary for Czechoslovakia, (Mr. V. Cimr) wrote: "May the Supreme Intelligence, which is love and truth, rest upon the Congress throughout its proceedings, and incline every participant to contribute understanding toward World Peace."

The General Secretary for Poland wrote: "We are sure that only in the fulfilling by every nation of its inner Dharma, in its truthfulness to its own occult Word lies the possibility of a future peace and brotherliness between the nations of the world." (Mme Stefania Siewierska).

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Mr. A. J. Plard, Puerto Rico Section: "May understanding grow between races and nations and may The Theosophical Society usher in the new age of wider horizons and lesser egotism."

Mr. G. N. Gokhale, General Secretary for India, said in the course of the First Symposium: "If a theosophized India and a theosophized England can stand shoulder to shoulder, the world can yet be saved. I feel that this Theosophical spirit alone can save it, this particular international spirit, this belief, this knowledge of the Plan behind the outer happenings."

ABSENT FRIENDS

Dr. and Mrs. Solomon have not been able to attend Convention this year owing to the serious illness of Dr. Solomon. The latest report tells that he is showing considerable improvement. He is the soul of the Ahmedabad adult and Youth Lodges and is connected with innumerable activites in Ahmedabad, specially with regard to health and sanitation. Our heartfelt good wishes to these brethren.

GREETINGS TO CONVENTION

Greetings from every part of the world were read by the President at the opening of Convention on Sunday. These were received by cable and by mail, and are additional to those which were personally delivered by oversea delegates. The following greetings are acknowledged:

SECTIONS: Argentina, Belgium, Burma, Central America, Ceylon, Czechoslovakia, Denmark, England, Finland, Hungary, Holland, the Philippines, Poland, Russia at Geneva, Puerto Rico, Spain, and United States of America.

FEDERATIONS AND GROUPS: International Theosophical Centre, Geneva; The Theosophical Order of Service (per Dorothy Anderson); The Round Table in England; The Round Table of Tunis; The Golden Chain (Glasgow); St. Michael's Centre, Huizen, Holland; The World Federation of Young Theosophists (English Section); Federation of Southern California Lodges, Los Angeles, Calif., U.S.A.; Bombay Theosophical Federation.

LODGES: Lightbringer Lodge, Washington; Singapore Lodge; Haarlem Lodge (Holland); Blavatsky Lodge, Accra, Gold Coast;

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Krishna Lodge, Zanzibar; Olcott Lodge, Edinburgh; Gautama Lodge, Mendoza; Mombasa Lodge; Ananda Lodge, Juhu, Bombay; Arundale Youth Lodge, Scotland; Lodge Vasanta-Blavatskaya, Kishinev, Rumania; Calcutta Youth Lodge; Maryland Lodge; Gouthama Lodge, Cannanore; Theosophical Lodge, Hajipur (Bihar); Claremont Lodge; Nijmeegsche Lodge, Nijmegen; Selangor Lodge, Malaya; Reading Lodge, Wokingham (Berks); The Krishna Lodge (Youth), Brussels; Ojai Valley Lodge, Ojai, California; Manuk Lodge, Hong Kong; Herakles Lodge, London; Atmavidya Lodge, Broach; Perth Lodge, (West Australia); Besant Lodge, Cleveland; Genessee Lodge, Rochester, N.Y., U.S.A.; Glendale Lodge, Glendale, California; Annie Besant Lodge, Tunis; Annie Besant Lodge, Birmingham; Rajpipla Lodge; Blavatsky Lodge, Bombay; Patna Youth Lodge; Narayana Lodge, Dar-es-Salaam, Tanganyika.

The Power Behind Us

There is a power behind The Society which will give us the strength we need, which will enable us to move the world, if we will but *unite and work* as one mind, one heart.—H. P. BLAVATSKY.

Today's Diary

Wednesday, December 29

7-30 a. m. Universal Prayers

(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

8-00 a. m. THIRD SYMPOSIUM—Chairman, Mr. C. Jinarajadasa

(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

In what ways are the truths of Theosophy so to be presented that Culture, through the Arts and the Sciences, gains its rightful place among individuals and peoples?

How can these truths so be presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations?

[Parsi Ceremony, after Symposium *Zoroastrian Temple*]

2-00 p. m. The Indian Section Convention (*continued*) (*Adyar Theatre*)

4-30 p. m. The Indian Section Lecture by Dr. G. Srinivasa Murti

(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

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6-00 p. m. The President's Dinner to Members of the General Council Representatives, to Members of the Executive Committee, and to Officers and Heads of Departments of the Adyar Estate (*Bhojanasala*)

7-30 p. m. Questions and Answers Meeting (*Banyan Tree, or, in the event of rain, Headquarters Hall*)

INDIA'S 4000 MEMBERS

DELEGATES AT ADYAR

How many members of the Indian Section and of individual Federations are attending Convention? The following table shows the membership of the sixteen Federations and the number of members who are now concentrated in Adyar.

The membership is as on 30 September 1937, and is taken from *The Indian Theosophist*. The details of registrations, totalling 750, are supplied by the Inquiry Office:

Federations	No. of Lodges on 30 September 1937	Active Membership on 30 September 1937	Registrations at Adyar on 27 December 1937
1. Andhra Central ...	20	282	25
2. Andhra Circars ...	33	335	60
3. Bihar ...	21	243	15
4. Bengal ...	18	241	4
5. Bombay ...	7	298	42
6. Gujerath ...	18	424	60
7. Karnatak ...	24	372	83
8. Kerala ...	9	107	15
9. Marathi ...	13	149	52
10. N. W. Provinces ...	8	72	2
11. Rajputana and C. I.	10	160	17
12. Sind ...	8	213	23
13. Tamil East (including Adyar) ...	21	310	108
14. Tamil West ...	19	263	34
15. United Provinces ...	22	316	19
16. Unattached ...	...	250	2
Total 1936-37 ...	251	4,035	561
17. Youth Federation 1936-37 ...	25	396	97
			658
Oversea delegates, non-members, and children ...			92
			750

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BAROMETER STILL RISING

Registrations yesterday totalled 775. In round figures we can say that 800 attended this Convention—a great and happy family revelling and relaxing in the sunshine and beauty which is Adyar. The weather gods are indeed kind to us, for atmospheric conditions are perfect.

FROM ZANZIBAR

Who's Here from British East Africa ?

Mr. Dwarkadas Shah, President of the Zanzibar Lodge, with his wife and children.

Mr. Ashabhai Brahmbhatt, President of the Dar-es-Salaam Lodge, in Tanganyika Territory.

New Light on H. P. Blavatsky

HER IMPERIAL DESCENT AND WONDERFUL ABILITIES

There is much more to be written about H. P. B. than has ever yet appeared in print. Some of this new material is being collected by Mrs. Ransom at Adyar, and everybody hopes that some day she will write a book that will do justice to H. P. B 's amazing life and personality. What follows below is the thin end of the wedge. It is a digest of the address which Mrs. Ransom gave to a delighted audience under the Banyan Tree on the 28th December, treating of H. P. B.'s imperial ancestry, her remarkable ability as an organizer (of which we have heard very little), and the indomitable will which kept her working in spite of serious physical disability. It was a scholarly study of one of the greatest occultists of all time.

The Dolgorouki Ancestry

Madame Blavatsky inherited her fiery and imperious spirit from the Russian Dolgoroukis, who were for centuries the hereditary rulers of Russia, so that her personal history is inextricably intertwined with the history of Russia. The Dolgoroukis were descended from Rurik, a fierce warrior-chief, called "Russ," and from this title the whole of Russia took its name. Among the Dolgoroukis figures Yaroslav the Wise, of the eleventh century, known as Russia's lawgiver. A son of Yaroslav's elder brother was Vseslav, who was adept in the magic

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arts, and from him H. P. Blavatsky in all probability inherited special capacity requisite for great success in occult studies.

The last of the Dolgoroukis was Ivan the Terrible, in whom the fierce and turbulent blood of the fighting lines of Rurik seemed to burn out in the sixteenth century. Descended from these Dolgoroukis was the Princess Elena Pavlovna Dolgorouki, who was H. P. Blavatsky's grandmother; she was noted for her erudition, and twenty volumes of her works were preserved in the University of Leningard (St. Petersburg). H. P. Blavatsky's mother also possessed a great literary gift, and was called the Georges Sand of Russia. Other relatives were distinguished writers, so that H. P. Blavatsky naturally inherited her literary gift. Her grandfather was Governor at Saratoff, and an administrator of the Caucasian States under the Viceroy. They lived in an immense old castle-like mansion, whose museums and library were the delight of the child Helena. It was this combination of hereditary forces which endowed her with an imperious and indomitable will, combined with unusual culture and wide interest in intellectual pursuits, in government, in regard for the lowly, and thoughtfulness for all that suffered. In addition, she had an independent spirit which defied all the custom and convention that surrounded her family by virtue of its dignity and position in the world.

H. P. Blavatsky as Organizer

Not only as teacher, but also as capable organizer, H. P. Blavatsky showed rare gifts of character. These are revealed very clearly in her writings, not only in the books she wrote, but also in the journals which she edited, including *The Theosophist* founded in 1879. She was also Corresponding Secretary of The Theosophical Society, and kept in touch with members and friends scattered throughout the world. At Adyar she drew around her those whom she trained for the work, and during the President's absence from Headquarters she directed the affairs of The Society. In Europe, while she was writing her monumental work, *The Secret Doctrine*, and editing journals, she trained a band of devoted workers who became her emissaries to all parts of the world. One of these was Dr. Besant, who later became President of The Theosophical Society.

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H. P. B. DEVELOPS HER WILL

By intense concentration Mme. Blavatsky developed the will-power which enabled her to produce the phenomena, for which she was famous. In later years this willpower was applied to the production of her magnificent and deathless literature, and the promotion of the growth of The Theosophical Society whose success she so ardently desired.

(The full text of Mrs. Ransom's lecture will appear in *The Theosophist*.)

GREETINGS TO STALWARTS

On the opening day of Convention, the President telegraphed greetings to the following members, all of whom were associated with the Founders in the early stages of The Society's work:

MR. AND MRS. A. P. WARRINGTON, Ojai, California. Mr. Warrington performed most useful service at Adyar as interim President in 1933-4. Mrs. Warrington supported him with her flair for social work.

MR. PETER DE ABREW, Colombo. Manager of the Musaeus Buddhist educational institutions in Ceylon.

KHAN BAHADUR N. D. KHANDALAVALA, Bombay, the oldest living member of The Society, who joined on 9th March 1880. From 1881 for 32 years he was President of the Poona Lodge, was on the Bench at Poona, was a member of the General Council, and was said by Colonel Olcott to be "one of the soundest advisers and most enlightened leaders in our Movement in the Orient."

MISS NETTA WEEKS Hollywood, who was Colonel Olcott's secretary at Adyar from the late nineties into the earlier part of this century, and as Assistant Recording Secretary helped to systematize the records at Adyar.

MR. BERTRAM KEIGHTLEY, now living at Allahabad. He joined The Society in 1884 and was one of the devoted group around H. P. B. in London, who helped her to publish *The Secret Doctrine*. She sent him to India to found the Section in 1890.

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MME ZELMA BLECH, an honoured member of the family which has stabilized the Theosophical Movement in France. Dr. Besant spoke of her as "a centre of stead-fastness and peace." Resident in Paris.

UPENDRANATH BASU of Benares. A founding member and first secretary of the Benares Lodge in 1885. He built up the Section headquarters at Benares, and played a vital and constructive part in the Section office for many years.

MISS LILIAN EDGER, also resident at Benares; toured Australia and New Zealand and India with Colonel Olcott; was the first New Zealand woman to take the M.A. degree and was the first General Secretary of the New Zealand Section.

DR. BHAGAVAN DAS. Deep student of the Ancient Wisdom and author of numerous Theosophical classics; has a wide range of national service to his credit, and is known in other countries and continents for his literary output. Lives at Benares and addressed the 1936 Convention there; has a seat in the Central Assembly at Delhi.

The Government of the World

AND THE DUTY OF THE THEOSOPHICAL SOCIETY

"It was most refreshing," said the President of the following speech which Mr. Peter Freeman contributed to the First Symposium on the 26th December:

In the world chaos of today, wherein lies the function of The Theosophical Society? For few can visualize with equanimity the future of humanity if the present tendency of each country, arming to the limit of its possibility, is continued.

Already more than half the national incomes of the world are being used for the preparation of war, and the maximum of our energy, ingenuity, finance and organization is being turned in the direction of discovering how we can kill our fellow-beings more ruthlessly.

Is such a state to continue, or, if not, what is the alternative?

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From a close critical examination there appears to be none except the formation of a World State under the direction of a World Authority and having the collective resources of all countries available to secure, maintain and develop World Peace.

Is it not then the paramount duty of The Society and its members to assist in the fulfilment of such a conception ? What more important function can there be available for those who are pledged to Universal Brotherhood ? Without the establishment of a secure peace, what possibilities are there for the development of the arts and sciences — our social services and national institutions ? What use the teachings of religion and philosophy ? How can man evolve and find happiness in a world of continuing war ?

Already within the memory of many of us is the great European war, and more recently country after country has been the victim of cruel, barbarous and unjustifiable tyranny. Manchuria, Abyssinia, Spain, and now China are still bleeding in their impotency.

This is not the place to say who is right or who is wrong, and probably few countries can come with clean hands to condemn others, but one can call attention to the obvious facts.

Has The Theosophical Society any special or peculiar duty in this connection ? It appears that it has, for it was established to form a nucleus of Universal Brotherhood.

But that nucleus has now been formed. There are already over 30,000 members of every race, creed, caste and colour, united and organized throughout the world.

We may not all be as worthy and capable as the privilege of our membership demands, but it is undoubtedly a fact that we have already achieved the immediate purpose of The Society.

Is our duty, then, completed ? Or has The Society some further function ? Few would deny that its real purpose will not be accomplished till the ideal of Universal Brotherhood is fully recognized by all and rules supreme throughout the world.

Is that to be done by merely extending our membership to forty thousand, fifty thousand, or a hundred thousand and so becoming

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merely larger or even only a more capable nucleus ? Such an idea is unthinkable.

Has not the formation of the nucleus the purpose of showing how the whole can be established, organized, and maintained ?

Have we not therefore the obvious duty of turning our attention to such a World State, wherein Brotherhood will be the basis of outlining such ideas for bringing it into existence, and devising measures for its efficient government ? Is it not our duty even to draw up the basis of a World Constitution that will incorporate that ideal ?

The League of Nations has done much, of course already, and goes far in this direction—but obviously it has failed in maintaining a semblance of World Peace.

Government is wanted, and for government power and authority are required to give effect to any necessary decisions.

The Society is not merely a band of students. Study has been desirable and necessary in its early stages hitherto. But it is clearly laid down in the Memorandum of Association of The Society that it is empowered as to " The *doing* of all such things as are incidental or conducive to the above Objects or any of them " [2, iii (*d*)].

The Society, then, is a band of " doers, " a band of " workers, " pledged to establish Universal Brotherhood. It has its governing body. It is called upon repeatedly in its Articles, Rules, Regulations to take such action as is necessary.

" Government is the greatest art open to man, " and The Theosophical Society might be considered as a great political organization, not *partly* political, not merely *nationally* political, but political in its widest and fullest sense, with all the powers and obligations of fulfilling its great destiny.

It is not, of course, in any way suggested that The Society can be responsible for the government of the world, or could even fulfil such a function, but that it can and should assist in bringing about a World Government seems to be beyond question.

Such a task may be even greater than any it has yet accomplished, and when one sees the great efforts that have already been made by

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The Society and its members, shall we shrink from perhaps the greatest task open to man in the full realization of his Brotherhood on earth ?

Do not many of us believe in the Inner Government of the world and if so, ought we not to take whatever steps lie in our power in bringing about the outer government of the world as the only effective way of securing Peace and Happiness on earth for all ?

Theosophy at Work

The President commented on Mr. Peter Freeman's speach: The question of agreement is of very little importance, because we none of us know much in any case. Where there is virlity and conviction, a sense of today's responsibility and an effort to fulfil it, there is Theosophy alive and at work. Through these differences, we shall move more rapidly onwards."

Young Theosophists

WHY THE T. S. IS DIFFERENT

Shrimati Rukmini Devi presided over the Conference of the All-India Federation of Young Theosophists, held in the Headquarters Hall on Monday, Dr. Arundale was present during part of the session. Greetings were given from Youth Lodges throughout India.

Among the suggestions for work in the coming year was a proposal to hold Young Theosophists Conferences in different Provinces of India, also new lines of study and social service—relief activities, and intimate contacts with Round Table, Boy Scouts, the Red Cross, Indian Women's Conference, Youth Leagues, Students' Associations, etc.

Shrimati Rukmini Devi was unanimously re-elected President, with Mr. Rohit Mehta (Adyar) and Miss Tehmina Wadia (Bombay) as Joint General Secretaries. Mr. S. V. Venugopal was nominated as Assistant General Secretary.

The President exhorted youth to make it a point not to forget the foundation of their life, namely, the study of Theosophy. "It is because Theosophists put their ideal of Universal Brotherhood into practice that The Theosophical Society is different from other societies, she said.

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A WELCOME GIFT

The T. P. H. Adyar announces: New subscribers to *The Theosophist* get a free copy of *Nirvana.*

———

Today's Diary.

Thursday, December 30

7-30 a.m. Universal Prayers

(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

8-00 a.m. FOURTH SYMPOSIUM—Chairman, Shrimati Rukmini Devi

(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

Since the great past of The Theosophical Society has provided us with the opportunities of the present—not to repeat the forms but to adapt the life, what is to be our work today so that when we become "the past" we may not be unworthy of the example of that "past" which is our present inspiration?

What is to be our care so that the future may be in no danger of being imprisoned within the forms of its past—ourselves?

How are we to help so to equip the Youth of today, which is both the hope of the world and the future of The Theosophical Society, that it shall move onwards to its destiny, whether that of directly cherishing Theosophy and The Theosophical Society or of generally constituting the humanity of tomorrow, in a spirit of Freedom but no less in a spirit of Reverence?

Does the life of Theosophy reincarnate in different forms as the times themselves change? If so, how shall we so honour both forms and life that no change of form can ever diminish the supreme allegiance we owe to the everlasting life? In other words, what is the life of Theosphy as distinct from the forms in which we find it from time to time enclosed?

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12-00 noon The Indian Section Council Meeting
(First Floor, T.P.H. Building)

2-30 p.m. Meeting of the General Council of The Theosophical Society *(First Floor, T.P.H. Building)*

4-00 p.m. **Closing** of the International Convention by the President
(Banyan Tree, or, in the event of rain, Headquarters Hall)

7-30 p.m. Dramatic Performance of "Episodes in the Life of Bhishma" by The Adyar Players, for all who have registered only *(Adyar Theatre)*

Our Elder Brothers

Much more shall We be with you during the coming years, for We, too, are of that Universal Brotherhood from which sometimes we are sought to be excluded. Brotherhood does not stop short at humanity at either end, whatever some may think, and We hope that, as time passes, a place may be found for Us in your midst.—THE MAHACHOHAN.

THE ROUND TABLE

The President said yesterday that the Round Table of today represents the future Theosophical Society. He stressed the importance of the Movement. The occasion was a non-ceremonial meeting, held in the Headquarters Hall, Mr. Kevalram Dayaram, Chief Knight for India, presiding.

Mr. Jamshed Nusserwanjee expressed the opinion that the ceremonies of the Round Table would make an appeal to people where lectures failed to impress.

Mr. Rohit Mehta held that the Round Table should be able to influence other youth movements—it should help to make right citizens.

Miss Emma Hunt spoke of the work of the Order in New Zealand.

GREETINGS

A further batch of greetings was read by the President in Convention yesterday :

Dr. Bhagavan Das telegraphed from Benares : " May Theosophical Convention be potent to promote wisdom, spiritual science, international goodwill, peace, brotherhood, co-operation for human welfare."

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The Southern California Federation cabled greetings from a " Miniature Adyar Convention " in session at Glendale.

The Mexican Convention telegraphed " cordial greetings " from Tampico.

Other messages were received from the Puerto Rico Section; M. Blech, Paris ; Miss Lilian Edger, Benares; Dr. and Mrs. Cousins, Trivandrum ; the Multan Lodge, and the Kerala Federation, Alleppey.

LIVING THE LIFE

In the Symposium on the Society's functions Mr. N. Sri Ram said :

" Many of us believe there is a guidance from certain great Leaders at the back of the Movement whom we look to as the Elder Brethren. I myself feel that in so far as we propagate the wisdom, and are open to the guidance of the guardians of that wisdom, to that extent shall The Society be really fulfilling its mission.

" The way to keep ourselves open to that wisdom and guidance seems to me to lie in the living of the life of friendship and Brotherhood. If we try to live that life from day to day, that is the best and only way by which we can keep ourselves open to inspiration from these High Sources. Thus our understanding of Theosophy shall grow more and more as the years pass, and we shall be able to make The Theosophical Society an even greater power for the uplift of the world.

MEDALS FOR WORKERS

Following the practice established at the Diamond Jubilee Convention in 1935, the President at the opening of this Convention awarded long service medals to the following workers at Adyar:

SILVER MEDALS: R. Muniswamy, 1-2-1917 (Adyar Library) A. Kannappa Mudali, 1-3-1917 ; Manikka Mudali, 1-4-1916 ; G. P. Ranganadhan, 1-12-1916 ; (Vasanta Press).

BRONZE MEDALS: M. Subramanian, 1-11-1927 ; Pungavanam, 1-4-1926 ; Sriram, 1-5-1926 ; Thandavan Chetty, 1-1-1925 ; Doraswamy Naicker, 1-7-1926 (Vasanta Press).

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Theosophy and Culture

DIVIDING LINES DISSOLVING

"Not so many years ago western idealists were strongly attracted to the high culture of Japanese Samuri, crystallized in their gospel of Bushido; but today when one regards what the Samurai gospel is doing in China, the culture of Bushido has little value to the world."

Thus spake Mr. Jinarajadasa in opening the Third Symposium on December 29; he gave an eloquent answer to the question: How can the Truths of Theosophy be so presented as to develop an understanding of international culture as well as of the national cultures which constitute the power and purpose of nations?

Mr. Jinarajadasa found no difficulty in defining Theosophy as "a great philosophy of life, covering all possible fields in religion, science, philosophy, art and the development of the resources of Nature." But it was more difficult to define what culture is, "because sometimes the word is applied in a very narrow sense, as when King George III objected to a particular individual by saying: He is no gentleman. He parts his coat-tails when he sits down."

National Culture

Mr. Jinarajadasa spoke of national culture as being represented in a nation's arts and crafts, "so that we have what can correctly be termed Hindu culture, Chinese culture, European culture, and so on. While there are these dividing lines of national cultures," he affirmed, those lines vanish as little by little the forms of art cease to be purely objective. That is to say, wherever the artist goes beyond the external form and senses more the inner life beyond or within the form, his art becomes international. For true art ever reveals the movements of life, and those movements can never be limited by any single mould of nationalism. Therefore it happens that the highest culture of a people has the quality of art.

"From this it follows that the artistic quality of the higher culture of a nation has a message for all other nations. There

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was a time when the culture of Germany profoundly influenced other nations in Europe. The culture of France has had a wider influence, and happily that influence still persists. England equally has a high form of culture, though it is difficult for us to know it, until English homes are thrown open to us, and we enter into that intimacy of life which centres round the word home,' which is almost indefinable.

"India, too, has a culture of her own, which in its highest aspects has a universal message. It is this message which first appeared to the West through the translation of the Upanishads, and through dramas like *Sakuntala* of Kalidasa. Later Rabindranath Tagore has done much to reveal Indian culture to the West."

Universal Culture

The really cultured man, Mr. Jinarajadasa concluded, "has passed beyond the boundaries of race, creed, sex, caste and colour. It is the dissolving of these boundaries which is the object of The Theosophical Society. This wisdom which Theosophy gives to the individual shows him how to pass beyond these islands and live in the continent, of all life. Theosophy says to each 'I bring you Universal Brotherhood,' but that also means, 'I bring you Universal Culture.'"

Other Speakers

Others who contributed to the Symposium were: Mr. Hirendranath Datta (Vice-President), Prof. Kulkarni, Mrs. J. B. S. Coats, Mr. C. G. Landre, Mr. Jamshed Nusserwanji, Mr. Harjivan Mehta, Mr. Mavji Govindji, and Dewan Bahadur Chandrasekhara Iyer. The last-named is President of the Karnataka Federation (Bangalore), member of the General Council and retired judge of the Mysore High Court. His address follows:

CULTURE MUST BE DEMOCRATIC

The Common Heritage of Mankind

By K. S. Chandrasekhara Iyer

We are to speak not on the contribution of Theosophy to the world's truths—great and invaluable as that contribution is—but

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rather on its service as the interpreter of those truths. While taking truth in general as its province, Theosophy has a special function, that of making it freely available for man's guidance and uplift.

Culture, as I view it, is knowledge which makes for complete living. And completeness of living should be recognized—as it is not universally recognized today—as the prerogative of every person born into the world.

Culture is often regarded as more or less the monopoly of the elect, as something that should be kept sacred from the profaning contact of the multitude. It may be true that only the superior mind, the genius of the expert, can discover new truth or create new forms of beauty. But every one in his varying degree can be made to see truth and admire beauty, and derive profit and enjoyment from their study and contemplation. Above all, every one may acquire the inner refinement of thought and feeling which is the soul of culture.

Science and art may be as highbrow as you please in their standards and qualities; but to be of use to the world, their presentation must be democratic in man. The scientist or artist must not always stand on a high pedestal; he must occasionally imitate the gentle rain which descends from the sky and cools and fructifies the parched earth; he must bend to the level of the average man and woman without in any way lowering his own standard of accuracy of fact or expression. Of course, the ordinary man must, on his part, try and lift himself nearer to the expert's range. The unity of understanding and appreciation that is possible in this way is well illustrated in some of those excellent music performances now being given in Madras, where the achievement of the artist and the appreciation of the audience unite in one continuous stream of discriminating enjoyment. The truths of Theosophy should I think, be so expressed as to evoke real understanding and keen appreciation. They should help ordinary men to see beauty and value in the things of everyday life no less than in the noblest works of art.

Theosophy as interpreter should make a special point of presenting things as clearly and intelligibly and interestingly as possible, so

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that its message may make its way readily and surely into men's minds. Some of the greatest scientists and philosophers of our day do not distain the effort to make their thoughts crystal-clear, and there is no reason why Theosophic writers and lecturers should not set a similar aim before themselves. Hazy and ill-digested exposition is nearly always a sign of vague thinking and imperfect grasp of the subject. From the vantage ground of wider knowledge and more comprehensive outlook, Theosophic interpretation of truth should strive to humanize knowledge. It should help men to utilize the power which science gives over nature, and the vision and enjoyment which art provides, for really creative purposes, for the progress and welfare of humanity, and not for selfish aggrandizement or wholesale destruction.

Science knows no national or regional boundaries even now ; to a smaller extent this is the case also with Art, less so with manners and customs and ways of life. The outward forms of culture may vary with races and civilizations, but the inner spirit of all of them is the expression of the one animating divine life.

Theosophy, by emphasizing the common basis no less than the special features of the various forms of culture, may help to a better understanding and appreciation, as well as to a fuller utilization of their results, and so help to make all culture the common heritage of mankind.

It is in such ways as these, I think, that the truths of theosophy should be presented so as to promote individual well-being, social co-operation and international friendliness and harmony.

Indian Art at Its Best

The pictures shown at the "Art and the Indian Home" Exhibition of the Theosophical Convention, Adyar, are varied and interesting. Although there is not a large number, the quality is very good indeed. It is a very representative collection of modern Indian paintings.

Mr. Manishi Dey of Calcutta has sent some very beautiful pictures. His "Mother and Child," painted with much love and

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delicacy on wood, is really inspired. It has a wonderful quality of enlightened motherhood, love and purity about it, and its execution leaves just enough to the imagination to encrease the inspiration, which all who look at it must feel. His small pictures, to have strength as well as delicacy and atmosphere. The moon rising behind the mountain, the boat sailing on the sea, are neat portraits in spirit as well as in time, and his kingfisher sitting on a post beside the sea, surrounded by vast, mysterious space and deep oncoming night is a little masterpiece.

Mr. Manishi Dey is also represented by a very beautiful picture of Radha and Krishna. It is very strong and vital, his technique here being quite different from that used in his other pictures. He uses plenty of good colour, and the whole picture is very beautiful.

There are also four or five charming pictures by Mr. Madhava Menon—especially that of two monkeys, which is not only extremely decorative but also a realistic portrait. His herd of cattle swept by rain is very vivid in portrayal of life, though most restrained in colour. It gives a characteristic impression of Southern India swept by torrential rain.

Mr. Chowdhury's bronze bust is an excellent character study, he is a very able sculptor and can do what he likes with his material.

There are many most interesting works by other artists, such as Mrs. Chowdhury and Nandalal Bose, which have helped greatly towards making the standard of the picture gallery so high, and which whet the artistic appetite into asking for more. I particulary enjoyed seeing a number of thumb-nail portraits by Mr. D. L. Murti, some of them very fine indeed, all the more so for being done in so difficult a medium.

Let us hope that every year Shrimati Rukmini Devi will gather together from all over India examples of such great art as we have seen at this Exhibition, from the simplest peasant earthenware to the most wonderful Kashmir shawls, and mysterious inspiring pictures, so that the grandeur of Indian art and culture may be more truly known to all.

BETSAN COATS

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The Exhibitors

D. P. Roy Chowdhury, Principal of the Madras School of Arts.

Manishi Dey, brother of Mukul Dey, Principal of the Calcutta School of Arts.

Nandalal Bose of Shantiniketan, Bengal.

Also interesting collections of pictures by D. N. Ghosh, T. Kesava Rao, B. M. Sen, Rishen Anklesaria and Sashila Sakhuja.

THE WORK OF THE INDIAN SECTION

A discussion on this work will commence at 9.15 a. m. tomorrow. In the chair will be Mr. G. N. Gokhale, General Secretary. So vital is the work of the Indian Section to India at the present moment that the tentative agenda on the world work of The Society has been swept aside in favour of India. After all, India is the heart of the world, and as the heart beats strongly, so will the world be healthy and sound spiritually. And the heartbeat of India depends upon its 4,000 Theosophists. Stand up, Theosophists, and fight—for India.

Changing China

THEOSOPHY IS SPREADING

Mr A. F. Knudsen gave a lively description of the situation in China in the Headquarters Hall on Tuesday.

The Chinese are fast changing, he says, though not necessarily becoming westernized. Laotze, the Age-youth, or Eternal Youth, dominates China. Laotze taught that Tao, the way, is in man—the Atman Consciousness. Taoists preach God in man, and use ritual for men and women who are not intellectual. The monks in the monasteries are remarkably cold, calm, unperturbed, unconcerned by the world. But these same monks become very happy and lively as soon as they are questioned on the Tao or the Atman-yoga. They have the Eightfold Path in the tradition of Nine Wise Men in the cave, representing nine different virtues, without which no one can

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enter Nirvana. They meet the missionary with that. They stand for morality, as distinct from the Nirvana of Buddhism, or the Christian teaching of seeking salvation through faith.

Commerce and science are bringing about a change, spreading atheism, Mr. Knudsen says. Jazz in another factor. The missionaries are trying to save the souls of the Chinese by making them Christian. The Japanese are very violent and treat all who oppose them as bandits. People were driven out of Shanghai at the point of the bayonet and their homes set on fire. In all, the Japenese have killed about nine crores of civilian Chinese, to say nothing of those killed in fighting. Japan is spoiling her fame, and China will become more united and he believes, turn Japan out. The spirit of "China needs you" appeals to the Chinese to a man.

China has a wonderful culture and a splendid literature. The people are friendly-disposed to Theosophy because of its universal inclusiveness, though they may not care to join The Theosophical Society.

WHO'S HERE FROM BHAVNAGAR

Mr. Pranjivan Odhavji, President of the Bhavnagar Lodge, a supporter of Dr. Besant for many years, and devoted helper of the present leaders in their various activities.

Mr. Gopalji Odhavji, Secretary of the Scout Association, Bhavnagar State, helps Theosophical and subsidiary activities in more ways than one.

Mr. V. G. Bhatt, Secretary of the Gujarat and Kathiawar Federation, Editor of the Gujarati Theosophical monthly, *Jyoti*, and a trusted village worker in the Bhavnagar State.

Shrimati Kamaladevi, a well known *Harikathakar* and composer of devotional and spiritual poems.

Shrimati Ansuya Devi, studied the art of painting at Shantiniketan, and is a teacher in a Montessori school.

Mr. Homi Coachbuilder, assistant manager of the State printing press, is a very active worker and propaganda secretary of the Lodge.

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Mr. Kishorlal, grandson of Mr. Pranjivan Odhavji, accompanied by his wife and two young sisters.

Mr. Sitaram, who went to East Africa on *harikatha* mission and visited the Lodges in Kenya Colony and Tanganyika Territory.

Mr. H. K. Mehta, Joint General Secretary of the West India Division, a worker since 1913. Interested in agriculture and village work.

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Extraordinary accommodation has been made by putting up kadjan huts near the Bhojanasala. When you next visit Adyar, the President hopes that these will be replaced by permanent structures.

WHO'S HERE FROM KERALA?

Mr. Manjeri Rama Ayyar, advocate Calicut. Pionoer and stalwart social reformer of Malabar, Dr. Besant's trusted lieutenant in the Home Rule campaign and one of the deputation she sent to England; the live wire of all Theosophical activities in Kerala.

Mr. R. Ananda Rao, retired head Sircar vakil, Trivandrum, one who can bear personal testimony to Col. Olcott's healing powers, and a faithful worker at Trivandrum for the last 35 years.

Swami Tripurananda Bharati. A deep student of Theosophy, astrology, astronomy, Vedanta and Yoga philosophies: author of an original Theosophical commentary on Patanjali's Yoga Sutras (published in *The Theosophist*), and *Yoga-chakras*, a book on the Chakras in the light of Theosophy, in Sanskrit verse.

Manjeri Ramakrishna Iyer, Headmaster, Sanatan Dharma High School, Alleppey; the most popular Malayalam lecturer in Kerala, author of Malayalam text-books on science; one of those chosen by the Travancore Government for religious lectures in temples.

V. Karunakaran Nair, Joint Secretary, Kerala Theosophical Federation, and whole time worker since 1914, author of several Malayalam Theosophical books, Managing Director of the publishing presses in Alleppey and Ernakulam, Manager of Theosophical Lower Secondary School, Ernakulam; also one of the lecturers chosen by the Travancore Government for temple lectures.

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S. Venkatachala Iyer, a veteran Theosophist, fearless social reformer, student of astrology, and secretary, Ananta Lodge, Trivandrum.

Mrs. Venkatachala Iyer, a loyal Theosophist, who has brought Theosophy into home life, holds regular classes on Theosophy for women.

Shrimati V. Balambal, young Theosophist, only lady Sangita-bhushan of Annamalai University, now a teacher of music in Pudukottah.

Mr. V. Ramachandran, active secretary of the Youth Lodge, and a loyal server at all Theosophical functions in the Lodge.

Mr. N. Venkateswara Iyer, faithful and selfless worker, honorary manager of the Federation Office: superintendent of the press at Alleppey.

L. Anandakrishna Ayyar, retired Inspector of English schools, now honorary secretary of the Kerala Hindu Mission for South Travancore.

Shrimati Hamsa Bai, an active worker in all women's activities in Trivandrum and also jail visitor.

Bhikkhu Dharma Skandha, a Malayalam Buddhist bhikkhu who is trying to revive Buddhism in Kerala.

S. R. Maheswara Pillai, a real vanaprastha living in an ashram in South Travancore and working to elevate the submerged classes there; works steadily to spread the Bharata Samaja ideals.

WHO'S HERE FROM THE TELUGU COUNTRY ?

Sixty delegates from this area and a few visitors too. Among these are :

Mr. V. V. S. Avadhanulu, retired Sub-Judge of Masulipatam, a very well known lecturer for several decades, and author of Telugu books.

Mr. N. Subba Rao Pantulu, Rajahmundry, well known political leader, once General Secretary of the Indian National Congress.

Mr. G. V. Subba Rao, Federation Secretary, author of several Telugu Theosophical publications.

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Mr. V. Sreenivasa Rao, Editor of the Telugu magazine, *Divyagnanadipika*.

Rao Bahadur A. Rama Rao, President of the Rajahmundry Lodge.

Mr. T. Kutumba Sastri, Nidadavole, and leading Theosophical and social worker in several directions in West Godaveri.

Mr. Ch. Akka Rao, Anakapalle, Vizagapatam district, who is successfully devoting his life to the prevention of animal sacrifices through the Sujana Samajam, which he started several years ago.

Mr. C. D. T. Shores, manager of Coromandel, Vizagapatam, a devoted worker.

MRS. KNUDSEN ON EDUCATION

"Mankind Cannot Rise Higher than its Womankind"

Mrs. Knudsen presided over a meeting of the League of Parents and Teachers in the Adyar Theatre on Tuesday afternoon. Her presidential remarks were refreshing and trenchant. She spoke against fear and compulsory examinations, and the pressure they all the time exert on the teacher and pupil. In Montessori and Dalton methods the child has his own responsibility and is free to study what he likes. Nothing is forced. If the child is afraid of you, you did not know what he likes or does not like. If he is free, he is bubbling with a number of questions. You have to save children from the inferiority complex.

Mrs. Knudsen laid stress on the education and culture of women, for mankind, she said, cannot rise higher than its womankind.

All education, she maintains, is training of the three bodies to respond to influences from the ego. If the physical senses are not responsive, the ego suffers. Emotions properly trained open the way for a free play of the intuition. A mental body trained by steady application and concentration begins to be a channel for the higher manas.

Professor Kulkarni, Secretary of the League, sketched in his report the educational situation in India and spoke on the growing

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connection between India and the New Education Fellowship. He referred to the Bal Vikas Mandir, a new nursery and kindergarten school in Poona.

The League of Parents and Teachers was started by Mr. Jinarajadasa in 1915 at the time the Theosophical Convention was held in Bombay. Professor R. K. Kulkarni, its secretary and a number of Theosophical workers have been since spreading the new sprit of love and understanding throughout India. It is an All-India movement not specially confined to Theosophists.

The New Indian Section Council

The following have been declared elected :

		VOTES
1.	Mr. G. N. Gokhale	257
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WHO'S HERE FROM UPPER SINDH ?

Sardar Nathaoing, President of the Khairpur Mirs Lodge and representing Upper Sindh Lodges, is the retired engineer to His Highness the Mir of Khairpur State. He is a generous supporter of The Theosophical Society, and only recently has donated to The Society a hundred acres of land in Sindh for the help of the Adyar Headquarters.

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The Master-builders.

The Theosophical Society, as the nucleus of the Coming Race, must encourage variety of opinion within its borders, in order that it may gather up within itself all seeds of truth, even though they may be enclosed within husks of error. The Society will never be destroyed by varieties of thought if only we practise perfect tolerance and put no barrier in the way of freedom of expression. Love is as vital as knowledge for the growth of the future, and the knowledge which is without love is useless to the Master-Builders of the Coming Race.—ANNIE BESANT.

Today's Diary

Friday, December 31

7.30 a. m. Universal Prayers (*Headquarters Hall*)

8.00 a. m. Meeting of the General Body of The Theosophical Educational Trust. (*First floor, T.P.H. Building*)

8.15 a. m. Address by Mr. Peter Freeman : "The European Situation" (*Headquarters Hall*)

8.30 a. m. Admission of New Members (*Board Room*)

9.15 a. m. OUR FUTURE WORK FOR INDIA AND BENARES.
In the chair, Mr. G. N. Gokhale, General Secretary for India (*Headquarters Hall*)
The Keynote for 1938
Vernacular Publications
More Women Members
Hindu-Muslim Unity
Educational Work
Weekened Study Classes
Next Convention.

2.30 p. m. Meeting of The Theosophical Order of Service (*Headquarters Hall*)

4.00 p. m. Lecture on "A Symbolic System of Yoga," by Dr. G. S. Arundale (*Headquarters Hall*)

6.00 p. m. Public Dramatic Performance of "Episodes in the Life of Bhishma" by the Adyar Players. Admission by ticket only. (*Adyar Theatre*)

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VISITORS INVADE ADYAR

Literally thousands from all parts of India have visited Adyar during Convention. The invasion was made possible by excursion fares on the railways People are tremendously impressed with the deep peace and beauty of Adyar, the unique old Banyan Tree, the sacredness of the Garden of Remembrance. An engaging feature of the Headquarters block is the huge Seal surmounting Dr. Arundale's house and the eight silver elephants on the wall of the Adyar Library.

In the last three days five hundred signed the visitors' book at the Adyar Library, and perhaps as many more looked round who did not sign. Thousands, again, visited the museum and the picture gallery.

A VENERABLE SCHOLAR

Among the visitors to the Adyar Library yesterday was Dr. F. W. Thomas, Professor of Sanskrit at Oxford University, who has been attending the Oriental Conference at Trivandrum. He belongs to the old school of professors who never lose sight of their pupils. Immediately Mr. Jinarajadasa was mentioned, he remembered having examined him in Sanskrit. Mr. Jinarajadasa accompanied him on his round of the Adyar Library, where he recognized and handled with the infinite care and reverence of a friend and scholar ancient palm-leaf and other manuscipts in various languages. The Library has grown in efficiency, in its contents and in importance since his former visit, says the professor.

HOCKEY ONE !

The Besant Memorial School hockey team on Wednesday scored a brilliant victory over a Convention visitors' team by four goals to nil, notwithstanding that the visiting team contained such redoubtable players as Balu, C. V. Krishnaswami, Ethiraj and others whose prowess as hockey players is well known. The School had better team work and were all in training.

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INDIAN SECTION COUNCIL

Rai Bahadur Panda Baijnath, late General Secretary for India, has handed over to the President of The Theosophical Society, for the use of the Indian Section, a sum of Rs. 21,000 the interest on which is to be spent for propaganda and publications. The Indian Section Council yesterday expressed to Mr. Panda Baijnath their grateful appreciation and cordial thanks. Long live Pandaji !

2. The following members were co-opted to the Council :

(1) Mr. Shankar Narayen Rao.
(2) Mrs. Bhagirathi Sri Ram.
(3) Mr. Shankar Saran.
(4) Mr. Ranindranath Datta.
(5) Mr. P. R. Green.

3. The following seven members were elected to the Executive Committee :

(1) Rai Bahadur Panda Baijnath.
(2) Babu Damodar Prasad.
(3) Dr. R. V. Phansalker.
(4) Mr. Shankar Saran.
(5) Pt. Ramachandra Shukla.
(6) Mr. Ranindranath Datta.
(7) Miss R. Padmini.

4. Mr. G. N. Gokhale was re-elected General Secretary.

HAPPY BIRTHDAY !

Many happy returns to Mr. V. V. S. Avadhani, retired sub-judge, Masulipatam, who today enters his seventy-ninth year. He is one of the oldest members of The Society. He joined in 1882 and was associated with H. P. Blavatsky, Col. Olcott and T. Subba Row, and later with Dr. Besant. A scholar in Vedanta, he has for many years expounded Hinduism in the light of Theosophy in the press and on the platform. He is the author of *Brahmasutras* and *Bhagavatasara*, and other minor works in the light of Theosophy. He is of the learned type of an older generation of Theosophists. Everybody hopes he will attend many more Conventions !

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"We Must Become Gods"

RUKMINI DEVI'S ELOQUENT EXHORTATION TO YOUTH

(Passages from Addresses at the Symposium on Youth under the Banyan Tree yesterday)

SHRIMATI RUKMINI DEVI

We must open our eyes, and what will help us so to do? Theosophy.

We are all apt rather to believe in internationalism only so long as nobody speaks a word against our own country. It is quite right that we should love our country, but may we not at the same time appreciate what is fine in other people? Knowing what is great in ourselves, cannot we appreciate what is great in others? But we must know how to love in the right way. Say an Englishman, or someone of any other nation comes to India, and says, "I love Indians; I want to belong to India." Sometimes such a person becomes Indian in a very unpleasant and peculiar manner, wearing Indian dress in a strange and extreme way. Or, on the other hand, such a person, going to the other extreme, may be so restricted and afraid of lowering his dignity that if he even wanted for a change to be Indian, he would not dare to be. Many Theosophists cannot appreciate Indian art or Music or the spirit of Indian life. They do not really want to understand. They have not the spirit of openness. They do not come to a place and enter into the soul of it. They do not try to find the essence of its life, to know what is wonderful in every country. There is something great in every country and in every province. It is a great pity that in India we have so much of the provincial spirit.

For example, our North Indian friends may say: "Oh this Madras music and art, there is no use in going to hear it." You are laughing because you know it is true. Or when we are in the North, we may say: "Oh I do not like this North Indian fare, I wish I had Bhojanasala food." Why? Because even in small things we cannot adapt ourselves—we are not Theosophists. That is why.

I want to appreciate all art that is great If in the North there is a person who is great, it is my business to go and listen to him until I find out the secret of that greatness. If you do not like the art of a

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great musician, for example, it is all the more misfortune for you, not the musician. We who are ignorant are the only sufferers.

Though I happen to be born a Madrasi, when I go to the West I endeavour to find the beautiful that is in western art and life. To start with, I did not like European music at all. But I went on listening to it until I could appreciate it. I even learned the piano in order to understand western music. I desired so much to appreciate it. I really feel strongly that it is our business to try to open our minds to look for all that is great in all times, irrespective of our religious or other different opinions.

I should like very much that all of us who are Theosophists, who talk about brotherhood, would start to practise what it is to be an Indian. For example in the Bharata Samaj at one time we had thousands of people worshipping. There is no more the vision, but that does not make any difference to the temple or the Deity. He does not mind, because He Himself is there. What are we Hindus of The Theosophical Society doing for Hinduism? Is there any religion greater than Hinduism? I do not think so—it is magnificent. Somebody may tell you what is great, but you must see it for yourselves. That is what you must do, irrespective of your leaders.

Some leader may appear in The Theosophical Society who belongs to some other religion than our own, and we will worship his way because the leader says so. Do you not realize that even leaders have temperaments and are individuals? There may be a Christian, a Hindu, a Muhammadan leader. Each one is expressing his own individuality. Yet those leaders immensely appreciate the greatness of other religions. Dr. Besant was a Hindu in spirit and she appreciated all religions.

This, I would say, is the chief keynote for us Theosophists, if we are going to do anything in the future. Let us keep our minds extremely open. Let us realize from moment to moment that we must live in terms of reality, that we must get into touch with greatness, and we must become one with all that is great. We must not merely talk about being Gods. We must become Gods, and feel ourselves to be Gods, and express ourselves as such, irrespective of what people around us are saying or doing.

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If you have a great spiritual life flowing through you, you will become practical, and every Theosophist will become a great and inspiring individual. If each person expresses greatness and becomes inspiring, we are bound to help the young people of today. I do not care what forms you create, what music you have, what religion you adhere to, so long as it is real music, real religion, real philosophy. That is all that counts, because times change. It is this spirit which we must give to our young people, so that their eyes being open some day, they will become, if they are Indians, really great outstanding Indians, being able to adapt themselves to all the varying circumstances of life, to appreciate all greatness in any form from wherever it may come.

Who Keeps the World Sane ?

Discussing important aspects of education in the Youth Symposium yesterday, Mr. Shankara Menon, headmaster of the Besant Memorial School, laid stress on the education of responsive feelings and emotions, and right attitude. "These children who are growing with us from day to day have the greatest of aptitudes for imitation, and even without knowing it they become rooted in ideals and ways of life other people have formulated and lived before them." He looked to Theosophists to promulgate the basic principles of education and Brotherhood, as "they have done more to keep the world sane than any other body of men and women."

THE NATION BUILDERS

By George Essex Evans, Australian poet

We are but the hands of the Builder, who toileth and frameth afar ;
System, and order, and sequence ; sun, and planet, and star—
Faint sparks of a Mighty Genius, a breath of the Over Soul,
Who shapes the thought of the workers wherever his worlds may roll.
On ! tho' we grope and blunder, the trend of our aim is true !
On ! there is death in dalliance whilst yet there is work to do,
Till the land that lies like a giant asleep shall wake to the victory won,
And the eyes of the Master Worker shall see that the work is done.

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THE INDIAN HOME

The Exhibition of Art and the Indian Home is drawing great crowds of visitors. It is perhaps the most popular attraction ever entered on a Convention programme. This applies to every department of it—"Yashodalaya," the model Indian home; the display of swadeshi goods at Blavatsky Gardens; the paintings and sculptures in the main hall: and the making of saris, etc., on the looms in the Weaving Department. The Exhibition continues to be open from 8 to 11 a.m. and from 3 to 6 p.m. daily.

The President praises the work of the Weaving Department and hopes that delegates will flood it with orders. Already some of the ladies from the North have ordered saris.

Yesterday three Parliamentary Secretaries inspected the exhibits and were greatly pleased with the number and variety. Another visitor was Sir R. Shanmugham Chetty, Dewan of Cochin. Today at least two members of the Madras Cabinet are expected.

———

Our union is, and ever will be, our strength, if we preserve our ideal of Universal Brotherhood.—H.P.B.

———

Dr. Besant's Plan For India

NATIONAL MOVEMENT TO CARRY ON HER WORK

Among the national movements working for the freedom of India is a body of Theosophists, which was revived into activity at an extra-Convention Conference held in the Adyar Theatre on Tuesday morning to consider how the wise and far-seeing statesmanship of Dr. Besant could be applied to the Indian situation today.

A Brooding Spirit

At the Conference were men and women who had stood shoulder to shoulder with Dr. Besant in the thick of the Home Rule fight. But there were younger men and women also eager to carry on the Besant tradition, alive and full of enthusiasm for India's regeneration.

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The result of the Conference was the revival of a National movement, which will have an All-India central organization with autonomous provincial branches unifying city and village groups.

In his address of welcome, Dr. Arundale, President of The Theosophical Society, said: "Over this gathering of ours broods the spirit of our President-Mother, Dr. Besant. No Indian of recent times has served India as she served India.....She was a messenger from the heights to the plains, and every speech, every book, every pamphlet of hers should be regarded by us as an inspiration, indeed as a message from those heights for our guidance.....There could be no greater reverence to her memory, no greater gratitude to her, than to try to conduct her work, be it in the political, educational, economic, industrial, or religious field in the spirit of her own wonderful activity.

"I am sure this Conference will be wisely guided by our brother, Mr. Jamshed Nusserwanji, who is a dreamer, a visionary, but who has given a splendid witness to the fact that as the creator of the fine modern city of Karachi he is a practical idealist. We could have no greater fortune than to have him to preside over our gathering."

East and West

The keynote of the Conference was repeated by Mr. Jinarajadasa, a co-worker of Dr. Besant for over thirty years. In part he said:

"There is no one who was more a true patriot of India than Dr. Besant, but her love of India had behind it a vision of the whole world and its growth. She did not love India for India's sake alone, but also because India had a magnificent contribution to make for the whole world.

"Dr. Besant was both of the West and of the East, and it is in that blending of the vision of two hemispheres that there is so much of lesson for us. She knew the world's need as probably no other leader of India since modern politics began has ever had. But equally knowing the wealth of Indian nationalism and spirituality, she wanted India to go with her message to the whole world. . . . She wanted India to be organized, to be self-respecting, to be self-administering, but within the British Commonwealth of Nations for India's sake,

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for she saw that India could do her work more efficiently within the British Empire than without.

India's Message to the World

"I think perhaps in these days, as we observe what Japan is doing, some of our politicians here are waking up to what she woke up to about twenty or twenty-five years ago. She was the first who saw the menace of Japan, and it was she who proclaimed that Britain should organize India as rapidly as possible, so that the whole world, and particulary the East, might know that the true leader of the East was India and not Japan. . . .

"She saw that it was only so long as India remained an integral part of the British Commonwealth of Nations that India would not only be protected from invasion, but she would have, as a great cup into which to pour her life-giving drink, the Empire of Britain. For that purpose, she made as an axiom that there should be a co-operation of the two races here—Britain and India.

"It was perfectly true, as we had to proclaim from time to time, that Britain was our very much misguided brother and had to be straightened out. But Britain have given a valuable contribution, and it was ouly by a closer linking of the two peoples, East and West, that India could find full opportunity of giving her message to the world. Today I see nothing of understanding of the way in which the message of India has been wanted by the whole world. It is not merely a contribution by the poet Tagore that is wanted, but something more of tremendous spiritual power to be thrown out for the building of that Federation of the World.

"It is because of that larger vision that she threw in all her energies to organize India not for India's sake aloue but for the whole world's sake. That was Dr. Besant's vision.

World Peace

Therefore, in these days, when there is apt to be a certain amount of slurring as to the services that Britain has rendered to India, and still can render under these new conditions, we must remember that the future of the world depends on the way the East and the West can come together. Particularly India and Britain coming together, can, welded into one unity, throw in their joint weight

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in such an organization as the League of Nations for the sake of world peace. If we in India can help towards world peace, can you not imagine how generations to come in the future will look to us as to those who had the larger vision ?

"I beg of you, as you are working in the economic and other various forms of reconstruction, to remember that India's reconstruction is for the sake of the world reconstruction."

Mr. Jamshed Nusserwanji, heartily endorsing the words of Mr. Jinarajadasa, related the story of one memorable occasion when in answer to his unspoken question as to why Dr. Besant had attended a Congress Conference, leaving The Theosophical Convention to be opened and closed by someone else, she replied: "In the freedom of India there will be the freedom of the world."

Home Rule and Free Partnership

Mr. N. Sri Ram, for some years her secretary, and associate editor of *New India*, referring to Dr. Besant's several movements for India's renaissance as a self-governing nation, declared: "In every successive attempt of hers, you will find that there was one object emblazoned as perhaps the most important object of her League, namely to work for India's Home Rule and free partnership in an Indo-British Commonwealth of Nations. That was the plank on which she took her stand, and no persuasion would make her depart from it, because that was in the Plan of the Great Ones who guide the destinies of the world, and who look to the interests of the world, as a whole and not merely to the interests of India, beloved as India is to Them.

"Therefore, taking that larger sweep of vision, it is in Their plan that India and England should hold together for the centuries to come: India as free as Britain herself, and both of them guiding this great organization—the Commonwealth of Free Nations—to the ends that are most desirable for the world's progress.

Throw in Your Weight

"First of all as a bulwark for the peace of the world, a peace that Britain and India together can impose on the world which no other nation, however mighty, will dare to break. But in order to attain that era of secure peace and progress, it is first necessary

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that India shall rise to the fulness of her stature, and take rank as a free and mighty nation, equal to Britain herself aud not inferior to any nation. That is an indispensable condition to remaining in the Commonwealth of British, or, shall we say, Aryan Nations.

"Our weight should be thrown decisively on the side of India completely free, self-determining in every respect, but voluntarily remaining with Britain in order to form the two central pillars of this international edifice wherein all the nations can advance securely and increase the heritage of our common civilization. That seems to me to be the first and foremost thing.

The Constitution India Needs

"What kind of a self-government should India have? In many of Dr. Besant's books, she has laid down the principles that will guide us to a true and satisfactory self-government for the Indian people. She had in mind a Constitution that would suit the genius of India and enable her to express herself freely and fully. At the same time, though she put forward before the nations her great Commonwealth of India Bill, she was willing to scrap the Bill entirely if only Indians agreed on a Constitution which they would place before Britain, saying, 'If you grant us this Constitution, we will be willing to remain in the Commonwealth as your free partner! . . .' If only the whole of India had stood behind that Bill, though possibly with modifications, if we had stood by any Constitution on which we were agreed, and had said, 'This is our condition for remaining in the Commonwealth,' surely Britain would have recognized the strength of that demand and would have wisely yielded to it. Unfortunately we let that opportunity pass.

"What India needs is a Constitution framed by herself to suit the needs of her people and their special genius. We should aim at a Constitution determined by India herself, not a Constitution made in Westminster, or somewhere else, and imposed upon this country. We should all put our heads together and agree on some kind of a Constitution that we desire to work, and then we should ask Britain to acknowledge our demand as legitimate and pass its proposals through her Parliament in London.

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A Real Democracy

"Coming to the particulars of Dr. Besant's Bill, she felt very very strongly that India should set an example in a self-governing Constitution; that it should be a Constitution broad-based upon the sovereign will of her people; that it should not be a top-heavy structure, over-centralized, but that it should be a democracy, not merely in name but in truth. It is for that she laid down the principle that the various panchayats or councils of the villages of the country should be the foundation on which to erect the superstructure of India's self-government. The main considerations in her mind were to make a system of self-government as decentralized as possible, so that people in various groups in their villages, taluks and districts could transact their own business and leave only that which they cannot do themselves to the provinces and the All-India government. Everybody will agree that only such a system will really be *swaraj* for the masses of the people. Otherwise your so-called *swaraj* will be freedom in name only, merely substituting a vast Indian bureaucracy to govern the country in place of a British bureaucracy. What we should have is self-government from the bottom and not from the top.

The Autocracy of the Wise

"The other principle on which she laid very great stress was graded franchise. Her basis for advocating that principle was that a person who exercises a vote should have some intelligent comprehension of the problems which are going to be solved by the exercise of that vote. She held very strongly the view that a thousand ignorant votes cannot equal in weight the votes of one wise person. It is wisdom alone which is entitled to rule in an ideal government. In the great Occult Hierarchy, it is the ONE who is the Wisest who is the Head. The Hierarchy is the pattern for all governments of the world.

"The world as a whole needs, and India, in particular, has to pass through the experimental phase of democracy, which no doubt has its value in the evolution of that world as a whole. Let us see that our democracy is not an empty, nnsatisfying momentary phase but a *real* democracy. What is real democracy? That everywhere people are able to look after their affairs for themselves. Agents in Delhi or Simla understand very little of local conditions, but at the

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same time we should have people in seats of authority who are able intelligently to understand and cope with the problems entrusted to them. Dr. Besant has often said: 'Do not give to the ordinary man the decision on such a question as to whether the rupee should be 1s. 4d. or 1s. 6d. But you can well give him a vote as to whether the village needs four or six wells or whether his road should be built on the east or the west side.'

"In the Commonwealth of India Bill you will find certain qualifications for voters and members of various units of government. These qualifications will undoubtedly have to be modified but at least it is a nucleus of a plan which Indian leaders can take up and improve.

Economic Self-Sufficiency

"When Dr. Besant spoke of village self-government, she had in her mind very strongly economic self-sufficiency of the villages. You find that idea put forth in *India: Bond or Free*. She held very strongly the view of an ancient system of common land owned by the villages, a system which made for India's prosperity and the practical absence of unemployment which made India a wealthy nation, and kept her so in spite of wars, invasions, and local conflicts. But this economic reform will have to be dealt with separately and in a suitable manner.

Construction or Destruction ?

"In all the changes she desired to bring about, she had the idea very strongly of achieving them by gradual rather than rapid action, by constructive rather than destructive methods. Wherever you find in history that the forces of destruction have been brought to a head, there you will find always a loss of something that is valuable in the old order.

"You cannot altogether avoid struggle and opposition. Wherever there is reform, there are bound to be interests opposing the reform. So far as possible, we can see that these differences are settled by constructive methods in such a way that there is no vital destruction of the tradition and civilization that has come down to us in the past. Therefore, everywhere and always, so far as the method of change is concerned, our intelligence and influence should be

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thrown on the side of construction as against destruction, on a harmonious adjustment of our differences.

Non-Violence

"We cannot really ally ourselves with any party that believes in violence of any kind, in any party that promotes hatred and pettiness. If we do so, all that is priceless in Indian civilization will be thrown away, and we will have to begin the work all over again on a clean and blank slate. We should insure that our reforms be made with the minimum of opposition, struggle, and pettiness. While we may have in our mind revolutionary reforms, these transformations are to be effected as the coming of a bud into flower. This is the kind of transformation that should take place in India if it is to retain all that is valuable in the old and add to it the forces of the future."

Age-old Experiments in Government

"India is not a novice in the political science," said Mr. A. Rangaswami Aiyar. This veteran educationist of Madura and fighter in the political battle-field with Dr. Besant, developed with vigour and earnestness his review of India's political past. "As early as two thousand years ago, when Europe was groping in political darkness there were more than ten or twelve political philosophers in India.

"India had experimented in democracy, and our villages were republics. Had they not been stable republics, we would not have survived in the twentieth century as a distinct nation, having an individuality of our own.

"India has experimented in syndicalism without at the same time stifling the freedom of others, as in the case in many other countries which are now experimenting with that phase.

"India has experimented in socialism, for in every caste Rishi as well as the poorest met on a plane of equality.

"India has experimented with communism, for the villages owned their lands in common,

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Why a National Movement ?

"When India frames her Constitution, she must frame a Constitution suited to her age-long experience in practical administration. That was Dr. Besant's injunction.

"Do we want socialism or democracy even from the West in a form unsuited to India's genius ? India believes in human equality. Does she not believe in the One Life ? But India believes also in human inequality in expression in wisdom, knowledge and power. She believes in a disciplined, stable domocracy suited to India's genius. That was Dr. Besant's great longing, and that ideal has not yet been assimilated by our earnest patriotic leaders in politics. So long as that lesson has not been learned, it has yet to be implemented in a practical way by a new National Movement, the successor of the Home Rule League.

"We must leaven Indian politics. We must lay the foundation well so as to bear the strain of the building which will be raised on those foundations. Therefore, it is necessary for our movement to keep its individuality. It may not be huge in numbers, but a minority is often stronger than a majority. Therefore, we should have our own independent existence.

"In season and out of season, we must emphasize to our political leaders, actively engaged in the field, that India has a valuable contribution to make for the sake of the whole world, not only in the realms of philosophy and art, but in that most mundane of the arts—the art of government.

Individual Freedom

"Individuals can have perfect freedom to affiliate as they will in local or national political organizations. If I want to take part in the making of laws as a member of the legislature, I can have my own individual choice.

There is grave danger in regard to our political systems in India that we may imitate the West. Indian history for thousands of years has shown a stability of organization, a social unity, with which only two countries can compare—China and Japan. Even our old gods, Agni, Varuna and Mitra blended without any violence into Shiva, Vishnu and Brahma.

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"So long as our workers in Indian politics do not discover India's own genius, there is need for Dr. Besant's followers to have an independent organization. When that lesson is learned, we shall practise *hari kari* and disappear from the scene."

The Infant Class in Politics

Mr. Harjivan Mehta, one of the Joint General Secretaries of the Indian Section of The Theosophical Society, stressed four difficulties in the present condition of the infant class in politics—the village:

1. The villagers do not know what they need.
2. Enthusiasm is lacking.
3. There is no organization to work for, even when enthusiasm is present.
4. Lower manas, or the critical faculty, is beginning to awaken even in the villages, and the higher emotions and idealism are becoming temporarily obscured.

Nullifying Class Hatred

"Our activities," Mr. Mehta continued, "should be based on the spirit of brotherhood and service, so that we may nullify class hatred. I remember one striking phrase from the writings of Dr. Besant:

'Support everything that levels up. Oppose everything that levels down.' This is the method we should pursue in education, politics, social life. We should have primary education compulsory anywhere and everywhere. If Government cannot take it up, we should do it ourselves by having night or adult classes, or any form of class which will help universal education. We should have some form of education for local self-government. We should educate the villager in the meaning and purpose of his vote, and what it means to be an elected representative of the people.

Mr. Mehta called attention to the brave positions taken by Dr. Besant, Mr. Gladstone and John Bright of England, who definitely refused to stand for any post where they would be forced to take the dictation of party as to their subsequent actions. We must send out who has a wider vision and deeper wisdom than ourselves, someone with greater unselfishness to represent us, and then give him freedom to act according to his best judgment," concluded Mr. Mehta.

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The Village Panchayat Bill

Mr. C. R. Parthasarathy Aiyenger, M. L. A. and Congressman, reviewed the position of the Madras Province as regards political reform. He stated that a draft was being made of a Panchayat Reconstruction Bill, which is to be put in the near future upon the legislative anvil. "The Revenue Minister who is sponsoring this Bill has publicly proclaimed that he is very much for Dr. Besant's Commonwealth of India Bill." Other measures of relief to agriculture and encouragement of cottage industry had been advanced.

"A study of Dr. Besant's several books will reveal that India has been stable only so long as she was adopting the village system. That village system has been in existence from the time of the Kolarian period, and through the Dravidian and Aryan periods. In the Dravidian period the headman of the villages was elected. During the Aryan period, the office of headman became hereditary. That is the reason why petty tyranny has grown up in the villages, and therefore liberty has again to be established.

"Of Course, purification will need to be accomplished first. The village system is a regular Augean stable. That purification can only be accomplished by education. That education and self-government go together is a fundamental principle stressed by our President-Founder, Colonel Olcott. We must re-establish that venerable institution of Hinduism—a school in every village.

"Education and self-government must go hand in hand with industry. If you see the Congress exhibits in Mount Road or our beautiful exhibits at Adyar of handicraft, you will be convinced that the real life of the people is awakening, and it requires only a little fanning so that it may be made to glow into a living fire. We must pour our life in all the torrents of spiritual force, so that the living organism may once more radiate the living power throughout India."

Mr. Parthasarathy Aiyengar concluded with an appeal to reinforce the present Congress Government.

Not Another Political Party

Mr. Rohit Mehta, Joint General Secretary of The Young Theosophists All-India Federation, urged the revival of a national movement "to lift up the political struggle of India to a higher plane

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than the one on which it is being fought today. Our aim ought to be to emphasize the fundamentals of political, economic and social organization, and not so much to lose ourselves in details and trivialities. We do not want to start an organization in order to enter the election fight or to multiply the other political organizations that exist in the country.

"Our aim is to educate public opinion on the lines along which Dr, Besant started her political education in India and further to train political workers in India. What is going to be our attitude to an All-India Federation? To the proposed Constituent Assembly? Our duty is to take up this work and define in clear terms our objective, and to mobilize public opinion around that objective."

India's Place as a Dominion

Mr. Hirendra Nath Datta, Vice-President of The Theosophical Society, and solicitor of Calcutta, spoke of an early meeting with Dr. Besant in 1894, when political leaders urged her to join Indian politics, but she said absolutely nay. Later on, when she had had her marching orders from higher authority, she said, "I will now claim India's place in the Commonwealth of Nations."

"Dr. Besant staunchly believed in the political destiny of India," affirmed the Vice-President, "and of the ability of Indian men and women to attain and achieve that political destiny. She always used to say: 'I have been in English politics for many decades. I know many of the English politicians quite intimately, and it is my deliberate opinion that among the Indians there are persons as fit to govern India as my English, Scotch and Irish friends are able to govern her.' That is why she always demanded India's place in the Dominions.

Grasp the Power

"What did she say? 'Grasp the power that is being given to you. I know it is not what you desire, what you want, what you are aiming at, nor what you have been working for, but take whatever is given. Make that the pivot for further work and effort, and so achieve your goal!' She believed in the English connection. Her aim was to build up an Indo-British Commonwealth. For these policies she suffered political eclipse, but she did not flinch. She went her own way. Now you see after the Congress Ministers

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have come into power, they are following the path which should have been followed in 1916, 1917 and 1918. Had we done so, we would not now be as restricted as we are by the Government of India Bill, but very much more forward in our political destiny."

The Chairman, Mr. Jamshed Nusserwanji, in conclusion, emphasized the fact that the movement will not exist to further the political strife already too apparent in India today, but rather to co-operate with all who are working for the progress and freedom of India. "If a particular party is in power today, such as our Congress Ministry, and if there be helpful legislation, it should be the duty of our movement to support the Ministry and the Legislature in whatever action they have undertaken for the furtherance of Indian ideals."

THE FIRE CEREMONY

On the spacious verandah of the beautiful Zoroastrian Shrine an enchanting Fire Ceremony was performed on Wednesday, December 29, by a brother delegate, the Parsi priest from Ahmedabad, Ervad Kai Kobad N. Dastur. Garbed in all-white from head to foot and chanting the Avesta Mantrams invoking the presence of the Angels, he adored the Holy Fire placed in a special urn with two candle lights, on the right and on the left, thus forming the Trinity, round which were placed fresh flowers and fruits, with a cup of milk and a glass of water.

Holy Fire is the symbol of Purity, righteousness and light, given by Lord Zarathushtra, the Founder of the Zoroastrian religion, and since His appearance on the earth, the fire is held in holy adoration and kept burning day and night by the Parsis in their hearts and homes. Each piece of sandalwood offered to the Fire, either by the priest or from the congregation, typifies the matter side of the universe and diversity in nature, while the glowing Fire from the burning wood and the incense signify the spirit side of nature, or godliness and unity.

The glass of *water* represents the mineral kingdom, *flowers and fruits* the vegetable kingdom; the animal kingdom is represented in *milk*, and the performing priest himself represents the human kingdom. With all these paraphernalia there issued forth from his lips the resonant prayer which created thrilling but noble vibrations,

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In his sacred Avesta prayer the priest invokes the blessings of all the departed ones. The great Heroes, Rulers and Teachers of old are very gratefully remembered by their names, also the saintly ancestors of old and their future descendants, and the great Holy Immortals, thus enfolding all the kingdoms in the Glory of the Fire. With the pouring forth of blessings to the righteous ones of all nations and all the holy things of the world, the presiding priest concludes the prayer and the ceremony, and every member of the congregation, who so chooses, takes a pinch of sacred ashes, offered by the priest from the Fire urn, and gently rubs it on his forehead, humbly remembering his pilgrimage between life and death ; then, reverently bowing before the Fire he partakes a piece of consecrated fruit or milk or water and thus dedicates his life to the glory of God—Lord Ahuramazda.—K. J. B. W.

BESANT IDEALS

Addressing an anniversary meeting of the Annie Besant School, Allahabad, just before Christmas, Mrs. Sarojini Naidu, India's poet-patriot, said that Dr. Besant's name had rightly been given to the School because she loved children, loved India, loved humanity, and loved freedom. Dr. Besant was an inspiration and an embodiment of what ideals should be.

A Jewel of Architecture

MADRAS MUSLIMS INAUGURATE A MOSQUE

A private Mosque for worship by Muslim Theosophists was inaugurated at Adyar on Wednesday evening by a number of distinguished Muhammadans of Madras. The Mosque is a superb piece of architecture, beautifully situated at the eastern end of the Estate, not far from the sea, in a grove of pines and near a lotus pool. Ashraf Saheb acted as Imam and led prayers, in which all the Muslims present joined.

After the ceremony, Haji M. Jamal Mahomed Saheb, President of the Madras Muslim League, thanked Dr. Arundale for granting facilities for the building of the Mosque. Muslims, he said, very

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much appreciated the spirit in which it had been erected. The Theosophical Society had always worked on friendly lines with Islam; therefore Muslims must co-operate with the work of The Society.

Mr. M. S. Fossil associated himself with the remarks of the leader of the Muslim community.

Dr. Arundale, in reply, said that interestingly enough it was a Buddhist and a Hindu who had been concerned with this act of reverence. By faith Mr. Jinarajadasa might be called a Buddhist, though when one was a Theosophist he rejoiced in every faith. Mr. K. Srinivasa Iyengar, the engineer, who supervised the erection of the Mosque, was a Hindu, while he himself was a Christian.

"I think it is very well," Dr. Arundale said, "that Hindus and Buddhists and Christians should be so happy to offer our reverence to your great faith, on which I am always glad to speak in public in Madras on occasions. I hope we shall cherish it with the utmost reverence, and see that this Mosque is always worthy of you and of the great faith to which you have the honour to belong."

The Mosque is oriented toward Mecca. The foundation stone was laid by Dr. Besant during the Golden Jubilee Convention of The Theosophical Society in 1925. Several foundations were then laid at Adyar of temples and shrines of the various religions.

The design was selected by Mr. C. Jinarajadasa, who has been the prime mover in organizing the Mosque. The architect and engineer under his direction took the Pearl Mosque at Delhi as the model. The Mosque is quite small, with prayer places for twelve or fourteen. The architect who gave all the plans and specifications was the late Rao Sahib S. V. Kanakasabai Pillai of Mannargudi, who also built the Buddhist Shrine at Adyar.

The stone inscription at the back of the Mosque states:

"This Foundation Stone was laid by Annie Besant, D. L., President of The Theosophical Society in December, 1925.

Lessees; Mahdi Hussain, Abdul Karim.

Architects: S. V. Kanakasabai Pillai, K. Srinivasa Iyengar.

Collectors of donations: C. Jinarajadasa, R. Madhavachari Abdul Karim."

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On the facade of the Mosque are Arabic inscriptions: Over the central arch, ALLAHU AKBAR, "God is Great," and over the two arches on either side: WALA GHALIB IL ALLAH, "God alone is Victor." This inscription is the running theme of all the decorative work in the palace of the Moorish kings at Alhambra, in Spain.

What Are We Doing?

We claim to be a nucleus of Universal Brotherhood, and that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces around us, as is our duty, in order that the nucleus may shape an appropriate body around it, a temple for the Spirit of Life, the Creator, expressing some of its qualities for the salvation of a world perishing from the destructive agencies of Hate, Hate, which is Death.—ANNIE BESANT.

Post-Convention Diary

Saturday, January 1

8-30 a. m. Conference on our responsibilities to our younger brethren—Chairman, Shrimati Rukmini Devi *(Headquarters Hall)*

3-00 p. m. Convention of Young Theosophists, Dr. Arundale presiding *(Headquarters Hall)*

Speakers: Shrimati Rukmini Devi
Betsan Coats (England).
Elly Kastinger (Austria and European Fed. Sec.)
Rohit Mehta (All-India Fed. Sec.).

Questions and Discussion.

7-30 p. m. Display by The Olcott Memorial School *(Banyan Tree Circle)*

Sunday, January 2

9-00 a. m. Five-Minute Talks by members who intimate their subjects beforehand to the President for approval *(Headquarters Hall)*

2-30 p. m. Meeting of the General Council of The Theosophical Society *(First Floor, T. P. H. Building)*

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Monday, January 3

2-30 p. m. Ceremonial Meeting of the Order of the Round Table, for members only (*Headquarters Hall*)

3-30 p. m. Conference on the Indian Home (*Headquarters Hall*)

7-30 p. m. Questions and Answers Meeting (*concluded*)
(*Banyan Tree, or, in the event of rain, Headquarters Hall*)

THE ARYAN WISDOM

Spiritualizing Modern Science

Dr. G. Srinivasa Murti, in his Indian Convention lecture on Wednesday, drew attention to the real mission of The Theosophical Society as set forth by Dr. Besant, namely "to bring the western nations to drink at the pure wells of Aryan knowledge. In taking that treasure of wisdom westwards," Dr. Besant said, "only carrying it from the family house to the younger children who have colonized the outer world, we are not bringing to them what is not theirs, but family treasures to which they have a right; for those heirlooms belong to the younger as well as to the elder, and they may claim the right to wear them as much as any dweller in India, in Burma, or in any other of the northern and eastern lands."

After declaring that The Society was started sixty-two years ago to combat the extreme materialism then rampant, Dr. Srinivasa Murti quoted from current journals to show that at least a portion of its original purpose had been fulfilled, for science was now touching hitherto undreamed of spiritual heights.

Dr. Srinivasa Murti believes that the revival of the ashrama ideal in education will bring to India a reawakening of its highest culture.

GRATEFUL PRESIDENT

President and Vice-President interchanged compliments in their closing addresses on Thursday thus:

THE VICE-PRESIDENT: You know I hope to achieve greatness in my thousandth incarnation from now, but I must begin at the present time so that in about ten millions of years I will be as great as our present Chief is now.

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THE PRESIDENT: Our beloved Vice-President committed a most unlawyer-like act when he spoke a short while ago. I am beginning to wonder whether it is safe for us to have him longer as our legal adviser. You will remember he talked about possibly becoming as great as myself. I think he mentioned some ten millions of years from now. Now you know that really is—

I am not only deeply grateful to our Vice-President—not only do I give him my very affectionate respect—but I hold him as my predecessor regarded him, one of the great ones of the world. She knew his value. I am thankful to have had that knowledge passed on to me, and to have had it verified by experience. I am more grateful than I can say to you for his wisdom and his guidance.

I think of my beloved friend, the Recording Secretary, of Mr. Sri Ram, the Treasurer of The Society. I think of my beloved brother, Mr. Jinarajadasa, who is so full of wonderful understanding and so loyal to me in the work that has been given me to do. And I also think with reverence and deep affection of my beloved Rukmini, who is a sign of the coming times, who will have a difficult life to lead, as those on her line must always have, but who will come out triumphant, and to whom the world will be thankful when the time comes.

KINGS OF THE EARTH

"He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into Living Peace, and the men who have this life in them are the true lords or kings of the earth."—JOHN RUSKIN.

Vistas Opening in Theosophy

A REVIVAL OF LIFE

The President's Closing Address

Stripped of references to personalities, published in other columns the heart of the President's address in closing Convention on Thursday was as follows:

A Revival of truth

I should like to say above all else that I perceive the fair dawning of a very great revival of enternal truth in our Theosophical

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Society. I see that not only will our Theosophical Society itself change and grow and expand, but that we shall begin to perceive in the enternal science of Theosophy vistas other than those which we have so far perceived. We shall realize that our Theosophy is wonderfully dynamic and in no way whatever static. We shall perceive above all that the Theosophy which is given to crowds through books and addresses is also a Theosophy intended for each unique individuality, so that little by little each individual member of The Society will develop his own individual Theosophy from the parent roots themselves.

Individual Theosophy

I see the time coming at no very distant date, within the next few years I hope, when every member will not only have the Theosophy in books, not only have the Theosophy of the lecturer, of addesses, but also a Theosophy of his own stamped with his own individuality, a Theosophy which will accompany him forever on the pathway of his own individual life. Up to the present our Theosophy has been a collective Theosophy; it has been the Theosophy of all of us. It will now begin to be the Theosophy of each one of us, so that each individual member is able to draw from the fructifying well the water that he needs for his own growth, for his own advancement.

The Line to Adeptship

We are rightly told in Theosophical literature that Adeptship is one of the great goals of this evolutionary process, and that there are various types of Adeptship, and that each individual, when he reaches a certain exalted level, will, as it were, choose the line of further growth. But that choice begins in fact long before he achieves the stage of making it formally as by a dedication, as by a consecration, as by a vow. Probably, almost certainly, each one of us has made his great Adept choice long, long ago, but he is not conscious of the choice. With the aid of Theosophy, with the aid of his membership of The Theosophical Society, he should begin now to become conscious of the splendid future which is his to be, and I think that that individual consciousness, leading straight to the splendid spiritual choice which he will in due course take, is beginning to steal over us at the present time.

The Spirit of the Master

For I want you to understand that the Elder Brethren are more than eager to help us to move forwards safely; that whatever

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more They can give, They are only too eager to give if They can safely give it. It is for us by our own aspiration from below to draw down from Them the wonderful inspiration which They alone can give, but if we are to aspire to Their inspiration, we must be like Them. It is only like that attracts like, and so is it that unless you try to reflect the spirit of the Master, you cannot imagine that you are moving upwards to receive His inspiration.

Now the Spirit of the Master is Service, the Spirit of the Master is Helpfulness, the Spirit of the Master is Sacrifice, and those alone will be the first to draw near to Them who are eager to help in their own small way, in their own individual way, as the Masters help in Their own marvellously universal way.

So if any one of you desires to draw near to the Masters and receive that inspiration which will unfold to you the nature of your own Eternal Self, if that be your desire, then you must not be content with study, with attention to your own self-development. You must not be content with receiving. You must give.

You must give to yourself a pure life. You must give to your family happiness. You must give to your business integrity. You must give to your Lodge constant service. You must give to your country wise patriotism. You must give to this great International Headquarters all that you possibly can give, for this is the Centre through which the Masters' power is changed in many ways, is adapted to the needs of all who live in the outer world.

Whence Cometh Our Help

You should realize, you who are members of The Theosophical Society, that your own unfoldment depends upon your sacrifice, the sacrifice which begins with yourself—the making holy of yourself—and which ends with the world, but which has as its intermediate stages all things equally, those little worlds with which you are associated.

I do say this to you: that if you can make that sacrifice which the Masters make, or something which is a reflection of it; if you can be truly a servant of the Masters, helping Them in Their great work, you will find yourself able to get into touch with the new life which is beginning to steal over The Society, and is already perceived by those who have the eyes to look towards the mountains.

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This new life may pass you over. It may be for the younger members to receive it. There is no reason whatever why the older members should not receive this new life, adapt themselves to the new life, change themselves so that they are ready to receive, because they are more sacrificing in their giving.

The Greatest Happiness

I want you to go away from this Convention determined to do more than you have ever done before—to be to yourselves what you have not been before. To be to your family a radiating centre of happiness and understanding. To be to your obligations a fulfiller of them. And to be constantly on the watch to see what you can give, not what you can receive. There is no greater happiness than the happiness of giving. It is far more happy to give than to receive. While you are still at the stage of receiving, wanting to get, you are still far away from this newer life which is intended not to be confined to the few but to be spread abroad among the many.

Messengers of the Masters

As far as I can, I try to reflect that life in what I write and in what I say. I try, as far as I can, to help The Society within such wisdom as I may possess to move onwards with the advancing tide. You will have noticed in a recent issue of *The Theosophist* I ventured to give expression to my personal convictions with regard to the world situation. I did so because I knew I had to do so. I did so because Presidents before me have ever been messengers of the Masters. I, too, must be a messenger of the Masters, that those who come after me may be able to speak of the precedents which I and those who preceded me have set.

We do not live for the sake of fulfilling rules and regulations, although it is our duty to abide by them, so far as we can. We do not live for the sake of conforming to public opinion. We do not live to satisfy our fellow-members that we are doing what they would expect us to do. We live in order to be messengers of the Elder Brethren, as every member of The Theosophical Society should be, giving of his best and purest and most selfless Self to Their work. When I felt, when I knew that I must speak, I must write, I spoke and I wrote. Not that anyone is expected to agree with what I write or say. Their first duty is to agree with themselves and not with other people,

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and not to be copies or reflections of those around them, however highly placed those around them may be.

Richness of Inspiration

The best and the utmost you can gain from any individual scripture or book is a hint or a suggestion, but certainly not ruled lines between which you must live narrow and restricted lives. It is upon the freedom of members of The Society that the well-being of The Society depends. But the President of The Theosophical Society is Their President far more than he is the elected President of his fellow-members, however much he may be this, and his work is constantly day in and day out, and still more night in and night out, to try to sense what They need and to give it. Inevitably he must give it somewhat ineffectively. Inevitably he must give it with distortions. His own individuality, his personality, his personal equation must intervene and make the force less pure as he gives it than it was as he received it. That is inevitable. It cannot be helped. Individual members must realize that however much they may say that the writing or the words of this, that or the other leader are beautiful, they are less, as the writer or speaker would agree, than the inspiration in all its majesty which they were able to receive, but which they could not bring through into the physical brain in all its beauty, in all its richness, in all its fulness. Whatever we may say must be far less than it might be, but it is better to have a little than nothing at all.

What Theosophy is For

If anyone of us tries to speak from his will, even more than from his heart, and certainly far more than from his mind, if any of us will speak from his will, then it is well that he should be heard and listened to. But we must follow ourselves even though in the process we may find that we are following others. Our first duty is to know ourselves, to be sure of ourselves, to know whence we have come, who we are now, and whither we are wending our footsteps. We must make our own way in the future. That is what Theosophy is for: to help us to make our own way, to live our independent way and to achieve the goal, whatever the goal may be, so that others may achieve theirs.

The Influence of Adyar

I hope that this Convention has given you at least a measure of peace, a measure of happiness, of power, and a measure of purpose.

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should not be satisfied myself unless every single individual delegate feels changed, because he has been adjusted in Adyar to the eternal realities of things. He must be changed, he must go back changed, must live differently when he returns home from the way in which he lived when he left to come to Adyar. If you are just the same as you were before, if the tremendous life which the Masters themselves have poured into and through this Convention, if that life has not touched you, then indeed are you in a bad way. It must have touched you somehow, somewhere, even if only to a microscopic extent, so that you have felt the influence of the Masters.

Why, it has been with us on this platform today ! Not only have They given Their blessing to us, but do you suppose our beloved President-Mother has not been standing here while you have been listening to the puppets, as we might almost call them, speaking here. She has been here. Her brother, Bishop Leadbeater, has been here, and others have been here too. Always they have been with us. You do not need to see them with physical eyes. They must be here. They are the heart of this Theosophical Society and wherever there is such a gathering as this, the blessing of Them must fall upon those who constitute it, and that blessing you must take away with you to share with others. If you do that, all is well with you, and when this new life of a more individualistic but none the less collective Theosophy steals over you, you will be able to catch it, and you will be able to reveal yourself to yourself in the light that that new life will cast upon you.

Proud of India

And so, Brethren, such is our Convention today. Such are its purposes. I hope that you will try to fulfil them as the year passes, so that when you come to Benares, the great heart of India as Benares is, you will come to Benares as you have not visited Benares before, and will be able to help India, the birthplace of so many of the Masters—India, the great home of the race to which I think almost all of us belong. You will be able to make Benares a vibrating centre from which will go forth the help that India needs, for there can be no greater happiness to any Indian, or to any westerner for the matter of that, than to bring forth again the glorious and eternal soul of this marvellous and unique Motherland of us all. We can be proud

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indeed of India, but we ought even more to be proud of ourselves tha we are serving and giving and helping to the utmost of our power.

Troubles Have Their Value

Sometimes, of course, I very well know that people have difficul lives to lead, difficulties, obstructions, interferences, inhibitions of a kinds. What do those matter? Is there any one of us who ha not had troubles, who has not made sacrifices, who does not hav anxieties and sorrows? Of course we have. That is for our strengthen ing. We need them, and we need them all the more when we repin at them, when we say, "Oh it is a terrible thing that there is all thi difficulty, this sorrow and trouble in the world, and that I should have to bear so much of it." It is not a terrible, but a wonderfu and joyous thing. We ought to be happy and thankful that we hav these great and pressing incentives to rise above all these difficulties and to be the master of them. As Shri Krishna said: "Be thou above these attributes." And they are attributes, from my own personal experience. Do not think I have lived a life of ease, comfort and convenience. I have had my difficulties, just as everybody else has had his difficulties. I have had my sorrows and grief like everybody else, but they have all been worth while. When I look forward to any new troubles that may come, I look backward on the value that troubles have been.

"I Am a King"

So you go on your way lightly, happily, jokingly. Not with a serious, but with a smiling face. Life should be so lighthearted, so joyous, especially amidst the difficulties. Remember the very great and magnificent symbol, the yogic symbol of the passage to the greater light beyond; it is always through a tunnel of darkness, and the individual even in the midst of that tunnel, where he sees darkness behind and in front of him, moves forward: "I am a King. I can and I will." And then he does.

We have had a good Convention. We have had nearly eight hundred delegates, which, though not entirely satisfactory, is better than I expected. We have had splendid service from our various workers—I feel sure you will agree—from our volunteers from the members of the culinary department, from the Besant Memorial School restaurant. We thank everybody, one and all. Every one

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among those to be thanked is thinking, "We do not need or want to be thanked, we are so happy to have had the opportunity." I believe that is the view of all our helpers—they are thankful to have been given the privilege of working here. They have already found their thanks in the ever-increasing happiness they have received.

The Eternal Way

All I want to be sure is that every one of you, having been happy amidst certain inconveniences no doubt, goes forth from here strengthened, discovering his own real and eternal way more clearly than he has been able to perceive it so far; that he is even now beginning to make his choice which will become only a formality at a much later stage, and that above all he realizes that he is here appointed, selected by the Masters to be one of Their agents in the outer world, and is going home to represent Them more truly in his life and in his work than he has ever represented Them before.

CONVENTION GOES ON

"I now proceed to close this Convention, but it is going on still." So Dr. Arundale performed his presidential duty on December 31. The anomaly of the situation was that Convention activities were being carried on till January 3. The President had already commented on it in public, saying: "We must get rid of that funny habit of closing the Convention when we are still going on with it."

Mr. Jinarajadasa's Mission

FAREWELL TALK UNDER THE BANYAN TREE

Mr. Jinarajadasa left Adyar yesterday (December 31st) on a South American tour. The day before, at the Youth Symposium in Blavatsky Gardens, he likened The Theosophical Society to a spiritual Banyan Tree, spreading its branches over the world and taking root in every country.

In the Strength of the Masters

The President, introducing Mr. Jinarajadasa as the first speaker, said: As you all know, he is leaving tomorrow morning on a very

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important mission. A mission of that kind is very often more important than we realize when we embark on it. He will be away for some time, since he is visiting both Europe and South America. I want him to know from all of us that our very affectionate greetings will be always with him wherever he goes, and that since we believe in the order of invisible helpers he may count on all these greetings as invisible helpers, and on very very many more throughout the world.

Mr. Jinarajadasa, wherever he goes, goes forth in strength—not only in his own strength, not only in the strength of the Masters Themselves, whose agent, as you know, he is, but he goes also in the strength of all of us, so that I feel sure that his visits to the various Sections will be productive of the very best results and will strengthen the Masters' movement for its onward march. There will be many of us who will accompany him from place to place, and when he comes back, he will find the same warm grateful and loving welcome he always receives.

We are very glad he is going away, because there is so much urgent and important work to be done where he is going. We shall be very glad and happy to have him home again. The very affectionate wishes of the International Convention of The Theosophical Society will be with him wherever he goes, and I ask him now to give us a blessing in words so that we may be strengthened on the way which is the way of us all.

The Banyan Tree of Theosophy

Mr. JINARAJADASA : As I have been sitting on this platform, and have noted this, our Banyan Tree, and its beauty, I have thought how symbolic the tree is of our Society. The lines of the tree and its many branches have quality of fascination. There is a rhythm everywhere to be found. The green of the leaves, and then the glint of the sun through the leaves make all an exquisite beauty. From one central trunk, once upon a time small, there have now issued these many shoots that once were roots dropping from above and are now trees -hemselves, but all linked to the mother tree.

So is our Society. It started in a very small way, in the United States, but its real growth began when it was established in India, and particularly here at Adyar. And now attached to the parent tree there are so many of these branches that have dropped

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down until they are now almost separate trees, yet all linked to the parent tree.

The Society has grown with a beauty which is very much like the beauty of this Banyan Tree, as it has slowly grown. It is perhaps only some of us whose karma gives us the opportunity of knowing the work of the Society in many lands, who can understand the wonderful work The Society is doing for the welfare of mankind. It has restored to the world the Ancient Wisdom. It tells men who are in doubt that there is a Wisdom, that it is possible through man's intuition to know for certain that there is a way of salvation and service.

It has done a wonderful work in uniting country to country, so that the Ideal of Brotherhood has descended and become the proclamation of dozens of socities.

It has done a splendid work in bringing the East and the West together, and now others are carrying on that work also. But I think perhaps what you and I can gain is something which The Society can give us which we would not gain but for membership in The Society. It is perfectly true that we can study all the truths of the Wisdom from the books that are published, but the moment we become members of this great international organization, we become linked mysteriously to the life of many countries. Forty-eight countries, National Societies now are like this great Banyan Tree.

As we study Theosophy, invisibly they join us in our studies, these members of The Society in all these countries. Our hearts are joined in understanding of the many beauties of the world. We are richer in our cultural life, because we are members of The Society.

As we go on giving to The Society, there comes back from The Society what we little expect, and that is a strength, the strength of many nations, the strength of the hidden life of them—all flows back into each one of us.

Because of our membership in The Society there is more strength with which to tread the great journey towards happiness. That is the experience of us all who are the older members. While we have worked for The Society, we have also received strength in The Society.

While you think of me affectionately, you little realize how much strength you give me to be more stable in my work, to be more

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far-sighted in the way that work should be done. There is always something flowing back to us from the many countries of the world.

I hope you will treasure your membership of The Society, because that membership is not merely a matter of paying so much in the way of dues. It is joining hands with the great brotherhood throughout the world, and that brotherhood gives you a strength while you send back to it your affection and brotherhood.

So I go from Adyar to strengthen these brothers, to tell the people of this mystical Banyan Tree of the world which is our Society. You will be with me as I speak my message, and I shall have as an invisible audience you listening, because we are one in the great work, the work for mankind, for relieving the suffering of all, for bringing all that lives nearer to us and to God.

My friendship and affection and the blessing of the Great Ones be with you !

AIRPLANE FLIGHTS

Since his return from Australia Mr. Jinarajadasa has concentrated all his energy on literary work, writing lectures which have had to be translated into Spanish and Portuguese; collecting notes for a series of articles which will appear in *The Theosophist* on occult investigations which were made by Dr. Besant and Bishop Leadbeater; and revising a new edition of *First Principles* which is now in the press at Adyar. To this book he has added a new chapter on "The Principle of Beauty in Nature."

Mr. Jinarajadasa sails from Bombay today for Marseilles. Then some days in Paris, in Holland, in London, sailing on January 29 for Lisbon. Thence on February 16 he leaves for Pernambuco, in Brazil. From there he flies north to Belem, in the State of Para. He was there in 1935. Then a flight inland a thousand miles up the Amazon to Manaos—he did that also on the last visit. By stages he returns to Bahia, in the vicinity of which he ended his last life. From there he collects his baggage and goes by steamer to Rio. After that, as in 1928, the tour will continue southwards, then across the Andes to Chile, and north again to Peru, Panama, all Central America, Mexico, Cuba, the Dominican Republic and Puerto Rico.

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Members from many countries accompanied Mr. Jinarajadasa to Central Station. He was garlanded on behalf of The Society by the Recording Secretary, and by individual members. Standing at the door of his carriage, he gave a warm farewell to each member who came forward to greet him. There was a silent spontaneous outburst of affection as the train steamed out of the station, but he gave us far more than we were able to give him. In all countries of the world he is loved and revered, and he will be affectionately welcomed wherever he goes.

Future Work For India

WHY NOT DIE AT BENARES ?

At the request of the General Secretary for India, the President opened an important session in the Headquarters Hall on Friday to discuss "Our Future Work for India and Benares," saying :

The Indian Section, I think, like all other Sections throughout the world needs periodical conditioning—air-conditioning or spiritual-conditioning, or any other kind of conditioning that you may happen to think of, that will give it new life. Sections, like individuals, need to be reborn from time to time, and I think this is an occasion for the rebirth of the Indian Section.

The lines along which you should undertake its renaissance will probably be considered this morning, but in any case everything depends ultimately on the individual member ; whether he is young or old in years he can be tremendously virile, intensely devoted, eagerly active. So each one of you must contribute to this meeting those three qualities.

Above all, it is very necessary that we should do things ourselves and not expect other people to do them. It is so unfortunate that frequently other people are asked to do the things which we plan. "There ought to be *this* done. There ought to be that or the other done." But other people must do those things. Whatever you are planning today must be self-contained not that you ask somebody else to do it, but you are going to do things yourselves.

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I think it is very important that each Lodge should be frequently approached from the Benares Headquarters. I feel that what a Lodge needs is something to push, push, push, and worry it constantly. Otherwise it goes to sleep and stays asleep. I think even from *The Indian Theosophist* the General Secretary might issue very sharp, short suggestions on the principles of Lodge activity.

Get away from your customary modes of activity. Get into something fresh or do the same thing differently—it does not matter which. We want new life in the Indian Section, as in others. I am hoping that this morning the Section will stimulate that life. I am hoping for a thousand members to attend the Convention in Benares, with the major proportion from South India.

We are divided up and separated off too much into provinces with different types of food and living. We, as North Indians, cannot stand the South Indian food, or if we are South Indians, we think the same of the North Indian fare. It is all so parochial, foolish, petty and stupid. We ought to have a compaign for one kind of food throughout the country. That would be very useful. We must not shut ourselves up into compartments. "It is very cold in Benares!" Well, let us catch cold, even pneumonia—it does not very much matter—it is a beautiful and holy place to die in. I think you old members should make a point of visiting Benares just in case you might have the opportunity to die there! Anybody over fifty years should always be present at the Benares Convention.

Plans For 1938

After the President had spoken, there was a general planning for future work, and suggestions are being invited from members who can take the responsibility of putting their suggestions into practice.

Mr. Gokhale, General Secretary, said the keynote of 1938 should be to capture and take advantage of all the key positions in various departments of life, ministers, editors, doctors, teachers. etc.,—positions from which they could influence the people by reason of their close contact, and secondly to join and reinforce those forces which are already doing good everywhere.

Translations of eight or nine pamphlets on subjects connected with Theosophy in vernaculars, not classical, containing at least sixteen

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pages, with a maximum of 24 pages, at a cost of an anna each are to be distributed through the Federations. The latter will look after the work of translating those books agreed upon, with the help of a woman member who should not know English, but must be able to grasp and explain the ideas set forth in the translations. The translations are not to be too literal, but should rather reflect the spirit of the originals.

With more vernacular books available, more women members would become able to join The Society. Their traditional and still lingering devotion to kirthans, bajans, and puranas going to temples, etc., could be best utilized by means of these books.

Regarding Hindu-Muslim unity, Mr. Gokhale emphasized that the fundamental necessity was now for all members to understand the Muslim point of view, by studying the Koran, especially through Mahamad Ali's translation, the best book available at present, though slightly costly. On this all the Muslims are practically agreed. Pamphlets by Dr. Besant on Islam are to be translated and distributed.

Mr. Gokhale is collecting statistics of all the educational institutions conducted on Theosophical lines, and invites members to supply information.

Week-end holiday camps in Lodges on the lines experimented with successfully in Benares are suggested. The members meet once a week, stay two or three days, study Theosophical subjects and lecture to others on what they have studied.

Regarding the 1938 Convention the General Secretary asks for any number of useful suggestions.

———

INDIA'S LIVING TRADITIONS

A book with an appeal to young and old, for "India of the ages—India of the sages faces the sunrise of the nations and is young and strong today." Foreword by Dr. G. S. Arundale.

Buy a copy for yourself as a souvenir of the Convention of 1937.

Take copies as gifts to your friends when you return home.

Take copies for your Lodge bookstall and give them a prominent place. Price, As. 5 only

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HOW TO PRESENT THEOSOPHY TO YOUTH

At the Youth Symposium yesterday Mr. Rohit Mehta saw as the greatest problem the question how to bring more young people under the influence of Theosophical ideals.

From his observation he believes that young people today have little interest in religion, and that Theosophy to interest youth must be presented through "science, art, and the philosophy of reconstruction."

"What is the eternal life of Theosophy?" asked Mr. Mehta. "There are two principles we find quite unique—a knowledge of the existence of the Inner Government of the World and of a Great Plan for the Universe."

If these truths could be presented to young people, he felt "the future would be safe in their hands."

WHO IS HERE FROM THE TELUGU COUNTRY?

(Central Districts)

Mr. A. Ranganatham Mudaliar, Commissioner of Tirupathi Devasthanams, formerly Minister of Development and Public Works in the Madras Government. One of those who accompanied Dr. Besant on the Home Rule deputation to England. President of the Bharata Samaj.

Mr. C. R. Parthasarathy Iyengar, M. L. A. (Congress), Secretary of the Andhra Central Districts Federation.

Mr. Abdul Kharim Saheb, District Forest Officer, Cuddapah: an earnest worker for Hindu-Muslim unity.

Mr. R. Seshagiri Rau, a veteran worker in the field of Theosophy.

Mr. Duncan Greenlees, M.A. (Oxon.), Headmaser, Theosophical High School, Madanapalle. Translated some unpublished Pyramid texts. Congress and khadi enthusiast.

Mr. K. Brahma Sastri, President of the Bellary Sannarga Lodge.

Mr. H. Sankara Rau of Dharmavaram, Assistant Secretary of the Federation, an enthusiastic worker in Anantapur District.

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Bhishma

"Episodes in the life of Bhishma" was played in the Adyar Theatre last evening as true to the puranic tradition as one could imagine. The spiritual atmosphere of Adyar, the beauty of the theatre setting, the reverence and the devotion of the players, and the excellent lighting effects all combined to produce a feast of dramatic art. Little is known of the actual dress of the Golden Age, but very significant results have been obtained by the imaginative touch of the artist applied to certain simple facts of ancient Indian dress.

The drama comprises three episodes in the life of Bhishma, the Perfect Warrior. It is necessary to read the story in the *Mahabharata*, preferably in the version of Dr. Besant, to bring the episodes presented in the play into true perspective. Much of the text used in the play was taken from her book, and the words of the last act are hers entirely, and are followed because she embodies so truly the Indian spirit.

The first episode depicts the birth of the hero; in the second group of incidents the hero takes the double vow relinquishing his right to his father's throne and vowing himself to brahmacharya in order to enable his father to fulfil in a beautiful maiden the object of his love; the last scene is on the field of Kurukshetra, where Bhishma lies dying on a bed of arrows. Shri Krishna relieves him of his pain and anguish, and from the lips of the hero we hear the wonderful teaching which has come to be known as the Great Exhortation, and which reconciled the opposing kings and forces and brought the war to an end.

Because of the epic character of the play the stage was divided into three parts: one depicting the entrance into King Shantanu's palace; in the centre of the stage was visible the bank of the River Ganges, and to the left was a group of trees representing the forest. The characters were enable to move easily and quickly from one distant part to another as the story demanded without change of scenery or long and tiresome pauses. This method of staging, which was followed in Greek and medieval drama, facilitated the movement of the play.

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Rukmini Devi sustained two parts—that of Ganga, the mother of Bhishma, and Satyavati, the fisherman's daughter, who became the wife of Bhishma, investing both characters not only with grace and beauty, but also with deep understanding.

The adult Bhishma was portrayed with admirable strength and virility by N. Yegneswara Shastri, brother of Rukmini Devi, whose physique and power of declamation gave life to his characterization.

The other Adyar Players acted with a natural simplicity which made a charming contrast with the artificiality of much professional stage work. The fact that they have all been trained by Shrimati Rukmini Devi at Adyar gives great promise as to the historic future of the International Academy of the Arts.

Rukmini Devi acknowledges the valuable assistance of Alex. Elmore in the staging, and of Mary Elmore in making the beautiful costumes of the players.

Cast: Ganga, Rukmini Devi; King Shantanu, K. Gopal Rao; Court Maidens, S. Radha, Satyavati C. Buch, G. Jayalakshmi, P. D. Padmasini; Prince Gangdatta (The Young Bhishma), M. Krishna Rao; Nobles, K. Lakshmana Rao, S. Krishnaratnam; Minister, C. Seshadri; Satyavati, Rukmini Devi; Fisherman (her father), K. Sankara Menon; Fisher Girls, S. Radha, Satyavati C. Buch, V. M. Satyabhama, K. Rukmini Bai; Bhishma, N. Yagnesvara Sastry; Court Dancers, S. Radha, M. Gowri Bai, G. Leelavathi, V. M. Satyabhama; Nobles, K. S. Krishnamurti, S. Venkatram, R. Gopalaratnam, K. Balasubramanian; Sri Krishna, N. Sri Ram; King Yudhishthira, S. Venkatram; The Pandavas, K. S. Krishnamurti, R. Gopalaratnam, P. K. Subramaniam, S. Krishnaratnam.

THE BAROMETER

Registrations totalled 787 up to 4 p. m. on December 30, when Convention closed.

The Voice of Adyar.

SOUNDING THE NOTE OF TRUTH AMID DISCORD

The American National Society, through its General Secretary (Mr. Sidney A. Cook) seds a letter of greetiug to the President and

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Mrs. Arundale and to all assembled delegates, in which the following passage appears :

"As each Theosophist must be a voice crying in the wilderness of his environment, even though few seem to hear, so must Adyar be a great voice in the wilderness of the world. The world may seem unresponsive, for it is preoccupied with numerous self-seeking and self-aggrandizing schemes. But the world is also worried and is seeking light in the darkness of its many difficulties. While there are areas in the world where freedom is forbidden and where truth therefore may not be heard, there are nevertheless many signs elsewhere of an increasing tendency to listen to the voice that speaks of all men as brothers.

"In such a time Adyar's voice must be heard speaking strongly and wisely of basic principles that amid world difficulties have become inundated by many lesser values and selfish influences. The note of truth needs to be sounded amid the discord. The straight way to the solution of difficulties, to peace and happiness needs to be pointed out in clear-cut expression, that travel may not continue on the by-ways on which temporary amelioration only may be found. And such expression must needs be specific as to the conditions with which it deals, but basic as to principle enunciated. Detailed remedies for the world's ills are not for us as a Society to suggest, but the practical application of the great and eternal principles, wherever they are temporarily withheld by man from operation, must ever be our concern.

"May Adyar be not only a great spiritual Centre, but a vital Centre of deep practical understanding to which the world will look and where it may find directional guidance to a happier day."

"Greetings to all our brethren."

WHO'S HERE FROM KARACHI ?

Mrs. Homi N. R. Mehta accompanies her husband's brother, Mr. Jamshed Nusserwanjee, almost every time the latter is able to attend a Convention. She is Honorary Magistrate of the first class, and is an active worker in women's social welfare institutions. She takes keen interest in the maternity homes and women's hospitals in Karachi. In 1934 she was chairman of the Reception Committee at

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the annual session of the All-India Women's Conference in Karachi. She has presided a number of times at the provincial constituent conferences of the All-India Women's Conference.

Mr. D. P. Kotwall, septuagenarian, has been Secretary of the Karachi Lodge ever since its foundation over forty years ago.

He is retired vice-principal of the Madressah-tul-Islamia, one of the oldest high schools in the city. Among the contributions of his scholarship are his readinge to the Lodge from *The Secret Doctrine* with parallel passages from Abull Fazal's *Aini Akbari* (in Persian).

Mr. Ispandiar Bhaktiari, President of the Karachi Bahai Assembly, has lately been lecturing on brotherhood in the Persian language in Kashmir and Punjab with the help of Theosophical brethren in those parts. He manages all Bahai enterprises in Sindh and is an active Bahai missionary.

WHO'S HERE FROM SIVAGANGA ?

Mr. A. R. Rangaswami Aiyar, an aged and devoted member, is President of the Sivaganga Lodge, which has had a vigorous existence for many decades, and is a cultural centre in the Ramnad District. The Lodge has a fine library, and well arranged activities under the guidance of its President.

GOOD-BYE !

We have already thanked the helpers who were so largely responsible for the production of this daily paper. What we have published has been some of the high-lights of the Convention, vivid incidents and purple passages from addresses. The rest of our thanks are due to members who have had the patience to read it—it would have been infinitely worse if we had tried to make this journal into a diary or routine report.

The eight issues will be bound and circulated as a supplement to *The Theosophical World* for February.

We have run from Christmas Day to January 1st. A Happy New Year to everybody !

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Benares Calling.

This is Benares ; and my first duty this month is to convey my grateful thanks to members of the Indian Section Council, who have given me another opportunity of serving the Society from Benares. "I will do my best", is all a man can say. To this as a Theosophist I ought to add, " I do hope, I will not stand in Their way, " ; for, in our Society at any rate, we are but the telegraph peons who convey Their messages. If the contents of the yellow envelope please, we do get some *Bakshisha* or a kick if they happen to be unpalatable ; but that is all in the day's work. And have we not got H.P.B's shining example to hearten us ?

* * * 2 * * *

This is Benares ; and you have a General Secretary, but what can he do without the help of members all over the Land ? Benares is at best a clearing house, a lens which can serve to focus your attention on certain aspects of work. Benares can help in rousing you, Benares can make you uncomfortable in your comfortable beds, until you get up and act. But it is you who do things.

* * * 3 * * *

My first call is for Volunteers who would undertake to translate Theosophical pamphlets into the respective vernaculars. We are at present confining ourselves to seven—Hindi, Gujerathi, Marathi, Kanarese, Tamil, Telugu and Bengali, and in printing Hindi we shall put it both in Devanagari and Urdu characters. Knowing as we all do, the great difficulty of translating thoughts from one language into another, I want our would-be translators to read the pamphlet para by para as laid down in " Thought Power " and after saturating themselves with the thought, to sit down and write it out in the Indian language, so as to get the whole spirit of it. Try to mix as little of yourself in it as possible. I think it would help greatly if our friends from the South do this work under the Adyar Palms ; and the Northern ones under the Bel trees at Benares. Just a week's holiday, made holy by good work. Who would like to help ? Please write to me by return of post.

* * * 4 * * *

I would next ask all Federations to appoint small sub-committees composed of literary men, including a lady who does not understand

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English. Every translation I get, will be submitted to this Sub-committee, who will read them all, compare them, if there be two or more, condense them if necessary, and thus Edit them ready for publication. Only translations approved by this Editorial Board will be published by Benares ; and I have no doubt that these Boards will see to it that not a word, not worthy of the Society, will be allowed to get into our publications. We shall have to depend *entirely* upon the local committees in this respect, and I do hope the respective Federations will kindly keep this in mind in forming their Editorial Boards. And please let us not spend the whole year in making the selection. Will they kindly make up their minds very early and let me know? Meantime I shall address the various Federation Secretaries. What we need are Volunteers who will work, rather than men who will fill chairs. Who will help ?

* * * 5 * * *

Benares is calling and Benares is developing a thirst, an insatiable one. It may be slightly inconvenient but on the whole useful I assure you.

G. N. G.

Indian Section Theosophical Society.

ANNUAL CONVENTION

1. The Annual Indian Section Convention was held at Adyar on 27th and 29th December, 1937 at Adyar, with Babu Hirendra Nath Datta in the Chair on both days.

2. The proceedings were opened by Dr. G. S. Arundale, President of the Theosophical Society, who gave an inspiring address (printed elsewhere) in the course of which he pointed out how it was the duty of every Theosophist in India to take an active part in the regeneration of the Country now in progress.

3. The Annual Report of the General Secretary as printed in the December issue of the Indian Theosophist, of which copies had been sent to all members was adopted with one correction, viz. The addition of the words..."and the High School"...between... "Madanapalle Theosophical College"...and..."and the Rishi Valley School..." in line 5 of paragraph 12—Andhra Central Federation.

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4. The Audited statement of Accounts and Balance sheet as presented by the General Secretary as Treasurer, and approved by the Indian Section Council, was passed.

5. It was resolved that the Indian Section Council should consist of 35 members of which 15 should be elected and four coopted.

6. The following persons were then nominated for election:—

B. 1. Mr. G. N. Gokhale.
B. 2. Dr. Bhagavan Das.
B. 3. Dr. R. V. Phansalkar.
4. Mr. H. N. Datta.
B. 5. Pt. Iqbal Narayan Gurtu.
B. 6. Babu Damodar Prasad.
B. 7. Mr. B. Sanjeeva Rao.
8. Dr. G. Srinivasa Murti.
9. Mr. M. G. Kanitkar.
10. Mrs. Josephine Ransom.
B. 11. Mr. Panda Baijnath.
12. Mr. Jamshed Nusserwanjee.
13. Mr. Harjeevan Mehta.
B. 14. Mrs. Padmabai S. Rao.
B. 15. Dr. Mohd. Hafiz Syed.
16. Mr. Shankarnarayana Rao, Bangalore.
17. Mr. Manjeri Rama Iyer.
18. Pt. Rajnath Kunzru, Agra.
19. Dr. J. E. Solomon.
B. 20. Mr. Ravi Sharan, Benares.
21. Mr. P. R. Green, Bombay.
22. B. D. K. S. Chandrasekhara Ayyar.
23. Mr. Venkatramana Ayyengar.
24. Mr. M. Subramaniam, Madras.
25. Mr. Kewalram Dayaram.
26. Miss Indumati Mehta.
27. Mr. K. Shrinivasa Ayyengar.
28. Dr. Nawab Nazar Yar Jung Bahadur.
29. Prof. C. S. Trilokekar.
30. Mr. M. Subramanya Iyar of Adyar.
31. Prof. R. K. Kulkarni.
32. Mr. Kanakasabhapati, Vellore.
B. 33. Mr. R. L. Dar.

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7. The following two members were appointed as Scrutineers:— Mr. M. C. Bhagat and Mr. M. S. S. Raghavan.

8. The meeting then adjourned to 29th December, 1937.

9. On 29th December the Convention again met at the Adyar Theatre, with Babu Hirendra Nath Datta in the chair.

10. Mr. Parthasarathi Iyengar pointed out how we can carry Theosophy to the masses by taking advantage of the great devotion they already have for Temples and Sacred places. He thought it would be very useful to divert some of our unemployed graduates to that purpose. But before we could do this they will have to be educated properly for the purpose. It would be necessary to institute some course in the University.

He further pointed out the great desirability of our taking the fullest advantage of our new National Governments which are bound to be more sympathetic, if they can be convinced that our Theosophical attitude is very essential for our regeneration.

11. Mr. Jamshed Nusserwanjee thought that our greatest need was a set of Theosophical Missionaries, who would go from place to place. Even the Masters told Sinnet... "Make us known to all." Not because they are anxious to be known, but in order that they may be able to help us better through the link thus formed. Mr. Wadia from Bombay explained how they were advancing the cause of Theosophy in Bombay in various ways, and expressed a hope that the International Convention will be held in Bombay again in the near future. Mr. A. Rangaswami Ayyar also made very valuable suggestions for future work.

12. The President, Dr. G. S. Arundale, then addressed the gathering, explained how our greatest difficulty was that we had few people who knew Theosophy for themselves. "Most of us merely skim over the surface, and to so many H. P. B and H. S. O. are no more than a set of crutches. We perhaps read some Books on Yoga, generally in translations, which convey very little. Even the original Sanskrit can not be understood unless we have at least a touch of real personal experience. If you *determine to know for the purpose of sharing*, the Elder Bretheren are ready to come to your help. Do not therefore accept your Theosophy third or fourth hand, but get your own experience.

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Again it must be remembered that nobody who knows will set himself up as a teacher. He knows how little he knows and so he will be humble, and his results will be tentative, because he is still willing to learn. Do not take the Shastras as Rock, but dive deep into them. In India specially you are very much nearer the Truth than in other Sections. You have only to try. If your lectures glow with the light of your own knowledge, you will perceive the problem better. And in all this the Elder Brethren give us the greatest freedom; but they Do HELP."

13. The Indian Section Convention then adjourned at 3.30 p. m. with a vote of thanks to the Chair.

Adyar. (Sd.) H. N. DATTA
30th December, 1937. Chairman, Indian Section Convention.

The Indian Section, The Theosophical Society, Benares.

A meeting of the Indian Section Council was held at 12. 30 p m. on Sunday 26th. December 1937, in the Board Room. T. P. H. Adyar, with Babu Hirendranath Datta in the Chair.

2. The following members were present: —

1. Mr. G. Srinivasamurti
2. Dr. R. V. Phansalker
3. Mr. M. Razdan
4. Mr. Chandra Dev Narayen
5. Mr. P. R. Green
6. Mr. R. M. Alpaiwala
7. Mr. V. Karunakaran Nair
8. Mr. M. G. Kanitkar
9. Mr. G. V. Subbarao
10. Mr. A. Ranganathan
11. Mr. H. N. Datta
12. Mr. G. N. Gokhale
13. Mrs. S. Bhagirathi
14. Mr. A. Rangaswami Ayyar
15. Mr. Rohit Mehta
16. Mr. Harjeevan K. Mehta
17. Mr. V. J. Bhatta
18. Mrs. Josephine Ransom
19. R. B. Panda Baijnath
20. D. B. Chandra Shekhara Ayyar

3. The minutes of the last meeting which had been printed and circulated to all members, were taken as read and confirmed.

4. The audited statement of Accounts and the Balance Sheet also circulated to members were passed.

5. The Annual Report of the General Secretary as printed and circulated to all members was accepted and the General Secretary was asked to place it before the Convention.

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6. Arising out of the Report, the General Secretary drew the attention of the Council to the desirability of terminating the tenancy of the Rishi Valley Trust, in respect of the buildings occupied by the Trust, in connection with their schools in the Society's compound, including Gyangeha and Shantikunj, and Suryashrama and the Boardings and Kitchen garages etc. The Council afer discussion endorsed the General Secretary's suggestion and authorised the General Secretary to give the R. V. T. due notice in consultation with the Executive Committee and the Vice-President Mr. Hirendra Nath Datta, so as to ensure the said buildings being vacated by the R. V. T. by the end of May 1938.

7. The reply received from the Rishi Valley Trust in connection with the Resolution of the Indian Section Council (No. 10 dated 30th December 1935) asking them to execute certain documents, in respect of the lands in the occupation of the Girls school being read and discussed, the General Secretary was directed to send a suitable reply, *inter alia* pointing out that the documents were required for legal puruoses, and had nothing to do with the opinions or the attitude of the Council, and that it was necessary to have them executed and registered.

8. The meeting was then adjourned at 1-30 p. m.

9. The adjourned meeting was held the next day Monday 27th December 1937 at 1-30 p. m. in the Board Room T. P. H. with Babu Hirendra Nath Datta in the chair.

10. The following members were present:—

1. Dr. R. V. Phansalkar
2. Mr. V. Karunakaran Nair
3. Mr. C.V. Venkatramana Ayyengar
4. Mr. G. V. Subbarao
5. Mr. M. G. Kanitkar
6. Mrs. S. Bhagirathi
7. D. B. Chandra Shekhara Ayyar
8. Dr. G. Srinivasa Murti
9. Mr. Chandra Dev Narayan
10. Mr. V. G. Bhatta
11. Mr. M. Razdan
12. Mr. P. R. Green
13. Mr. R. M. Alpaiwala
14. Mr. Harjeevan K. Mehta
15. Mrs. Josephine Ransom
16. Mr. H. N. Datta
17. R. B. Panda Baijnath
18. Mr. Manjeri Rama Ayyar
19. Mr. Rohit Mehta
20. Mr. C. Rama Kamat
21. Mr. A. Rangaswami Ayyar

11. The transfer of the Multan Lodge from the N. W. Federation to the Sind and Baluchistan Federation was approved.

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12. The proposal to sell the Paramakudi Lodge building for paying of the debt was approved, and the Executive Committee was authorised to invite and accept reasonable offers.

13. The rules regarding transfer from the Lodge to another and between Federations published in the Indian Theosophist (page 212 May 1937.) were approved.

14. The question of changing the name of the Indian Book shop was left to the Executive Committee to decide.

15. It was resolved that the General Secretary be authorised to invite the next International Convention to Benares.

16. It was resolved that the persons whose names are given below be added to the Sub-Committee appointed by the Council by their Resolution No. 9 dated 26th December 1935, with full powers to deal with the Nafar Das Roy Estate.

6. Babu Radhakant Sharan.
7. Babu Chandra Dev Narayan, Chapra.

17. The meeting terminated with a vote of thanks to the Chair at 2 p. m.

Adyar
30th Dec. 1937

(Sd) H. N. DATTA
Chairman, Indian Section Council.

Indian Section Council

A meeting of the new Indian Section Council was held at 12. noon on the 30th December 1937 in the Board Room T. P. H.

The following members were present.

1. Mr. Chandra Dev Narayan.
2. Dr. R. V. Phansalkar
3. Mr. A. Rangaswami Ayyar
4. D. B. Chandra Shekhara Ayyar
5. Mr. M. Razdan
6. Mr. G. V. Subbarao.
7. Mr. W. L. Chiplunkar
8. Mr. H. K. Mehta
9. Mr. V. G. Bhatta
10. Mr. H. N. Datta.
11. Dr. G. Srinivasa Murti
12. Mr. V. Karunakaran Nair
13. Miss Indumati Mehta
14. Mrs. Josephine Ransom
15. Mr. R. M. Alpaiwala
16. Mrs. S. Bhagirathi } Joined later
17. Mr. P. R. Green }

Babu Hirendra Nath Datta was voted to the Chair.

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The Secretary read out the names of members who had been declared elected by the Scrutineers as follows :—

		Votes.
1.	Mr. G. N. Gokhale	257
2.	Dr. Bhagvandas	244
3.	Dr. G. Srinivasa Murti	207
4.	Raibahadur Panda Baijnath	207
5.	Pt. Iqbal Narayan Gurtu	196
6.	Mr. Jamshed Nusserwanjee	186
7.	Mr. Hirendranath Datta	175
8.	Mrs. Josephine Ransom	157
9.	Dr. R. V. Phansalkar	156
10.	Mr Manjeri Rama Ayyar	144
11.	Babu Damodar Prasad	135
12.	Miss Indumati Mehta	132
13.	Mr. Harjeevan Mehta	131
14.	Mr. Chandra Shekhara Ayyar	129
15.	Mr. Mohemed Hafiz Syed	118

2. Out of these as Mr. Harjeevan Mehta had vacated his seat having been eleeted as Joint General Secretary, it was desided that five members be coopted and the following five members were then unanimously coopted to the Council ;—

1. Mrs. Bhagirathi SriRam.
2. Mr. P. R. Green.
3. Mr. Shankar Saran.
4. Mr. Ranindra Nath Datta.
5. Mr. Shankar Narayen Rao.

The first two being present in Adyar were then invited to attend the meeting and did so.

3. Mr. G. N. Gokhale was reelected General Secretary for the year 1937-38.

4. The following seven members were elected to the Executive Committee at Benares :—

1. Dr. R. V. Phansalkar
2. Rai Bahadur Panda Baijnath
3. Babu Damodar Prasad.
4. Mr. Sankar Saran.

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5. Pt. Ramchandra Shukla.
6. Mr. Ranendranath Datta.
7. Miss R. Padmini.

5. The budget as presented by the General Secretary was discussed and passed as presented, with the following addition :—That a new Vernacular Publication Fund be opened with a sum of Rs. three thousand out of the Balances and the amount be used as Capital for the publication of pamphlets and books in the various vernaculars of India as suggested in the General Secretary's Report.

Dr. Srinivasa Murti then informed the Council that Rai Bahadur Panda Baijnath had handed over to the President a sum of Rs. twety-one thousand in G. P. Notes in Trust for the Indian Section, so that the interest from the sum should be available for propaganda and publications by the Indian Section. The Council placed on record its grateful appreciation and cordial thanks for the magnificient donation, and the General Secretary was authorised to convey these to Rai Bahadur Panda Baijnath.

The meeting terminated with a vote of thanks to tha Chair at 2. p. m.

(Sd) H. N. DATTA :
Chairman, Indian Section Council.

International Correspondence League

The following young persons in Africa would like to correspond with young and interested friends in India :—Miss D. King. Miss R. de Lange. Miss H. Birch. Miss J. Dicken. Mr. B. Hollenbach. Mr. A. Opperman.

Those who desire to be linked up with any of the above correspondents may kindly apply to Mr. Kevalram Dayaram, Rambaugh Road, Karachi, when membership forms for the "International Correspondence League" will be duly forwarded to them. These should be returned along with a remittance of As. 4 to cover the cost of postage and for forwarding the application to foreign countries.

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THE INDIAN THEOSOPHIST

ओं

H. P. Blavatsky bids us be strong. She bids us be fearless. She bids us be wise. She bides us hold nothing back from our constant devotion to Theosophy and to The Theosophical Society. She bids us give the first place in our lives to the cherishing of these great gifts to the world from the eternal Givers of Gifts.

G. S. A.

February 1938.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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Vice-President: Mr. Hirendra Nath Datta, 139, Cornwallis Street, Calcutta.

INDIAN SECTION

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The Indian Theosophist

Monthly Review

Translators, please note.

Rai Bahadur Panda Baijnath has prepared an English-Hindi Glossary of Theosophical terms, and it is suggested that these terms should be used in our Translations as far as possible. Bonafide Translator Volunteers can get a copy from Benares, free.

G. N. G.

ing little of the wisdom; and tenderer still to animals, that they may pass to their next pathway through the door of love rather than through that of hatred. Cherish, too, the flowers and trees. You be all of one blood, one source, one goal. *Know this truth and live it.*

Regenerating the World

(From an Elder Brother to the Youth of India)

You must learn, my young brothers, to think for yourselves individually, to judge for yourselves, to act according to your conscience. Beware, you who would lead, of being like others. It is in your dissimilarity that much of your value to India lies. You are needed in the

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front, on the pathways that few as yet have trodden. The India people must see you as lights in the distant darkness, guiding them from the known to the unknown. And your light must ever shine, as shines the lighthouse lamp on the dark and lonely seas. It matters not that the ignorant despise your light, seek, perchance, to extinguish it, would destroy that which uproots them from the hard, unfructifying soil of orthodoxy and convention, of superstition and prejudice. Loving wisdom the link between you and them, see to it that the light in your hearts burns steadily and strong. No hurricane of popular disfavour or persecution can ever extinguish a light Divine, a light undimmed by self-seeking of whatever kind. To this end, let your watchwords be Discipline, Self-Control, Courage, Wisdom, all tempered by the most beautiful quality in the world — that Aryan gentleness which is so strong, because so tender, which is so compelling, because so understanding. The Rishis of all faiths and of all Nations turn Their eyes to you, O Youth of Aryavarta, to regenerate the world.

***

Be true to India in the little things, and the larger life of service shall be opened to you ; but India's Guardians will not allow entry into the larger life to those who have not yet learned to live in the smaller. Serve India in the little things of life, for these make up the big things; and you are helping India to her rebirth in greatness when yon live the details of your daily lives in her name and for her.

As you strive to serve humbly and in the little things, so do you draw near to India's mighty Guardians. Those who have guarded her throughout the ages, who have preserved her soul inviolate as her body has been torn by internal dissensions and external aggression, as the form has had to be moulded to express the growing needs of that world of whieh India is the heart. Simple-hearted be ye, my brothers, and generous to all. Live simply-think, feel, act, speak simply to all. So shall you help India to prove strong for that spiritual leadership of the world to which she is destined.

(*New India*, 12th December 1925—*The Theosophist*).

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The Criterion of Certainty

C. JINARAJADASA

There is an appreciable majority of those who have accepted Theosophy who are firmly convinced that the philosophy presented to them is not a mere structure of ideas erected by brilliant brains of the past and the present, but does indeed represent the facts and laws of the universe. It is of course impossible for any one of them, without such occult powers as the Adepts possess, to prove the laws of Theosophy. But that is exactly the case with regard to the wonderful conception of evolution presented by modern science. While there are various minor details which can be checked by laboratory observation, there is no way of testing the validity of the evolutionary theory as a whole. Nevertheless, no one acquainted with science doubts its validity. But why ?

It is this "Why ?" that has been stated very tersely by Herbert Spencer. While he was not himself a specialist in any department of science, and was far more a philosophical synthesist, nevertheless he belonged to a brilliant group of evolutionists whose leaders were Darwin, Huxley, and Tyndall. It was Spencer who, by his brilliant exposition, popularised the evolutionary theories. In his *Autobiography* he makes two noteworthy statements regarding what makes a truth for us inevitable. They represent two stages in logic which lead to a discovery of truth. The first stage is in the axiom : "What to think is a question in part answered when it has been decided what not to think." When that part of the material of thought, which is derived from tradition, or is characterised by a lack of accurate and complete investigation, and therefore has no true basis, has been discarded, then, though little may remain, yet that little is the material on which true thought can be based.

The second stage in logic, however, is the more important, for it gives the real clue to the inevitableness of the evolutionary theory. Spencer said : "The inconceivability of its negation is my ultimate criterion of a certainty." This is a dangerous maxim, for the inconceivability of any fact by an individual depends largely upon the nature of his mind. There are many pious Christians who still consider inconceivable that God's scheme should not have a hell of eternal damnation. But Spencer means an individual who is highly trained in observation and judg-

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ment. When such an individual, after long thought, finds that certain conceptions are inevitable, and that no rational thought of the universe is possible without them, he has for all practical purposes discovered truth.

It is this inconceivability of the negatian of the fundamental verities of Theosophy that influences profoundly our lives as Theosophists. It is this certainty which we desire to arouse in the mind of our listeners as we present them our philosophy.

This result can be achieved by a special technique; that technique is essential if we are to present our ideas in the right manner. First, we must not appeal primarily to the emotions, but far more to the impersonal and logical intellect. It is necessary that the emotional atmosphere of enthusiasm and beauty which Theosophy produces should follow the intellectual vision, rather than precede it. Furthermore, we must present our series of facts in such a manner that the higher mind of man, which grasps general principles, is roused into activity.

We can proceed from two directions, either from below, or from above. From below, we can concentrate on one particular department of facts, and explain them with a technique which illuminates the topic in such a manner that the Theosophical truth concerning it shines out as clear, logical and inevitable. If the exposition is as it should be, then the listener can branch out from that topic to others by his own intellectual processes. For, as Confucius remarks, there is a mode of presenting one corner of a subject so that a keen and earnest mind can know what are the other three corners.

The process "from above" is not to expound the details of any one topic, but rather to take, so to say, an aeroplane view of all topics which deal with man, not with God. In this second manner of exposition, rapid light is thrown upon religion, science, art, economics, and so on. That aeroplane view is so illuminating and inspiring that it appears as inevitable to the higher mind.

In our exposition we need to avoid presenting a topic in a dogmatic manner, just because we happen to be convinced that the topic can be presented in that way only. There are many approaches to truth, and what we term "truth" is not only many-sided but has more dimensions than one. An intellectual approach to facts is not the only valid approach. It is perfectly legitimate to examine facts in the light

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of the emotions or of the intuition. A saint may not be intellectual, but nevertheless what he has to say about Nature as the "living garment of God" is as much truth as what the scientist reveals of Nature as a mechanical process of evolution. There is a profound truth in what Vauvenargue said, that "great truths come from the heart".

As we expound our Theosophical gospel of human regeneration, our aim should not be to impose a particular theory on our audience, but rather to arouse their deep interest in the whole problem of human regeneration, and lead them to "prove all things, hold fast that which is good." For the value of Theosophy does not lie in its being a completely formulated whole of doctrine, but rather that it gives to each earnest inquirer an Ariadne's thread to guide him in the labyrinth of his questionings and probings.

Like the doctrine of evolution, the Theosophical explanation of man and the universe proves itself. Let enough facts be examined, and by an intelligence which is free of external shackles which limit its freedom, then the facts group themselves into an orderly system, which appeals to the mind as fascinating, and awakens the aesthetic sensibilities to say: "How beautiful".

My New Year's Wish

RUKMINI DEVI

We complete our second year of existence as a World Federation. We have not yet consolidated our work though an awakening has taken place in our consciousness. I personally, as President, am in much closer touch with young people all over the world and to me it is obvious that Young Theosophists everywhere are eager for Truth.

Unfortunately, the older generation look at us with their eyes of what we ought to be and not what we are. They may be better organizers and business managers, (though I have known even amongst them badly kept offices and mismanagement!), yet it is a great pity that they do not see the eagerness on our part to know and to do, I am hoping as time goes on we shall make our organization a real thing. Even if we occasionally fail to answer letters or file our papers properly, the fact remains that the Young Theosophists do express one important qualification as Theosophists. There is real *Friendship*, not merely discussions on Brotherhood, for youth dares to tell the Truth to others

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for it is impersonal. Young people of modern times do not believe in politeness to the extent of being untruthful, though I do hope that extreme grace of speech and courtesy will gradually mark our lives as we become finer Theosophists. But this attitude of courage to face facts is a quality which will make us know each other. This desire for the Real makes young people understanding especially of other religions and countries — for they look for what is fine in others. And the spirit of Adventure makes them throw themselves whole-heartedly into whatever circumstances they are placed. So a young man or woman and most certainly a young Theosophist is at *home* in all countries without losing his own individuality. This is surely true of the Western Young Theosophists. Indian Youth, which is at all times able to appreciate new ideas and customs have sometimes forgotten their genius while entering into the soul of other nations. This, fortunately, is being realised and India is becoming more Indian though it is never possible for the Indian to become un-appreciative of what is worthwhile in the West.

Some Theosophists may ask what use all these qualities are to The Theosophical Society. Surely the fundamental principle of Friendship is the finest expression of Theosophy and surely this will lead to a true International Spirit. If the Young Theosophists of today are full of this Friendliness and Courage to express themselves, The Theosophical Society of tomorrow will indeed be the home of Brotherhood. If Theosophists practise what they preach, there cannot be unkindness or cruelty of any kind to animals, children or Humanity as a whole.

May the members of The World Federation of Young Theosophists grow in deep Friendship and express fearlessly their Theosophical principles to the world so that the world of tomorrow will be a happier place to live in, especially for those who are poor and helpless. This is my New Year's wish for us all.

(*The Young Theosophist*)

Benares Calling.

Benares calling. Benares calls upon you to make up your mind to be present at the next International Convention to be held here in December. The last one at Adyar was truly wonderful in many ways; but in all humility, there is no reason why we should not hope that

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the next one will be more wonderful still, at least in some respects. It all depends upon your co-operation. An enterprising friend has already opened Registration, and twenty one have signed their names. Our friend Bro. Pranjeevan from Bhavanagar has been number one for three years in succession; and so I am sorry you cannot get that distinction. But hurry up, lest you are left out in the cold—and Benares cold, remember.

* * 2 * *

I am glad to report that five of these twenty-one registered, are Ladies, and I do wish we keep up that proportion. At any rate that is what the Translation work is intended to do. Judging from the letters I have been getting, I feel that this Indianisation business is going to catch. I have been getting applications for the post of *"The Translator to the Indian Section."* Only the applicants do not mention whether they accept the salary advertised, viz. an understanding of the subject. All those who are content with that remuneration and with the special bonus, are welcome to try.

* * 3 * *

The President desires that the next Convention shall be full of the Spirit of India—the Mother of the Aryan Race. That is very flattering for men born in this great Country, but at the same time, I must admit the idea of being called upon to live up to that Reputation did make me somewhat uneasy. At any rate it has set many of us thinking. What is this Spirit of India that the President has in mind?

* * * 4 * * *

At Adyar when I had the privilege of conveying the greetings on behalf of India, of course, I spun out the usual yarn about India being the only Country in the world today, where 350 millions are trying to solve their Political problems like human beings, and all that. But at heart I could not help having that cold sensation, that sinking feeling one gets, when one is conscious of past failures. India may be and is the Motherland of the Aryan civilisation. But have we, the children of the soil, behaved in a manner worthy of our vaunted past?

* * * 5 * * *

The Westerner brought us Modern Science; rather, Modern Science dawned upon the world about the time the West came into

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India. How did we—the ancients—react to it? Did it not prove too strong a wine for those of us who drank it; and if some escaped, did they not do so only by refusing to take a sip? Instead of merely adding "Modern Science" to our old stock, we forgot all the precious cargo we have been carrying for centuries, and started worshipping the "White Rising Sun" which now rose in the West. We were told that Lord Krishna was no more than the impossible husband of sixteen thousand wives, and we believed it, or worse still, defended it as a physical fact.

* * * 6 * * *

Meantime some Orientalists started peeping into our "heaps of rubbish", and although they could not make anything of the *Zarphari*, and *Turphusi*, they found some really good things in it, and said so. Two "Sons of Mother Ind"—or a son and daughter if you like to say so—came all the way from beyond the seas, in white bodies which alone were respectable in those days, and made us look deeper down still. They achieved a good deal; and yet the scum which had formed on the surface of our minds during centuries proved so thick, that thay failed to rouse India sufficiently, to ensure Her taking advantage of the coming tide. We all knew how the "Phoenix enterprise" failed.

* * * 7 * * *

The material prosperity which came to the West, not because they robbed the rest of the world as some think, but because of their Scientific developments, created an impression in their minds that it was all really due to the colour of their skin. Hence the "White man's burden", which was hardly relished by those who had to carry that burden for him. The fact was, that Science was rising to the head of the West, and it was necessary even in their own interests, to check their ever-growing arrogance. India having failed to assimilate Science without losing sanity, it fell to the lot of Japan to do that job. She did it nobly, and proved to the world that it was "Science" and not the pigment in the skin that mattered.

* * * 8 * * *

Things seemed to go well for a time, until some of the European nations thought it necessary to decide amongst themselves, as to who was to be their true leader, their Superman, who would interpret the Western culture to the world. They used all the science they

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knew, and all that they discovered during the struggle, only to kill and starve each other. Japan had had her fill of Science, which was already rising to her head, and noted with a gleam in her eyes, her the next lesson. India looked on horror-struck with a cry on her lips "Get back from this satanic science." So when another oppurtunity was offered to India to make good, she almost got frightened at the prospect, and refused to touch her job, until she noticed "a change of heart" in the West, forgetting that it was *her mission to effect that change.* It is no use sighing over what India could have done during the last generation, while both the victors and vanquished in Europe lay exhausted, and in a comparitively chastened mood. But the fact remains, that India failed to rise to the occasion and the oppurtunity was lost.

* * * 9 * * *

The European nations have in the meantime recovered from the effects of the last orgy, only by drinking harder still. Their pulse is getting faster, and faster, and some of them are already slashing about, not knowing who are their friends or foes. Others are getting ready for the inevitable doom, which frightens and yet fascinates them all. Japan, the apt pupil of the West, is out-westing the West even in their latest "discovery," that as long as you have not declared war, you are using your machine-guns for only a peaceful purpose! I cannot help feeling the shame of it all, the result of expecting the younger members to carry on the affairs of the family, because those in charge of the Mother's house are not yet ready—because the Spirit of India is lying dormant for almost a criminally long period.

* * * 10 * * *

The whole world is on the brink of another armagadon, and curiously enough, it is on the eve of a battle, that some of the World's greatest lessons, like the Bhagwadgita are taught and learnt. Obviously on such occasions our nerves are better tuned, and we are necessarily "more aware." Another chance has been offered to India to find itself: and thank God, we have now accepted the task, and my heart flows with gratitude to those who have led the Country to this path. There are no doubt difficulties in the way: the grinding poverty of the masses, their ignorance which makes it impossible for them to see what is good for themselves, all these have to go. But the greatest task before us is to show to the world that Modern Science

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is not wine but food, which we have allowed to get rancid, and that this fermentation can be stopped by mixing it with Religion, by firmly getting hold of the fact that life does not end with the cemetary or the crematorium. Until Science takes cognisance of this truth there is no hope for the world. To prove to all honest inquirers that all Life is Eternal and One, is India's mission; and the very particles of dust in this great country with the Himalayas towering above them all, proclaim the Immanance of god. Every man has it on his lips and will drink it in, when he is really awake. It is no wonder therefore that our President's "Man of Action will perceive that the greatest danger ever lies in unrest in India, for, India in anarchy must inevitably distingrate a great empire and thus throw the world back into a chaos, from which it may take centuries to emerge."

* * * 11 * * *

To hold India together until She performs her task of helping the World to digest Science, and to do everything we can to hasten that day is our job; and the extent to which we contribute to this end is the criterion, by which we can judge of the success of any Theosophical Convention or for that matter, a Science Congress. Not an easy climb, we must all admit; and yet our President would not order us to do it, unless there was a fair chance of success. And has he not assured us that Help is available for those who enter the task in the right spirit? Amongst our three hundred and fifty millions have we not got three men—at least three—who will dedicate themselves to that glorious duty? Let us at least Do Our Best, Dob it, Dob it as the Scout says.

* * * 12 * * *

And at the beginning of such quest, whom could we remember better than our Pioneer Scientist our beloved C. W. Leadbeater, who was born on the 17th February nintyone years ago. He at least was one to whom Life beyond death was no theory, but a matter of daily experience for over half a century. And it is well worth recalling what he told us—"We do not ask you to believe this because we do, but only to accept our testimony as you would any other evidence, and take it into account." How careful he was to have everything checked by at least two people, and the way he and Annie Besant worked at the game, can be vividly seen from an article by Bro. Jinarajadasa written in 1911 in which he described how the memo-

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rable book, "Man" came to be written. Whatever else it shows, it certainly has a ring of transparent honesty about it. Shall we in grateful memory try to cultivate a little of that quality during the coming year ?

* * * 13 * * *

Our Adyar day is also associated in our minds with the passing on of our President-Founder Col. H. S. Olcott; and we must for ever remain grateful to that expert agriculturist who tended this Banyan tree of Theosophy in the earlier years. And let us not forget Giordano Bruno, who rose to heavens on the same day. Only if Science had Religion had heard his message! But that is yet a task left for us.

* * * 14 * * *

I am authoritatively informed that the Theosophical Educational Trust are prepared to take over both the Boys' and Girls' Schools in and near the Indian Section Head-quarters, if the Rishi Valley Trust care to hand them over. In any case the Indian Section has to find some use for the buildings after they are vacated by the R. V. T.; and in this, they know they could not do better than follow the advice of the President—"We must as an Indian Section have our own Educational activity, as part of the Indian Section work, and in a large measure controlled by the Indian Section. That is vital. Until this is done, you will not have a really fine centre..... Youth is vital to the energising of every Centre." I know it means a responsibility, but it has got to be taken; and if all members of the Society beginning with parents and guardians of the children cooperate, it should not be difficult. So we may reasonably look forward to having in our midst in the North as we already have in the South in the Besant Memorial school, and at Madanapalle, a centre of Educational activity, which will be run on lines originally laid down by our revered President-Mother in her work at the C. H. C. With the respected late Principal of that famous College to guide us, we may even hope to do something, which may remind people of "the good old times". At least we can try; and if all those who still believe in Theosophy and its three objects will actively help us, we are not likely to fail.

* * * 15 * * *

The Indian Theosophist is getting bigger and bigger; but I can assure you that it is not for want of a pair of scissors. I have

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bought a new one recently, and am sharpening it every day. I only hope you find it useful. The January number is full of interesting bits; but they are all scattered about, for obvious reasons. It would be interesting to know which bits you like most. Drop me a post card, saying which item on which page you liked most, then the second best and the third one. Let us take votes and find out what the average reader in India likes. Is it necessay for me to offer a prize? I am sure you are not looking for a reward and in any case you will have already read the whole number carefully.—It is worth it.

G. N. G.

The Fingers of one Hand

In her *First Steps in Occultism* H. P. B. tells us that one of the conditions for co-discipleship is that "the upāsakas while studying must take care to be united as the fingers on one hand." How many have looked at their own hands when studying this passage? If they took even the most casual glance they would see that the hand cannot do its work properly unless the thumb acts in apparent opposition to the four fingers. I think the simile used conveys a great truth and drives us to look below the surface meaning. What we should look for is not superficial unity, but the same kind of unity as we see in our hands, that is, union at the base and union of aim. In this light we find it far more easy to become tolerant to those who have different conceptions from ourselves as to methods of work, emotional points of view and intellectual explanations. We have the union of the base in our common origin, and our common love and devotion for our Masters; we have the union of goal in our common longing to become co-workers with Them and through Them with the Logos; therefore we can afford to ignore the differences which in reality give the necessary opposition required for a perfect grip.

(KATE BROWNING—*The Theosophist, December 1908*)

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Investigations Into Early Rounds

(Reprinted from the Theosophist 1911)

INTRODUCTION

In the year 1896, Mrs. Annie Besant and Mr. C. W. Leadbeater made certain researches into the evolutionary work done in early rounds, and the report of their investigations is now published for the first time. There was then much uncertainty among students as to what facts were really described by such terms as Solar and Lunar Piṭrs, Mānasaputras, Chhāyyas, etc., and hence the two investigators determined, when an opportunity should occur, to "look up," by reading the record of events in the Memory of the Logos, what actually took place in early rounds.

When the opportunity occurred, a week-end visit to the country was arranged, and a party of four went to spend from Saturday to Tuesday at Lewes Park Farm, Surrey. The party consisted of Mrs. Besant, Mr. Leadbeater, Mr. Bertram Keightley, and myself. There also accompanied me my faithful dependant, "Ji," in outward appearance a cat, who, however, it will be seen, has earned immortality for herself by having a humble part in the investigations. The farm was some three miles from the railway station, and about a mile and a half from the nearest village. In front of the farm was a wild common, a wide expanse of bracken and heather, and travellers were few and far between. Hence the locality was admirable, in that it gave peaceful surroundings.

It was planned that while Mrs. Besant and Mr. Leadbeater were looking at past events in the Memory of the Logos, they should describe and compare notes, by word of mouth, as to things seen and heard, in order that, so far as possible, some record might be taken down. This record might later be gone over by the investigators, to remind them of things observed, without actually reading the Memory of the Logos a second time. It was for the purpose of being recorders that Bertram Keightley and I were present. We were both to act as scribes, and to take down what was said, and our accounts were later to be used, after checking and corroborating each other, for articles.

The investigations began on Sunday morning, August 23rd, 1896. After breakfast, the party moved out with rugs and cushions to the

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common, and selecting a suitable place the rugs were spread. The two seers lay at full length on their backs, their heads propped up on cushions; the two scribes disposed themselves as best they could, ready with pencils and paper.

Neither of the scribes knew shorthand. Bertram Keightley mostly listened, and wrote little. On the other hand, the second scribe realisd that every word would be of consequence for students of later generations, and though handicapped by not knowing shorthand, wrote as swiftly as he could, inventing signs and symbols for words and phrases, to keep up with the speed of utterance of the seers.

As the seers observed the events of the past, the comparison of notes by them was not unlike the investigations of two microscopists, each of whom, while looking through his instrument and observing, might at the same time be making remarks to his fellow-student, without taking his eyes from the microscope; or, better still, the seers might be likened to two people on a ship with two separate telescopes looking at one scene on land. But the difference lies in the fact that not only did both seers *see* the same scene—they were both *in* it, and *of* it; it was not a picture passing before their eyes, being reviewed as it passed—it was an event happening all round the observer, and described from that standpoint.

In comparing notes, the seers would often speak very briefly, sometimes disjointedly; articles, verbs, conjunctions, would often be omitted. Sometimes a minute or two might elapse between remarks; at other times the conversation would be at the normal speed, and too swift to be taken down fully by one who knew no shorthand. Sometimes a phrase would be begun and not completed.

After the investigations were complete the party returned to London. I had some thirty pages of pencil notes, full of contractions for words and phrases, and probably legible, some of it, only by myself. This is Report No. I, and it is still in my hands. Immediately on the return to London, lest I should forget, I at once wrote out this report more fully, so that it might be read by all; this is Report No. II, and it is in ink. A copy of it was made at the time for Mrs. Besant's use. Of this also I have a copy with me, and Reports I and II will presently be deposited in the archives at Adyar. It is from Report No. II that the present transcription is made for publication.

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The letter at the side, B., of course stands for Mrs. Besant, and L. for Mr. Leadbeater. Wherever appear dots.....there was an interval of time, perhaps a minute or more, before the investigator made the next remark; where the intervals were considerable I have put the word *Silence* in brackets. Words with round brackets ( ), are those not in Report No. II, but put in now by me to make the phrases clearer; words in square brackets [ ] are also my own, offered tentatively to replace words missed in the original reporting or as explanations. I have also supplied explanatory foot-notes, hoping they will help to make clear the remarks of the two seers. The headings, too, have been arranged by myself, for purposes of reference.

C. Jinarajadasa.

SEATTLE, U. S. A., *April 16th*, 1911

Sunday, August 23rd, 1996

THE INVESTIGATIONS OF THE FIRST DAY

The Moon Chain

L. I am going after (the) classes. (The are) very active little brutes. (They) hop about like fleas! Find yourself on the moon and get back to it. (What a) curious sensation! Well, if ever I was such a thing as that!... This is purely out of order, but having got hold of ourselves (we) can follow ourselves (and see) what we did in this period... Perhaps better not... He[1] is like a little ape; (he) can jump about a mile high;[2] quite an impossible kind of little beast! I seem to have liked it and taken a mad delight in jumping. Bother all that! Let's settle down to business. Find your first-class pitṛi. Why, they haven't any sex as far as I can see; all this is so hopelessly different!

B. Rather like a... (*Silence*).

L. You get a sort of cloud; yet they are separate things like individuals, aren't they?

B. They are more like individualised animals; they will get on in pralaya.

L. When you get behind the other classes, they are more like a mass of clouds broken into balloons and blocks; those

[1] The first-class pitṛi.

[2] In comparison to his size, speaking graphically.

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distinctions seem clear enough. Do you see how...(*Silence*). But who are these who have drawn us up, the greater beings? Our devotion to them has individualised us. They can't be Manus, *et cetera*; too many of them. They are like a humanity; where are they now?..... Do you know, this evolution is much bigger than we have been thinking. It seems they are connected with us, and we are . . . There is not any beginning to this! The people who are humanity there are those who succeeded there, and we are those who didn't. They are the Product of an evolution of seven chains[1] which preceded our seven. There! it's no use! We shall go mad! (*Silence*). We are the rough material that was vegetable further back—wait a moment! (It is) all getting different; nothing you call vegetable . . . Well, never mind! We must drop it. Let's get back to practicalities.

We are monkeyish in shape—like magnified fleas! What principles has he?[2] Let me see. He . . .

B. Four.

L. Oh! this is where the first class differs from the second.

K. How many has the first class—four?[3]

L. No, no. Wait a moment! (I) was on the brink of understanding when that horrid fly brought me back![4] We shall understand it shortly . . . There is one point that eludes me . . . The first class pitṛi is the only creature who has a definite egg; he is the only one who has made the junction and (has) a proper causal body as yet. That is what takes the first class away from . . . The moment he makes the junction by virtue of devotion to the [word missed] he disappears; he is not born on the moon.

B. He has (a) baby fifth principle.

L. He has behind him ātma-buddhi. I suppose he is in the same position as an animal individualised.

B. Look at the second class.

L. First and third seem to show out clearly. The second class bother me. (The) second haven't the junction; they have

[1] Thus in the report. But probably L. meant "rounds."

[2] To question from B. Keightley.

[3] Question by B. Keightley.

[4] A fly had settled on L.'s nose, and he had to brush it aside.

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an expansion above and an expansion below. The third class is a separate block; he is a creature; he will return, but (he) has no kāraṇa sharīra.

B. I see what this thing is.

L. Please expound.

B. This second one has his buḍḍhic thread, and he has a vortex at the end of it; and if you will look at the creature below he has (a) thread with vortex; and he has delicate threads from vortex to vortex—you (will) see them if you jump up and down quickly.[1]

L. They are not real.

B. But going to be.

L. They don't join if you are on the arūpa plane. That is āṭma-buḍḍhi; (it) is beginning to spray down upon him.[2] But when you come to (the) third (the) vortex is there, but not (the) thread. They are...in the same way that the second are on...Oh! it is those vortices that have broken the thing up... Four-five-six-seven haven't that. Lowest class is like a soupy mess, with no divisions or stratifications.

B. (In the) fourth, (an) incoherent third principle and fourth principle (are) beginning in (a) feeble way! what will in future time develop into kāma... Oh! I see what the principle of it is!

L. That's a blessing!

B. Look! If you—I will tell you what I want you to look at; you will have to go up—you will see [word missed] threads of āṭma-buḍḍhi going all the way down—wait a minute before you go!—and these stimulate the unfolding of the matter which will become kāmic. They are the moving powers, as it were.

L. If you follow those threads down, why, they are *here*, in minerals! They are like jīva.

B. I suppose it is (the) monad of the Second Outpouring.

---

[1] If L. were to transfer his consciousness from arūpa mental to buḍḍhic and back again.

[2] The second-class piṭṛi, presumably.

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L. Co-ordinating force is a will, the life in everything; I mean jīva, not monad.[1] Is not that monad (the expression) of another will? These threads are intimately connected with jīva, (as if) jīva (were) a reflexion of them.

Look! there is jīva on all planes, and what we call jīva is the very same thing. See; for a moment I thought I (had) It! The universal Logos[2] of all is the āṭmā of the sun, so to speak; the sun we see is His physical body. When He brings jīva down through His own principles and pours it from His physical body, it is something else. (*Silence*).

B. You have triple above with four to work with (below), while here we have seven to work with.

L. Taken through to what to us would be manas, it would make those threads you mean, wouldn't it? kind of jiva raised to the third power?

B. Yes, in a sense it would be.

L. Because there ... it is manas and it is not ... that when you have them ... is what we call it. Doesn't it strike you that the critical period in the fifth round is rather a farce? Wasn't it decided on the moon? Practically the division is made; if we are ahead, it is because we started earlier.

* * * * * * *

Monday August 24th, 1896.

INVESTIGATIONS OF THE SECOND DAY.

(*The Earth Chain*)

ROUND III. GLOBE C

L. Yes, Mars is interesting. He has lots more water than he has now—not reduced to canals. There is certainly physical life, as emphasised by specialisation of prāṇa.

B. (The) human being is like a very great monkey now.

L. But is a loose reptilely kind of thing—that kind of consistency. He would go in as when you touch a cuttle-fish; his jelly is in a bag; if you pressed him the hole would remain long.

---

[1] C. W. L. at this period used to employ the word "monad" for the group-soul; as, mineral monad, vegetable monad, etc. Presumably it is so used here.

[2] By "the universal Logos" evidently the Solar Logos is intended.

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B. He is like a big monkey not stiff enough to stand; he lies about—(does) not float—he crawls, he wallows.

L. Has he any bones ?... The country is getting rather nice; (the) air (is) still unbreathable, frightfully thick... This thing has a most diabolical taste ;[1] it's poisonous; probably (has) lots of chlorine. How has all that since been absorbed—by chemieal combination ?... Anyhow, that's Mars.

ROUND III. GLOBE D (Earth)

L. Shall we try this world ?[2]... Here you have a more approximate kind of thing. He is still wobbly, beginning to stand; (he) has some hair or bristly something, like third race man,[3] much looser, more flabby and crossed with a reptile... Oh ! but he shas amoug him a smaller and better type; there are second class pitṛs (who have) turned up; they are more definite—like gorillas.

B. He is very ugly.

L. The other doesn't do it. (He) has a horrid throat, and it all comes out when he does this thing.[4] He does it in a vague kind of way, like a caterpillar... Does he see ?

B. Don't think he does.

L. The second class pitṛs see. I think they don't seem to get on with them ;[5] seem to be at war with them. The second class looks down upon them, is afraid of them at times if it can't get out of their way.

B. They seem so big to it.

L. It has more brains—more water-gruel of some sort... There are surely races here ; there are quite distinct types; there are incarnations. The second class pitṛ (incarnates) as we do, only at enormously longer intervals. (They live, long lives also...

---

[1] Tasting the atmosphere.

[2] Globe D, Earth, in the third round.

[3] Third race man, on the Earth, in the fourth round.

[4] C. W. L. illustrated the action, by stretching out his neck towards the sky and drawing it back again. The second class pitṛs did not however, do this, being more compactly built.

[5] With the third class pitṛs.

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The world has in a way settled down... still very earthquaky, still many things different)... I don't know that intervals (are) longer in proportion.[1] I was thinking of the state of the earth. Most astounding mountains... about fifty miles high[2]—never saw anything like them!

B. And enormous waterfall...

L. It's fairly solid; you've a kind of crust on your earth... Big avalanches occur; tops of mountains fall off; (I) never saw such tempests! How you have reached the present condition[3] I don't know; I suppose we shall see. Now (you have) much higher conditions of life. Fourth (class) and fifth pretty much human, and second thrown in; third of course is; second ahead of him now... Animals (are) big, loose and ungainly, like rough copies of antediluvian creatures. (There's a) deficiency of hair, (they are) all scales or pachydermatous. (The) best (are) like (the) hippopotamns, but more unwieldly and not so definite. (There are lots of) volcanoes; (there's a) speciality in whirlpools—(the) maelstrom is nothing compared to them. Life (is) very precarious. (They)[4] eat, (they) tear off tops of trees—not trees, they are ferns; they are eating the seeds of them; tree ferns to the nth, but not so regular and respectable. Some of them dig, grub up (what is a) primitive truffle perhaps. (They have) no particular objection to smells.

B. Sweet creature! killed some animal, and tastes the blood with its finger!

L. (They) seem very fond of slimy things; also *en passant* the slimy things are very fond of them! Here's a curions brute like a gigantic frog...

B. They take them raw...

L. They know nothing about fire; (there is) no trace of civilisation.

B. The human race (is) very much at the experimental stage, apparently; (they) roam about trying things.

---

[1] The intervals out of incarnation then are not longer in proportion to the period in incarnation.

[2] Using a graphic simile, and not to be taken literally.

[3] The condition of the earth to-day.

[4] The humans.

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L. I don't like the state of affairs. Count ?[2] Good Lord, no ! No idea of it. Can a crocodile count ?

B. They haven't any reason, (they have) passions and instincts,

L The human race is getting much larger. I wonder what they do on the upper arc—on Mercury say ?

(AND SO ON)

* * * * * * *

Islamic Ethics

Some requests have been received for the publication in these colums of the ethical precepts of Muslim mystics and Sufis. This has been asked for for two reasons : First, Theosophical students are more familiar with Brahmanical and Buddhistic ethical codes and their knowledge of Islamic lore is limited ; secondly, it has been said by some that Islamic ethics are not as high and lofty as others—which is not quite accurate.

Taking advantage of a recent publication (*maxims of Ali*, Humphrey Milford, Oxford University Press. Rs. 1/8) we have culled some sayings, which will be published in three instalments—each a comparative study.

* * * * * * *

"Ali Ben Abu Talib" was born at Mecca about the year A. D. 600. He was adopted by Mahomet, educated by him, was his son-in-law, and became one of his first adherents. A brave and faithful soldier of the Prophet, he assumed the title of Caliph after the murder of Othman. The sword of a Muslim fanatic, who regarded Ali as the author of disastrous feuds among the Faithful, put an end to the life of a bold, noble and generous man.

The question of Ali's right to succeed to the caliphate divided the Mahomedan world into two great sects. The Turks, who are Sunnites, deny his right, and hold his memory in abhorrence, whereas the Persians (who are generally Shiites) venerate him as second only to Prophet, call him the "Lion of God" (Sher-I-khuda) and celebrate the anniversary of his martyrdom.

* * * * * * *

[2] In reply to a question by Bertram Keightley.

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THE BUDDHIST WAY

I. *Dana, the key of charity and love immortal.*

Give to a poor man before he ask: for if you place him under the necessity of stretching out his hand, you take from his self-respect more than the value of your alms.

The better part of generosity is speedy giving.

It will give you more enduring satisfaction to give a robe to another, than to wear it yourself.

Whoever practises benevolence, will see rigours sweetened.

Put thine own self in the balance between theyself and others, loving for them whatsoever thou lovest for thyself. and hating for them what thou hatest for thyself. Do the good thou lovest should be done to thyself, oppress not, since thou lovest not to be oppressed.

Be good to animals; neither ill-treat them, nor place on them loads beyond their strength to bear.

Forgiveness is the crown of great qualities.

II. *Shila, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action.*

The knowledge the most useful is what one puts into practice.

The best speaking is that which fits the deed.

If an orator's thought and speech are in accord, the auditory will accept his utterance; otherwise no effect will be produced.

Speak, that you may make yourself known; for a man is hidden beneath his tongue.

Guide yourself by the lamp of the counsels of those who practise what they counsel.

A hypocrite's tongue is clean, but there is sickness hidden in his heart.

One reaps as one sows, and one is rewarded according to what one has done.

Whoever plants the tree of goodness, gathers the sweetest fruit.

It is a great virtue never to make in secret a plan that you would blush to disclose.

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How ugly is Mr. Facing-both-ways.

III. *Kshanti, patience sweet, that nought can ruffle.*

He triumphs who has learnt to wait.

Of better patience is the fruit success.

Time has two days ; one is for you ; the other against. Be not puffed up by success, and be patient in adversity.

Assuredly, misfortune is not unlimited ; it will *end*. Have patience then, until the end comes.

If you are not a patient man, then appear as if you were. It is seldom that one imitates men without growing to resemble them.

IV. *Viraga indifference to pleasure and to pain, illusion conquered, truth alone perceived.*

The world is but the shadow of a cloud, and the dream of a sleep ; joy and sadness mingled ; honey and poison.

The world is like a serpent ; its touch soft, but its bite mortal.

Whosoever attaches himself strongly to life, exposes himself as a target for misfortune and the vicissitudes of fate.

Think of its end in the instant itself of pleasure, and while enjoying any good thing, remember its transitoriness.

No earthly joy but is followed by tears.

The sweetness of pleasure is not worth the bitterness of hardships.

Whoever chases a mirage, draws out his suffering, and increases his thrist.

V. *Virya, the dauntless energy that fights its way to the supernal* TRUTH *out of the mire of lies terrestrial.*

The blessing of heaven falls upon whosoever restores truth, kills falsehood, brings tyranny low, and elevates justice.

The chief of the virtues is to curb the passions.

The wise man relies upon his labour ; the ignorant trusts in illusions.

"Manly bravery" is a general term embracing all other qualities.

If you are able to discriminate, it will be a certainty for you that bravery and truth are always found together, and falsehood and cowardice.

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The strongest man is he who can fight against himself.

The strongest man is whoever can make his reason conquer his passions.

VI. *Dhyana, whose golden gate once opened, leads the Narjol toward the realm of Sat eternal, and its ceaseless contemplation.*

A wise man needs each day an hour set apart in which to examine his conscience, and measure what he has gained or lost.

The heart is the source of wisdom, with the ear as its channel.

Philosophy is a tree growing in the heart, and bearing its fruit on the tongue.

Whoever has the power of reflection draws a lesson from everything.

A man's reflection is the mirror that shows him his good and bad deeds.

Matters obscure become clear on reflection.

Act only after reflection, and all your affairs will work out well.

Reflect before you speak; you will so avoid error.

Silence is the garden of meditation.

VII. *Prajna, the key to which makes of a man a God, creating him a Boddhisattva, son of the Dhyanis.*

The sage seeks perfection, the ignoramus wealth.

Perfection is not of this world.

Who know the world, live alone.

* * * * * * *

The Hindu Way

I. *Viveka:—Discrimination; Discernment.*

Whoever in his mind reflects a good opinion, learns to distinguish points of error.

The educated man sees with both heart and mind; the ignoramus sees only with his eyes.

Listen, and you will teach yourself; remain silent, and you risk nothing.

To devote oneself to the religious life without being taught, is to resemble the mill donkey going round and round without moving from the place.

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A stupid man will give himself away in three things—in speaking of matters of which he is ignorant; in answering before he is questioned; in temerity in his undertakings.

Beware of commenting on a fact that you do not know to the bottom, and with exactitude. Your speaking reflects your intelligence, and your words the extent of your knowledge.

To let your reason be overpowered by your passion, is to cover yourself with opprobrium.

II. *Vairagya* :—*Dispassion*; *Indifference*; *Freedom from self-indulgence.*

To give up desiring things is the most efficacious remedy.

The enjoyment of this life is like thy shadow. If you stop, it stops; try to overtake it, and it moves on.

Whosoever aspires to reach high places, must subdue his passions.

The honourable man shows himself not insolent in the very greatest successes, and is unmoved as a mountain by the breath of the north wind. The base man is made drunk by any the least success, and is as the grass shaken by the breeze.

III. *Shat-Sampatti* :—*Six Virtues.*

(a) *Sama* :—*Control of mind.*

One of the finest of a liberal man's gestures is not to take advantage of what he knows of others.

Master your indignation and the fury of your anger, until your anger leaves you, and wisdom returns.

The man of great meritoriousness is the one who can smother his anger, and not take advantage of his power.

(*b*) *Dama* :—*Control of senses.*

Joy begins voluptuousness, but ruin ends it.

Chastity weakens voluptuousness.

The robe of virtue is the most honourable.

(*c*) *Uparati* :—*Self-withdrawal*; *Cessation from dependence upon externals.*

Fortune goes even as it comes: life fractures even while it knits.

Your pride in the transitory possessions of this fleeting existence is born of ignorance.

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(*d*) *Titiksha* :—*Endurance* ; *Forbearance.*

Of bitter patience is the fruit success.

Affliction is easily borne by one who knows how to be patient.

He triumphs who has learnt to wait.

(*e*) *Shraddha* :—*Faith.*

I have never doubted God since I saw Him.

I have never denied God since I knew Him.

Let not poverty and misfortune distress you; for as gold is tried in the fire, the believer is exposed to trials.

(*f*) *Samadhan* :—*Self-settledness.*

Better be alone than with a bad companion.

Nobody counts on men who knows them.

The wise man relies upon his labour; the ignorant trusts in illusions.

Look upon the world with the eye of the cloistered ascetic; not as one loving it blindly.

IV. *Mumukshuta* :—*Ardent desire for Liberation.*

The inhabitants of the earth are only dogs barking, and annoying beasts. The one howls againts the other. The strong devour the weak; the great subdue the little. They are beasts of burden; some harnessed, the others at large.

The world is a dwelling surrounded by scourges and heaped with perfidy. Its state endures not, and all who come to it perish.

How can you rejoice in a life that grows shorter each hour?

Choose no way in which there is the fear of your losing yourself.

The Theosophical movemeat

News and Notes

A Sikh Theosophist.

Mr. Kartar Singh used to be known in Toronto as he has come to be known during the last ten years in British Columbia. His friends felt in the East that he was taking up a forlorn cause in the West, but he has persisted, and his mission to reconcile his Sikh fellow-countrymen to Canadian methods has at last reaped a harvest of

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goodwill. He has gone through nearly all the perils mentioned by St. Paul, been slugged and left for dead, maligned and persecuted, sued at law and embarrassed in every possible way, but at last has triumphed the Truth he held dear, and now he is honoured where he had been condemned. He is at present associated with the Kapoor Lumbering Company, and he still feels as he did ever since he joined us that Theosophy is the saving grace to redeem the West from its materialism and its selfishness.

The Canadian Theosophist.

* * * 2 * * *

Labour Camp near Poona

The Rural Reconstruction Association of Poona organised a students' camp during the last Christmas holidays, with a view to conducting village surveys.

Thirty-five students attended the camp, and were asked to work along with the villagers.

The surveying and the levelling of the site for the construction of a bund across a *nala* was undertaken by the students, and within eight days they had not only finished the bund, but also helped the villagers in cleansing the village and in repairing the roads.

The Hon. Mr. Morarji Desai, Revenue Minister, Bombay, visited the camp on the last day, and was satisfied with the work done by the students.

Times of India.

* * 3 * *

Sign of the Cycle

Interesting insight into the character of Adolf Hitler is provided by extracts from an article in *Vendemiaire*, a Paris journal. (New York *Sun*, Sept. 27.) According to the writer, "Teutonicus," Hitler works solely by "intuition" :

"He trusts to his "feelers" ; flair takes the place of knowledge. He refuses sternly to plunge into dossiers and documents. As he puts it, they do not "inspire" him.....That is how Germany's master works—by divination and inspiration. His favourite time for meditation and for making decisions is the hours just before dawn. Hitler sleeps little and rarely goes to bed before 4 A. M.

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During those hours of solitude he paces up and down his office in a short trance, listening for the counsel of his "voices," The Fuehrer believes that he is in direct communication with a higher power. He regards himself much more as a prophet and seer than as a statesman in the ordinary acceptation of the world.

A Berlin correspondent to *The Manchester Guardian* (Sept. 3) quotes the pastor of an important Lutheran congregation:

Our struggle (he said) is growing harder-harder and more clearly defined, A few days ago a "German Christian" pastor in Wurttemberg declared from his pulpit that God had manifested Himself not in Christ but in Adolph Hitler; and this is by no means an isolated case.

This, in A. D. 1937! But considering the cycle of religious fanaticism and ignorance which began in Europe about fifteen hundred years ago—the average cycle of reincarnation—the forebodings of another "dark period of mind," in Mr. Judge's phrase, become explicable.

The Path.

* * * 4 * * *

Where The Gods Rested

Twent-four miles north of the City of Mexico, near a small town known as Teoloyucan (said to mean "the place where the gods rested"), and located between a river and two parallel railways, some Mexican Theosophists have just completed arrangements to buy 20 acres of fertile flat land. "A Theosophical Colony will at once be started here as a Co-operative Society under the name of 'Alianza Deportiva y Agricola Renovadora' (initials A, D, Y. A. R.)," reports Mr. Adolfo de la Pena Gil from Mexico, and adds that "the first instalment of $ 350.00 has already been paid up and the site for the first home been selected."

Hearty congratulations! Where a Will is there is always a Way.

G. S. A.

(*The Theosophical World*).

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Indian Section Council

(Please add this at the foot of page 125)

The General Secretary reported that the following had been elected by their Federations as their representatives to the Indian Section Council :—

1.	Mr. C. R. Parthasarathy Iyengar,	Andhra (Central Districts) Fedn.
2.	,, G, V. Subba Rao,	Andhra (Circars) Federation.
3.	,, Chandra Deva Narayan,	Behar Federation.
4.	,, Tulsidas Kar,	Bengal ,,
5.	,, R. M. Alpaiwala,	Bombay ,,
6.	,, Venishankar G. Bhatt,	Gujerat & Kathiawar Federation.
7.	,, N. P. Subrahmanya Iyer,	Karnataka Federation.
8.	,, V. Karunakaran Nair,	Kerala Federation.
9.	,, W. L. Chiplunkar,	Marathi ,,
10.	Dr. Shri Ram,	North Western Federation.
11.	Mr. Madan Mohanlal Razdan,	Rajputana & C. I. ,,
12.	,, Santdas Mangharam,	Sind & Baluchistan ,,
13.	,, A. Rangaswami Aiyer,	Tamil-East ,,
14.	Dewan Bahadur K. Sundaram Chettiar,	Tamil-West ,,
15.	Pt Ramchandra Shukla,	United Provinces ,,
16.	Miss R. Padmini,	All-India Federation of Young Theosophists.

In Memoriam

Benares—K T. S. Lodge has lost a very worthy and long standing member in the demise of Mr. Arabinda Bandhu Nath on the 15th December His son, Mr. R. G. Nath writes "He was confined to bed for only a month or so. His senses kept alive up to the last moment and he breathed his last uttering 'Aum, Aum, Master, Master' and was whispering the sacred Gayatri."

Masulipatam—The Olcott Lodge, T. S. has lost a very old prominent Vysya member in the passing away of Brother Udayagiri Gopalaratnam, at the age of 84. He was an active member of this Lodge for 38 years and President of the same for over 11 years.

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Reviews

अध्यात्म जीवन by "Raj" being a Gujerati translation of Mr. C. Jinarajadasa's *The Law of Christ*, a series of sermons before some Liberal Catholic Churches. There is a proposal to translate many of this author's works and this is the first attempt. This translation contains 344 pp. and can be had in board binding for only Re. 1/- from Ambalal Bulakhidas Shah, Durwazawalo Khancho, Ahmedabad.

The original book is of great value and deep thought which should be read by all. The translator has done a great service to his province by making it available in the vernacular to his countrymen. The translation is well done and the book is neatly printed and bound. Important passages are put in thicker type and in an appendix important thoughts on five different subjects are separately extracted. Mr. Jinarajadasa gives in these sermons his best, utilising all his experiences in this and past lives in this and other worlds. He gives the message of the Spirit. The book deserves translation in other vernaculars.

P. B. N.

थियासेाफिकल सेासायटी क्या है? By Ravisharan Verma B. A., B. L. pp. 29, price 0-1-0. Copies for distribution may be had from the Section office for one anna post free or twenty five copies at one Rupee post free.

The subject matter is treated in a new way. Two questions have been considered after describing the foundation of the T.S., whether there is a goal for evolution and whether it is necessary for us to know it. Theosophy might have been explained more freely. The language becomes sometimes provincial e. g. '**एक बहती हुई जलबिन्दु**" p. 18. There are many sentences of 12 to 14 lines. We welcome the author and hope that he will give us more productions. The pamphlet can be put usefully into the hands of an enquirer.

P. B. N.

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Dharma Sangrah, Ancient Collection of Buddhist terms.
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(2) Also the following of Echoes of Gnosis (series)
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THE INDIAN THEOSOPHIST

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"Bharadwaja lived for three lives as a student of Religion. At the end of the third life, Indra asked of him—"If I give you a fourth life, how will you spend it?" "Again as a student," was the reply. Indra showed him three mountain-like objects; "These are the real Vedas" said he. From these heaps he took three handfuls, and added, "This is as much as you have learnt." Indra continued, "Now there is another thing you have not studied. **The Universal Science**. Come and learn it."

Taittiriya Brahmana.

April 1938.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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OBJECTS

of

THE THEOSOPHICAL SOCIETY

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

2. To encourage the comparative study of Religion, Science and Philosophy.

3. To investigate the unexplored laws of Nature and the powers latent in Man.

FREEDOM OF THOUGHT

Members of The Theosophical Society are perfectly free to think as they like, to act as they like—each to go the way he likes best. So much so is this the case that an atheist has as much right to be its member as a theist. The only connecting link is the Ideal of Universal Brotherhood, to which every member must subscribe. Search after Truth is the main concern of the Society. And every body has full freedom to pursue this search in his own way. The Society's motto is: "There is no Religion higher than Truth."

PLEASE NOTE

The membership of the Society is open to anybody who is in sympathy with the Objects of the Society and who believes particularly in the Universal Brotherhood of Humanity. To join it nobody has to give up his Religion, nor has he to adopt any new. The Society's wide door is ever open to welcome anybody who is willing to join hands in this sacred and much-needed cause of service to Humanity as a whole. For further particulars, please write to—(1) The General Secretary, Indian Section, The Theosophical Society, Benares; or, to—(2) The Secretary of the Theosophical Federation of your Province.

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The Indian Theosophist

Monthly Review

Vol. XXXV | APRIL 1938. | No. 4.

Religion and Science

G. S. ARUNDALE.

The second activity in which we have, I think, to engage is to help to draw more closely together religion and science. I am not among those who hold that religion has had its day and now must cease to be. On the contrary, I believe that religion has not yet begun to have its day. I do not think that any but the most intuitive, note, please, that I do not say erudite, understand what their religion really is. I think that the realities of all the great religions have been lost. Only a very few Hindus know Hinduism, though there are many to be learned in Hinduism. Only a very few Christians know Christianity, though there are many to be learned in Christianity. It is the same with Islam, with Judaism, with Buddhism, with Zoroastrianism. And the episcopal and other heads of the various faiths, while often very good men and very learned men, are not men to know the hidden foundations of their respective faiths, to know the hidden purposes of the great Founders of the faiths, to have the power to carry their religions greatly forward into the new age, causing their faiths to be strengthened and not weakened by growing experience and deepening knowledge.

In these days science is very great. There is a dignity, a vision, a humility, about science, and a most patient and expert digging for wisdom, that lifts science upon the highest pinnacles. Religion remains behind, stands irritably upon the defensive, and for lack of power to produce experience on its own plane invokes

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the refuge of the ignorant destitute—authority, and an authority which it tends to make in its own image.

Bridging the Gulf

Science needs religion, and religion needs science. The bridge between the two must be made, or must be strengthened if it is already being made. I think Theosophists, I do not mean merely members of The Theosophical Society, are most competent to engage in such bridge construction. They, more than many others, are able to reverence all religions and to enter into the depths of these towering reflections of the eternal truths of life. They, more than many others, are able to be good members of their own faiths and at the same time keen followers of the principles unfolded in other faiths.

I wish some of our members who have the capacity to combine a keen understanding of science with an equally keen understanding of religion would join together to give us a great work on The Common Purpose of Religion and Science. Draper has given us the Conflict. The time has now come for us to be given the Understanding. I would suggest to our excellent Research Centre in London the setting in motion of a plan to gather together the material required for such a work. The world needs science. But the world needs religion no less. It is the task of those of us who know this to help religion and science to be comrades and fellow-workers and not opponents. I think I need hardly say that a reconciliation between Hinduism and Science would be a marvellous achievement on the part of anyone so fortunately endowed as to be able to perceive the same truths at work in each, though differently.

The Bharat Samaj Pooja and Astral Plane Work

By A Student

The inner working of the Bharat Samaj Pooja has been described by Bishop Leadbeater in *The Theosophist* and in the book, *A Congregational Pooja for the Hindus*. But what is not generally known is that the Masters sometimes attend it and use it. In 1925 when this

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Pooja was experimentally performed before Dr. Besant, she said that the Master was present. Masters were also seen on several occasions in another place where this Pooja is done. This writer believes that a Master once said that they were glad to attend the Benares Head Quarters Pooja.

Those who have studied spiritualistic and Theosophical literature know that provision exists on the astral plane to help the dead through their religions. V. D. Rishi's *Subhadra* in Hindi mentions one such arrangement. Recently an astral plane worker who regularly performed the Pooja on the physical plane was asked by somebody from a higher plane to do it on the astral plane as it did great good. This worker collected a congregation on the astral plane and it included two women who had shortly before died an untimely death by being burnt in a fire. They were repeating that scene and were undergoing much suffering. The efforts of this helper to help them had proved unavailing till then. The Pooja was done and the blessing which was given by the astral worker acting as the priest instantly cured these two women of their suffering. They expressed themselves to this effect. So this opens out another line of useful activity which people can use on the astral plane for the good of the Hindu dead if they have done it expertly on the physical.

The lamp on the astral plane is a very big flame of light unlike what it is on the physical plane. The forces invoked at this Pooja act differently on different people according to their growth and their consciousness of it will also be different. As pointed out by Dr. Arundale in his new book "The Kundalini" such an atmosphere might stimulate even that power to some extent as also the sense of unity and oneness.

Benares Calling.

Our Printers have presented me with a beautiful Calender; which I have always before me; but I wonder if they have realised that it always reminds me of their Bill, when I sit down to make up my copy for the month's Indian Theosophist. The result is that I have not only to use the pair of scissors, but a red pencil as well. So when you read the name of your Lodge under the heading..."Adyar

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Day was celebrated at...DEF" you must not suppose that you are neglected. That *Senzar* really stands for the following:—"The ABC Lodge at DEF celebrated Adyar Day under the Chairmanship of Bro. GHI, B.A., B.L, M.L.A. Bro. JKL, B.Sc., spoke on the wonderful life of Col. Henry Steele Olcott, and Bro. MNO, M.B.B.S. then gave a resume of the very valuable scientific work of Bishop C.W.L. of revered memory. Bro. POR then delivered a lecture on the Life of Giordano Bruno of which a summary (six pages, every word from Annie Besant's Book) is enclosed, after which Bro. STU recounted the beauties of Adyar, the heart of the Society. Then Sister VWX gave two songs, and the meeting terminated with refreshments provided by the very kind Bro. Y, who was thanked in suitable words by Bro. *Z*." I give the name of every Lodge that writes to me during the month, and they show how the movement goes on in the different parts of India. I further try to pick out anything unusual or interesting that they do, and give the rest of the space to things of more permanent value. I know very little of it is really new, but it is intended to help in our studies and in our attempts to apply Theosophy to the needs of India. That is the IDEA behind it all; and I do hope you will forgive me when I use my red pencil rather ruthlessly.

* * * 2 * * *

You will see that I have devoted a good deal of this issue to the Vedas, the oldest scriptures of the Aryan race. I have tried to bring out not only their antiquity but their usefulness, even in the twentieth century. One very interesting point is the way in which they have been preserved for all these centures. Dr. Macdonald is convinced that it has been mostly by word of mouth, that the Brahmana, who has been so profusely abused—no doubt for good reasons—has preserved the letter so well. How did he manage it? How did he make sure that not a syllable has changed during all these long periods? The method is explained in the Sanskrit text given as the "Eight deformations" **अष्टौ विकृतयः** which are well worth a careful perusal.

* * * 3 * * *

First comes of course the text of the Mantra, but as this follows the various rules of grammar for combining Sanskrit words, the student is taught to repeat each syllable quite separately (**पद**). Then the syllables are arranged in various ways—consecutively or

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in the reverse order or by taking the first word in each line first and so on, as given in the Sanskrit text. The same Mantra of two lines occupies six pages. You will notice that a different type has been used for consecutive words or groups of words. That is meant to show that they are said by different people. If a learned Pandit from *Kashi* were to visit a Vaidic of *Mahârâshtra*, the latter would to examine him repeat only the group or first line of say the eighth mode—*Ghana* of any mantra he liked; the Pandit who professes to be a Vaidic has to repeat the second group or line printed in italic type. The first man then says the third line and so on. It is all done in the way in which many secret societies *letter* or *halve* their pass words. It is only when a Vaidic from one part of India can *letter or halve* any Mantra in the Veda in any of the "eight deformations" that his companion from the other province will admit his equality, and pay him the honour he demands. Never otherwise. And the wonder is that Vaidics from *Tailangana*, *Maharashtra* and *Kashi* all agree in every syllable. If any mistake is made in one deformation it is found out in another. When people from different parts of India go on repeating these Mantras one after the other, in various permutations and combinations. to the man who does not know what it is all about, it does sound so weird, in fact like "the croaking of frogs in the rainy season" a phrase which every reader of Dr. Bhandarkar's Sanskrit Book will remember, but perhaps not be able to appreciate. It is in some such manner that the Vedas have been preserved all these centuries. To what end ? The future will unfold.

* * * 4 * * *

Pandit Satvalekar who has made a special study of this, finds however that on account of various reasons, mainly economic, amongst the learned *Ghanapathis* he has seen, there are hardly any below the age of fifty. And this is a clear indication that if things do not change very much in another fifty years we shall have to depend entirely upon our books for the correct text. The walking and talking Libraries will no longer be available to us. However much we may regret it, that seems inevitable; and so the great necessity of having an absolutely correct edition of the Vedas preferably in Copper-plate blocks. Pandit Satvalekar has put his hand to it. His anxiety to do it well will be apparent from the fact that he is prepared to pay a reward of Re. one for every mistake found. I commend the enterprise

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to everyone interested in the preservation of these ancient Scriptures. At the same time I like to suggest to the learned Pandit, that along with the Mantra its Devata, Rishi, Chhanda, Note and all the other information should also be carefully verified and kept on record. A time may come when we may be worthy to know what it all means.

* * 5 * * *

When I wrote last month that we should have no difficulty in choosing common wording to be put into Hindi and Urdu scripts, I had no idea that in that middle path I would have the support of the President of the Indian National Congress. Here is what he is reported to have said at Haripura :—

"So far as our *lingua franca* is concerned, I am inclined to think that the distinction between Hindi and Urdu is an artificial one. The most natural *lingua franca* would be a mixture of the two such as is spoken in daily life in large portions of the country, and this common language may be written in either of the two scripts, Nagri or Urdu. I am aware that there are people in India who strongly favour either of the two scripts to the exclusion of the other. Our policy, however, should not be one of exclusion. We should allow the fullest latitude to use either script."

I do hope our Editors will consider this too.

* * * 6 * * *

The Indianisation of Theosophy goes apace ; but I would like further to explain the idea behind it. I value the translations certainly, but I value the effort and thought, put into it by our earnest members no less. I have been trying to follow my own precept in changing the thought into my own mother-tongue, Marathi, and I realise how difficult it is, not to make it wooden. For instance there is a sentence in C. J.'s lecture (page 416)... "Others...think...it is some philosophy of the Hindus which has come to oust Christianity from its place in the Western world." I can not help remembering how many Indians consider that Theosophy is just a trick of Christian missionaries to convert Hindus to their Religion. In my translation therefore I have taken the liberty of assuming that if C. J. had delivered that lecture in India he would have put it that way. That is what I mean by Indianisation—to make it suitable to an Indian audience, without losing the thread of the argument of our Leaders.

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* * * 7 * * *

Then again one esteemed friend told me that he had begun translating one lecture, but when he heard another very good man was also doing the same, he stopped the work. Now that is not what I have in view. We know Bacon's advice that "Reading maketh a full man, conference a ready man and writing an exact man"; and we also know how an effort on the mental plane is not lost. Of course we all study our Theosophy in a way and are always wanting more and more lecturers, who are expected to shower Theosophy over the parched plains. The Indianisation work is also a way for producing such lecturers locally. And so I want as many translators and translations as you can give. Many ask for my permission to do so; none of you need it. I announce the name of the booklet, and all you have to do is to sit down to write out the translation, sleep with it under your pillow for three days, and if no improvements suggest themselves even after another careful reading, then post it to your Federation Secretary. He will pass it on to the Board of Editors, which are now more or less ready and these Boards will go through the translation and certify it as fit for publication. If there are more translations, the Board of Editors, will choose which is better and even take portions from all if they think that better. It is presumed that the translator when he submits his MS will have given over his copyright to the Indian Section,—no profits are expected, and assignment of the right really means that the translator will not be responsible for any loss that may be incurred by the publication of his booklet. The Board of Editors will, as soon as they are satisfied that a particular translation is quite ready for the press, send it to us at Benares; and then we shall do the rest, of course in consultation with the Federations concerned.

* * * 8 * *

As regards choosing of the pamphlets, I know if we started taking votes there will be a great deal to be said for and against each subject. For instance, one friend writes to me that "The future of Sôcialism" will be no use; while another argues that Socialism has come to stay in India, and so the earlier we treat it Theosophically the better. In any case there seems to be no harm in it and it gives a variety of subjects and that is what I am aiming at. I therefore pray that we may be left to choose the first dozen pamphlets—and then after we know how these fit in we shall consider all suggestions

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for the future work. I have already published the names of a few and am searching for more. There is enough work for those who really mean business. The response might reasonably be greater.

* * * 9 * * *

May I proceed with my dream school of last month? I mentioned that vegetables in our kitchen will taste very sweet, because they will be grown by the boys themselves. Perhaps I ought to explain it further. All the classes will be divided into groups of say seven—our mystic number—and each group will be given a small plot of land in which it will be expected to grow some vegetables, all labour being their own. To make sure that all do not put in the same seed, the group leaders will meet first and make out a joint plan. They will also make a colour scheme for the flower garden; and then the groups will in addition to growing themselves like flowers, grow flowers as well. Some judges will then go round and find out which group is the best and the prize they will get, is the privilege of cooking their vegetables and serving them to all the guests, reserving for themselves only the satisfaction of having grown the best vegetables of the season.

* * * 10 * * *

I am sure every one will value the Director of Nutrition, because he will be responsible for the very foundation of their existence. But next to him will rank our *Narrator of Stories*. Who does not remember his days of childhood when he nestled near his or her grand-mother and asked for a story? I will never forget the hours I spent in attentively listening to the exploits of Hanuman and the monkeys. The length of the ears of *Shurpanakhâ* was always a great wonder to me; and when someone suggested that the ears of those who meditate on that story grow long, I think I actually felt mine to find out, if it was true. Stories have always fascinated all children at all times, and even grown-ups are not immune from that disease. Story-telling was an Art with our Grand-mothers, and through them an "illiterate" woman like her could and did convey to the next generation a great many moral lessons and the ancient culture of the Country. They are keeping up that Art in Europe and even making a Science of it. I remember how I once heard a French teacher telling a story to a class in French, of which language I am quite innocent; and yet what with the teacher's gestures, and modulation of her voice, I could follow practically the whole story. I am afraid

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we are neglecting this aspect in our education very much, and I am not sure whether our "educated" young ladies will be able to hold the attention of their grand-children, or whether they would at all care to do so. That the next generation will miss a great deal of the pleasure of life, would be a very mild way of describing the disaster. We shall therefore have in our Dream-school a Narrator of Stories. Applications are invited for that honour; and if a fair number present themselves, we can even make an evening of it, during the next Convention: ten minutes for a nice story, and a cocoanut for him or her whose story is judged best. Laugh and the world laughs with you; weep, and you do it alone. If you can make every one weep with you—so much the better. Try it.

* * * 11 * * *

A few days ago I had occasion to visit one of the Benares "Art" Houses, where I noticed a silk-sari, with a border about 15 inches wide, on which was depicted in glowing red a bombing scene with aeroplanes, with houses on fire; and all complete. Who can now accuse Indians of not being up-to-date? Flowers on Saris are quite in order, and perhaps delicate creepers winding round a fair lady do not look unsuitable. Palm trees in the borders tend to make her look taller; but a bombing scene was to me the limit. I hope the shop keeper will never sell it—at least not to an unmarried young lady. I even wish he would be compelled to present it to his own wife, and if she catches up that spirit to a slight extent, I shall feel very happy. That would be very "Realistic".

* * * 12 * * *

As I lay down to rest pondering over this, no wonder I dreamt that we had started an Art and Industrial Home for Ladies at Benares. I saw a large hall in which we had at least one very good weaving Loom for Gold lace Saries and another one for small carpets, woollen and silken. I suppose being rather mechanically-minded, I could not help seeing a sewing machine at one corner and a number of ladies round it cutting clothes and embroidering them by hand as well as on the machine. I saw cupboards of nice clothes for babes all prepared there, shop keepers from the City coming in and taking them out for sale, a counter where money was being paid in and another one where the poorer ladies were being paid for their labour. As I saw them leaving the Home, with a smile of contentment,

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proud to have earned a few rupees to supplement their meagre income, I felt very happy.

* * * 13 * * *

Well, that was only a dream; but it was so nice, that when I got up, I started thinking as to how the money for it was to come. I then remembered how many of our friends in the Income Tax Department get a lot of money by sending to rich men Demand notes. I wondered if a similar procedure would solve my problem. I hit upon one of my rich and generously minded friends, and sent him Demand Notice, adding that if he did not pay up at once he will have to pay interest. The trick worked so well that I got by return of post a cheque for Rs. four hundred—no dream this time and as my dream is yet in the air, it is I who have now to pay interest on the sum. Of course we are very grateful to that friend; but I have quite a large stock of gratitude still left with us. Who would like purchase it next?

* * * 14 * * *

You have doubtless read the address of Lord Lothian at Aligarh (Page 184) and noted that to him, *Hinduism with its profound teaching of the Gita, and the scientific and democratic traditions of Islam seem to hold a real hope, that they may enable us to keep their hold on the university trained men and women, better than some of the dogmatic corruptions from Europe.* Many of our educated Indians who take their opinions ready-made from the West, might ponder over this. No reasonable man will stand for dogmas; and certainly the Theosophical Society can not be accused of doing so, unless the very mention of the word Religion, or an attempt to explain the Law of Karma and Reincarnation is to be considered as such. An intelligent understanding of the fundamental principles, which underlie all Religions is the only way of appealing to the rationally-minded; and that is why some of us, *even in the twentieth century, and after the disillusionment that has followed the great war* still stand for *Religion in Education*, and not for *Religious teaching* as some "musing and amusing Idlers" try to make out. Yes. We do think that in spite of all accretions the Truths and laws on which all Religions are based, are well worthy of intelligent study, not only by the teachers but by the students as well. That is why Dr. Besant started the C. H. C. and even now Dr. Arundale, as he says, is not one of those who think that "Religion has had its day and now must cease to be." If anybody propounded that the best way of

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teaching a subject is not to teach it at all, we would call it ridiculous; and yet where Religion is concerned, we expect that the end will be achieved "if the school employs a thoroughly religious-minded staff of teachers." One might reasonably ask:—"How is the teacher to be so minded, if he has never been taught to exercise his mind on the subject?"

* * * 15 * * *

The results of the neglect of this aspect in our education are but too apparent everywhere. Some time ago I had occasion to visit Sarnath with a friend of mine and his wife; and when we went to the new Temple, the "uneducated" lady purchased one pice worth of flowers, and took them into the Buddhist shrine, exactly as she did in the case of the temples in Benares. It was the "educated" husband, who commented that it was that sort of attitude that lowered Hindus in the estimation of the world! He was clearly of opinion that it showed want of self-respect. The illiterate old lady being accustomed to the prattling of children, merely smiled; and I felt happy that she had not had the advantage of our "modern education." An idea flashed through my mind that if all our Legislatures were filled with such Mothers—Hindu and Muslim, the Vandemataram question would never have arisen. But that can not obviously be. Living amongst a world *"gone mad" and asking "Why, Why,"* we must have educated men in the House. If only they were taught to use a tiny portion of their brain to understand Religion they would see that the Hindu's *"Ekam Advitiyam"* and the *Muslim's "Allah outside Whom nothing exists,"* could not be different. And when we pray or worship, as I would prefer to call it, we are really addressing THE ONLY ONE in different languages. That is what we are taught to appreciate in the Theosophical Society, and as one who has the privilege of representing that Society in India I have addressed the letter given below to the Honourable Speakers of the various Legislatures in India. I would most earnestly invite the attention of all our educated men to the problem, and the proposed solution.

A LETTER TO THE HONOURABLE SPEAKERS.

× × × ×

"The controversy as regards the song *Vande Mataram* and the question of prayers in our Public Assemblies generally has been before

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the Country for some time past. You know that The Theosophical Society has as one of its objects the comparative study of religions and perhaps you are aware that it has already solved the problem in its own way, by giving an equally honoured place to all religions. For a number of years past, all official Theosophical functions are begun with a Common Worship by all Faiths, and I am sending you herewith a book we use. The whole thing takes about fifteen minutes and there is in it room even for those who donot believe in any religion at all. People of different faiths stand in a respectful attitude when a person of another faith is repeating his Prayer, and those who donot believe in any prayer at all, as many of our modern young men do, perhaps derive the greatest benefit in cultivating an active tolerance towards their brethren with whom they donot agree. I may add that the Prayers selected are those in very common use in each religion and meant to strike the peculiar key-note as it were of that religion. For instance, the Hindu prayer brings out the Immanence of God, the Muslim one the Submission to His will and so on. The passages selected are representative, but there is of course no authority behind them; and any Legislature or rather the different faiths in that Legislature can decide upon what words they will use. If the Theosophical Prayer "Oh Hidden Life etc." is not considered suitable, perhaps Dr. Tagore's "Life of my Life etc." or "Where the mind is without fear" from the Gitanjali would fit in equally well.

"As regards Vande Mataram, if all communities will not have it, I would suggest "Jana Gana Mana..." by Dr. Tagore, as being much easier to sing in unison, and as one addressed to the Bharat Bhagya Vidhata—the Lord of India, and so more appropriate as a National Anthem.

"I have seen with great pleasure a tendency to move towards some such solution of the problem, and that is why I have ventured to address you on the subject. I have no doubt that you will give the suggestion due consideration."

General Secretary

———

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Prayer in Legislature

Procedure in Empire Parliaments

The following letter has been received from Mr. Owen Clough, Honorary Secretary, Society of Clerks-at-the Table in Empire Parliaments, in response to an enquiry made by the Secretary to the Madras Legislature about the convention and practice which obtain in various Parliaments of the British Empire with regard to prayer at the commencement of their respective daily sittings.

"With reference to your request about the Parliamentary prayer with which the business of each day is begun in most Empire Parliaments, I attach a few examples. Such prayers are usually so drafted as to meet the wishes of both Protestant and Roman Catholic Christians. In the House of Commons and some of the Canadian Provincial Parliaments the prayer is read by a Chaplain, who specially attends the House for that purpose. In other Houses they are read by the Speaker or the Clerk. There are but few Parliament Houses in the British Empire where this practice of opening the proceedings with prayer is not observed. In many cases the prayer is authorised by a Standing Order and often it has been drawn up and recommended by a Select Committee of the House. Members are not bound to attend prayers, such attendance being voluntary. The doors of the House are locked before and unlocked immediately after prayers, the devotions of the House being considered as private to the Members and Officers of the House only.

"In Canada and South Africa, where there are two official languages, prayers are read in the respective languages on alternate days.

"The prayer is a part of the proceedings of Parliament but not part of its business.

"At Westminster, the same prayer is read in both the Lords and Commons. In the Lords, prayers are read for the first time each session by a Bishop, or if no Bishop be present, by any Peer in Holy Orders, or if there be none present, then by the Lord Chancellor or Lord on the Woolsack, or by any Peer who may be in the House. In the Lords, prayers are not read before the King's Speech, although the opposite is the practice in the Commons. In the latter House prayers are read by the Chaplain who attends the House for that

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purpose, but in the accidental absence of the Chaplain, prayers are read by Mr. Speaker; at one time they were read by the Clerk. Unless such is laid down by a Standing Order, a quorum is not required to take the initiative to ascertain whether a quorum is present after prayers. Much information as to the practice in the past is to be found in "Parliaments Past and Present," pages 396—405, but the April 1937 issue of the 'XIX Century' contains a very informative article on the practice at Westminster in this respect.

"At Ottawa, since 1901, prayers in each House have been read by the Speaker when there is a quorum of members. Before that year prayers were read by a Chaplain who still reads prayers in some of the Canadian Provincial Parliaments.

"At Canberra, prayers are provided for by Standing Order both in the Senate and in the House of Representatives.

"At Wellington, prayers are read by the Speaker in both Houses.

"At Cape Town, prayers are read in the Senate by the Speaker in English and Afrikaans on alternate days, and in both cases the prayer is printed in the Standing Orders book.

"At Dublin, no information available.

"In the Provincial Parliaments of Canada, prayers are in some cases read by a Chaplain and in others by the Speaker.

"In the State Parliaments of Australia, it is also the practice to read prayers, although such has in some cases only been laid down by Standing Order in recent years.

"In the Provincial Councils of South Africa, the practice of reading prayers is also followed."

THE MARATHA.

The Antiquity of the Vedas

* * * * * *

"The fable of the deluge, which mentions the earliest Avatar—the Matsya—relates to another Yuga than our own, that of the first appearance of animal life; perchance, who knows, to the Devonian age of our Geologists? It certainly answers better to the latter than to 2348 B. C. (ascribed to it by the Orientalists). Apart from this the

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very absence of all mention of the deluge from the oldest books of the Hindus suggests a powerful argument when we are left utterly to inferences, as in this case. "The Vedas and Manu" says Jacolliot, "those monuments of the Old Asiatic thought, existed far earlier than the diluvian period; *this is an incontrovertible fact, having all the value of an historical truth*, for besides the tradition which shows Vishnue himself as saving the Vedas from the deluge—a tradition which, notwithstanding its legendary form, must certainly rest upon real fact—it has been remarked that neither of these Sacred Books mention the cataclysm, while the Puranas and Mahabharata, and a great number of other more recent works, describe it with the minutest detail, *which is a proof of the priority of the former.* The Vedas would never have failed to contain a few hymns on the terrible disaster which, of all other natural manifestations, must have struck the imagination of the people who must have witnessed it."

Isis.

Vedas preserved for centuries

BY WORD OF MOUTH.

Singularly enough, the Hindus possess no ancient manuscripts of Shruti or Smriti. The Vedas were handed down till comparatively modern times, not by written compositions but by memory—the master teaching the pupil by word of mouth;—and this continued from age to age, it is believed, long after writing was known among the people as a means of communication in business transactions. Before however writing was invented in India or became known, these compositions had become so sacred that there was the greatest unwillingness to allow any knowledge of them to pass outside the circles of officiating priests, and a fear to commit them to any earthly form or material. And when it was so committed, the material was of so perishable a character and the climate of so destructive nature that all Indian manuscripts are comparatively modern and one who has probably handled more manuscripts than anyone else, Mr. A. Burnell, has lately expressed his conviction that no MS. written one thousand years ago is now existent in India, and that it is almost impossible to find one written five hundred years ago, for

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most MSS which claim to be of that date are merely copies of old MSS the dates of which are repeated by the copyists.

The Brahmanas of the Vedas—Dr. K. S. Macdonald.

ॐ

अष्टौ विकृतयः

मंत्रपाठः ।

(१) ओषधयः सं वदन्ते सोमेन सह राज्ञा ॥

(२) यस्मै कृणोति ब्राह्मणस्तं राजन् पारयामसि ॥

पदपाठः ।

(१) ओषधयः । सं । वदन्ते । सोमेन । सह । राज्ञा ॥
१ २ ३ ४ ५ ६

(२) यस्मै । कृणोति । ब्राह्मणः । तं । राजन् । पारयामसि ।
७ ८ ९ १० ११ १२

क्रमपाठः ।

(१) ओषधयः सं । सं वदन्ते । वदन्ते सोमेन । सोमेन सह ।
१ २ २ ३ ३ ४ ४ ५

सह राज्ञा । राज्ञेति राज्ञा ।
५ ६ ६ ६

(२) यस्मै कृणोति । कृणोति ब्राह्मणः । ब्राह्मणस्तं । तं राजन् ।
७ ८ ८ ९ ९ १० १० ११

राजन् पारयामसि । पारयामसीति पारयामसि ।
११ १२ १२ १२

जटापाठः ।

(१) ओषधयः सं, समोषधय, ओषधयः सं ।
१ २ २ १ १ २

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सं वदन्ते, वदन्ते सं, सं वदन्ते ।
१ २ ३ ३ २ १

वदन्ते सोमेन, सोमेन वदन्ते, वदन्ते सोमेन ।
३ ४ ४ ३ ३ ४

सोमेन सह, सह सोमेन, सोमेन सह ।
४ ५ ५ ४ ४ ५

सह राज्ञा, राज्ञा सह, सह राज्ञा ।
५ ६ ६ ५ ५ ६

राज्ञेति राज्ञा ॥
६ ६

(२) यस्मै कृणोति, कृणोति यस्मै, यस्मै कृणोति ।
७ ८ ८ ७ ७ ८

कृणोति ब्राह्मणो, ब्राह्मणः कृणोति, कृणोति ब्राह्मणः ।
८ ९ ९ ८ ८ ९

ब्राह्मणस्तं, तं ब्राह्मणो, ब्राह्मणस्तं ।
९ १० १० ९ ९ १०

तं राजन्, राजँस्तं, तं राजन् ।
१० ११ ११ १० १० ११

राजन् पारयामसि, पारयामसि राजन्, राजन्पारयामसि ।
११ १२ १२ ११ ११ १२

पारयामसीति पारयामसि ॥
१२ १२

माला

(१) ओषधयः सं, राज्ञा सह । सं वदन्ते, सह सोमेन ।
१ २ ६ ५ १ ३ ५ ४

वदन्ते सोमेन, सोमेन वदन्ते ।
३ ४ ४ ३

सोमेन सह, वदन्ते सं । सह राज्ञा, समोषधयः ।
४ ५ ३ २ ५ ६ २ १

राज्ञेति राज्ञा ॥
६ ६

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(२) यस्मै कृणोति, पारयामसि राजन् । कृणोति ब्राह्मणः राजंस्तं ।
७ ८ १२ ११ ८ ९ ११ १०

ब्राह्मणस्तं, तं ब्राह्मणः । तं राजन्, ब्राह्मणः कृणोति ॥
९ १० १० ९ १० ११ ९ ८

राजन्पारयामसि, कृणोति यस्मै । पारयामसीति पारयामसि ॥
११ १२ ८ ७ १२ १२

× × × × ×

शिखा

(१) ओषधयः सं, समोषधय, ओषधथः सं, वदन्ते ।
१ २ २ १ १ २ ३

सं वदन्ते, वदन्ते सं, सं वदन्ते, सोमेन ।
२ ३ ३ २ २ ३ ४

वदन्ते सोमेन, सोमेन वदन्ते, वदन्ते सोमेन, सह ।
३ ४ ४ ३ ३ ४ ५

सोमेन सह, सह सोमेन, सोमेन सह, राज्ञा ।
४ ५ ५ ४ ४ ५ ६

सह राज्ञा, राज्ञा सह, सह राज्ञा । राज्ञेति राज्ञा ॥
५ ६ ६ ५ ५ ६ ६ ६

× × × × ×

रेखा

(१) [२] ओषधयः सं । समोषधयः ॥ ओषधयः सं ।
१ २ २ १ १ २

[३] सं वदन्ते सोमेन । सोमेन वदन्ते सं । सं वदन्ते सोमेन ॥
२ ३ ४ ४ ३ २ २ ३ ४

[४] वदन्ते सोमेन सह राज्ञा ॥ राज्ञा सह सोमेन वदन्ते
३ ४ ५ ६ ६ ५ ४ ३

वदन्ते सोमेन सह राज्ञा । राज्ञेति राज्ञा ॥
३ ४ ५ ६ ६ ६

× × × × ×

ध्वजः

(१) ओषधयः सं, पारयामसीति पारयामसि ॥
१ २ १२ १२

सं वदन्ते, राजन्पारयामसि ॥
२ ३ ११ १२

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वदन्ते सोमेन, तं राजन् ॥
३ ४ १० ११

सोमेन सह, ब्राह्मणस्तं ॥
४ ५ ९ १०

सह राज्ञा, क्रणोति ब्राह्मणः ॥
५ ६ ८ ९

राज्ञेति राज्ञा, यस्मै क्रणोति ॥
६ ६ ७ ८

(२) यस्मै क्रणोति, राज्ञेति राज्ञा ।
७ ८ ६ ६

क्रणोति ब्राह्मणः, सह राज्ञा ।
८ ९ ५ ६

ब्राह्मणस्तं, सोमेन सह
९ १० ४ ५

तं राजन्, वदन्ते सोमेन ।
१० ११ ३ ४

राजन्पारयामसि, सं वदन्ते ।
११ १२ २ ३

पारयामसीति पारयामसि, ओषधयः सं ।
१२ १२ १ २

× × × × ×

दण्डः

(१) ओषधयः सं । समोषधयः । ओषधयः सं । सं वदन्ते
१ २ २ १ १ २ २ ३

वदन्ते समोषधयः
३ २ १

ओषधयः सं । सं वदन्ते । वदन्ते सोमेन । सोमेन वदन्ते
१ २ २ ३ ३ ४ ४ ३

समोषधयः । ओषधयः सं ॥
२ १ १ २

सं वदन्ते । वदन्ते सोमेन । सोमेन सह । सह सोमेन वदन्ते,
२ ३ ३ ४ ४ ५ ५ ४ ३

समोषधयः ॥
२ १

ओषधयः सं । सं वदन्ते । वदन्ते सोमेन । सोमेन सह ।
१ २ २ ३ ३ ४ ४ ५

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सह राज्ञा । *राज्ञा सह सोमेन वदन्ते, समोषधयः* ।
५ ६ ६ ५ ४ ३ २ १

ओषधयः सं । *सं वदन्ते* । वदन्ते सोमेन । सोमेन सह
१ २ २ ३ ३ ४ ४ ५

सह राज्ञा । *राज्ञेति राज्ञा* ।
५ ६ ६ ६

× × × × ×

(द्विचक्रो) रथः

ओषधयः सं । *यस्मै कृणोति* । *समोषधयः* । *कृणोति यस्मै* ।
१ २ ७ ८ २ १ ८ ७

सं वदन्ते । *कृणोति ब्राह्मणः* । वदन्ते *समोषधयः* ।
२ ३ ८ ९ ३ २ १

ब्राह्मणः कृणोति यस्मै ।
९ ८ ७

ओषधयः सं । *यस्मै कृणोति* । सं वदन्ते ।
१ २ ७ ८ २ ३

× × × × ×

घनपाठः

(१) ओषधयः सं समोषधयः ओषधयः सं वदन्ते ।
१ २ २ १ १ २ ३

वदन्ते समोषधय ओषधयः सं वदन्ते ॥
३ २ १ १ २ ३

सं वदन्ते वदन्ते सं, सं वदन्ते सोमेन, सोमेन वदन्ते सं,
२ ३ ३ २ २ ३ ४ ४ ३ २

सं वदन्ते सोमेन
२ ३ ४

वदन्ते सोमेन सोमेन वदन्ते वदन्ते सोमेन सह सह सोमेन वदन्ते,
३ ४ ४ ३ ३ ४ ५ ५ ४ ३

वदन्ते सोमेन सह ॥
३ ४ ५

सोमेन सह सह सोमेन, सोमेन सह राज्ञा, राज्ञा सह सोमेन, सोमेन
४ ५ ५ ४ ४ ५ ६ ६ ५ ४ ४

सह राज्ञा ॥
५ ६

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सह राज्ञा राज्ञा सह सह राज्ञा ।
५ ६ ६ ५ ५ ६

राज्ञेति राज्ञा ॥
६ ६

यस्मै कृणोति कृणोति यस्मै यस्मै कृणोति ब्राह्मणो ब्राह्मणः
७ ८ ८ ७ ७ ८ ९ ९

कृणोति यस्मै यस्मै कृणोति ब्राह्मणः ।
८ ७ ७ ८ ९

कृणोति ब्राह्मणो ब्राह्मणः कृणोति कृणोति ब्राह्मणस्तं तं ब्राह्मणः
८ ९ ९ ८ ८ ९ १० १० ९

कृणोति कृणोति ब्राह्मणस्तं ।
८ ८ ९ १०

ब्राह्मणस्तं तं ब्राह्मणो ब्राह्मणस्तं राजन् राजँस्तं ब्राह्मणो
९ १० १० ९ ९ १० ११ ११ १० ९

ब्राह्मणस्तं राजन् ।
९ १० ११

तं राजन् राजँस्तं तं राजन्पारयामसि पारयामसि राजँस्तं तं
१० ११ ११ १० १० ११ १२ १२ ११ १० १०

राजन्पारयामसि ।
११ १२

राजन्पारयामसि पारयामसि राजन् राजन्पारयामसि ।
११ १२ १२ ११ ११ १२

पारयामसीति पारयामसि ।
१२ १२

इत्यष्टौ विकृतय लक्षणानि ॥

How the Upanishads were First Introduced into Europe.

It is well known that the immediate source of Schopenhauer's inspiration was a translation of the Upanishads. As he says in his *Parerga* (3rd ed.), ii. 426:

"In the whole world there is no study, except that of the originals, so beneficial and so elevating as that of the Oupnekhat. It has been the solace of my life, it will be the solace of my death!":

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Schopenhauer studied the Upanishads from Anquetil Duperron's Latin translation (1801, 1802) of the Persian translation of Dârâ Shikûh (1659). How Schopenhauer made so much out of the unintelligible version of Anquetil Duperron will remain inexplicable to all who donot believe in the theory of reincarnation. Be that as it may, the present seems a good opportunity for appending a few notes kindly forwarded to us by "Zâhid"—tracing the history of the introduction of the Upanishads into the West, and showing the sympathy between their theosophy and that of Sufism.

The notes are taken from Rieu's Catalogue of Persian MSS. in the British Museum, "Hindûism," pp. 54,55.

Sirr-al-Asrar, "The Mystery of Mysteries"—a Translation of the Upanishads of the four Vedas by Muhammad Dârâ Shikûh, A. H. 1135 (A. D. 1723). This is a later copy of the original Translation dated A. H. 1067.

Dārā Shikūh, the eldest son of Shāh Jāhān, was born A. H. 1002 (A. D. 1613). He was put to death by his brother Aurangzīb A. H. 1069 (A. D. 1659).

Dârâ Shikûh states in his preface that during his stay in Kashmir A. H. 1050 (A. D. 1640), he had become a disciple of the great Sufi Mulla Shah (who died A. H. 1092); that he had read the principal works on Sufism and written some himself. He proceeds to say that although he had perused the Pentateuch, the Gospels, the Psalms and the sacred books, he had nowhere found the doctrine of Tauhid or Pantheism (Tauhid means *Unity* or *Oneness*, rather than Pantheism) explicitly taught both in the Beds (Vedas), and more especially in the Upnikhats (Upanishads), which contain their essence. He wished therefore, to render these more accessible, and as Benares, the great seat of Hindu learning, was then under his rule, he called together the most learned Pandits of that place, and, with their assistance, wrote himself the present translation. The task was accomplished, as stated at the end, in the space of six months, and was completed at Delhi, on the 29th of Ramazan, A. H. 1067. A Latin translation of this work was published with notes by Anquetil Duperron, with the following title: Oupnekhat [i.e. Secretum tegendum], opus ipsa in India rarissimum, continens antiqam et areanum doctrinum quatuor sacris Indorum libris excerptam, ad verbum e Persico idiomati in Latinum conversum, Argentorati, 1801. The work is called in this Ms, *Sirr-al-Asrar*

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(a title also found in Stewart's Catalogue, p. 53 xxii), both in the preface and in the conclusion; but in a copy belonging to King's College, Cambridge, No. 217, and in Anquetil's translation, vol. i, p.6, it bears the title of *Sirr Akbar* (The Great Mystery). It contains fifty Upanishads.

LUCIFER.

Present Vedas-An Expurgated Edition

H. P. B.

"One thing in them—and this, in all the *Upanishads*—invariably and constantly points to their ancient origin, and proves (*a*) that they were written, in some of their portions, *before* the caste system became the tyrannical institution which it still is; and (*b*) that half of their contents have been eliminated, while some of them have been rewritten and abridged. "The great Teachers of the higher knowledge and the Brâhmans are continually represented as going to Kshatriya [military-caste] kings to become their pupils." As Professor Cowell pertinently remarks, the *Upanishads* "breathe an entirely different spirit [from other Brâhmanical writings], a freedom of thought unknown in any earlier work, except in the *Rig Veda* hymns themselves." The second fact is explained by a tradition recorded in one of the Mss. on Buddha's life. It says that the *Upanishads* were originally attached to their *Brâhmanas* after the beginning of a reform, which led to the exclusiveness of the present caste system among the Brâhmans, a few centuries after the invasion of India by the "Twiceborn." They were complete in those days, and were used for the instruction of the Chelas who were preparing for Initiation.

"This lasted so long as the *Vedas* and the *Brâhmanas* remained in the sole and exclusive keeping of the temple-Brahmans—while no one else had the right to study or even read them outside of the *sacred* caste. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brâhmanical wisdom in the *Rahasya* or the *Upanishads*, and finding that the teachings differed little, if at all, from those of the "Teachers of Life" inhabiting the snowy ranges of the Himâlayas, the disciple of the Brâhmans, feeling indignant because the Sacred Wisdom was thus withheld from all but Brâhmans,

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determined, by popularizing it, to save the whole world. Then it was that the Brâhmans, seeing that their Sacred Knowledge and Occult Wisdom was falling into the hands of the Mlechchhas, abridged the texts of the *Upanishads*, which originally contained thrice the matter of the *Vedas* and the *Brâhmanas* together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions, containing the last word of the Mystery of Being. The key to Brâhmanical secret code remained henceforth with the Initiates alone, and the Brâhmans were thus in a position to publicly deny the correctness of Buddha's teaching by appealing to their *Upanishads*, silenced for ever on the chief questions. Such is the esoteric tradition beyond the Himâlayas."

The Secret Doctrine.

The Vedas and the Orientalists

"The Vedas and Puranas are very puzzling to one who is unable to read and understand them except in their dead letter sense. (Yet this sense, if once mastered, will turn out to be the secure casket which holds the key to the Sacred Wisdom. True, a casket so profusely ornamented that its fancywork hides and conceals entirely any spring for opening it, and thus makes the unintuitional believe it has not and can not have any opening at all. Still the keys are there, deeply buried, and yet ever present to him who searches for them.) Hence we find the Orientalists refusing to be puzzled, and cutting the Gordian knot of perplexity by declaring the whole scheme, "figments... of Brahmanical fancy and love of exaggeration." But to the student of Occultism, the whole is pregnant with deep philosophical meaning. We willingly leave the rind to the Western Sanskritist, but claim the essence of fruit for ourselves. We do more; we concede that in one sense much in these so-called fables refers to astronomical allegories about Constellations, asterisms, stars and planets."

The Secret Doctrine.

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The Vedas and the "Scientists"

No; our Scientists do not—nay, cannot understand correctly the old Hindu Literature, any more than an atheist or materialist is able to appreciate at their just value the feelings of a seer, a mystic, whose life is given to contemplation. They have a perfect right to soothe themselves with the sweet lullaby of their self-admiration, and the just consciousness of their great learning, but none at all to lead the world into their own error, by making it believe that they have solved the last problem in ancient literature, whether Sanskrit or any other; that there lies not behind the external "twaddle" far more than was ever dreamed of by our modern exact philosophy; or that above and beyond the correct rendering of Sanskrit words and sentences there is deeper thought, intelligible to the descendants of some of those who veiled it in the morning hours of earth's day, if they are not to the profane reader.

Isis.

Vedas anticipate moderns

H. P. B.

Yet all the ancient, mediaeval, and modern Poets and Philosophers have been anticipated even in the exoteric Hindu books as to the Elemental Vortices inaugurated by the Universal Mind. Descartes' "Plenum" of Matter differentiated into particles; Leibnitz's "ethereal fluid"; and Kant's "primitive fluid" dissolved into its elements; Kepler's solar vortex and systemic vortices; in short, through Anaxagoras, down to Galileo, Torricelli, and Swedenborg, and after them to the latest speculations by European Mystics—all this is found in the Hindu Hymns, or Mantras, to the "Gods, Monads and Atoms," in their Fulness, for they are inseparable. In Esoteric Teachings, the most transcendental conceptions of the Universe and its mysteries, as also the most seemingly materialistic speculations, are found reconciled, because these sciences embrace the whole scope of evolution from Spirit to Matter. As declared by an American Theosophist:

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The Monads (of Leibnitz) may from one point of view be called *force*, from another *matter*. To Occult Science, *force* and *matter* are only two sides of the same substance.

Let the reader remember these "Monads" of Leibnitz, every one of which is a living mirror of the Universe, every Monad reflecting every other, and compare this view and definition with certain Sanscrit Shlokas translated by Sir William Jones, in which it is said that the creative source of the Divine Mind,

> Hidden in a veil of thick darkness, formed mirrors of the atoms of the world, and cast reflection from its own face on every atom.

When, therefore, Mr. Crookes declares that:

> If we can show how the so-called chemical elements might have been generated we shall be able to fill up a formidable gap in our knowledge of the universe,

the answer is ready. The theoretical knowledge is contained in the Esoteric meaning of every Hindu cosmogony in the *Puranas*; the practical demonstration thereof is in the hands of those who will not be recognised in *this* century, save by the very few. The scientific possibilities of various discoveries, that must inexorably lead exact Science into the acceptation of Eastern Occult views, which contain all the requisite material for the filling of those "gaps," are, so far, at the mercy of Modern Materialism. It is only by working in the direction taken by Mr. William Crookes that there is any hope for the recognition of a few, hitherto Occult, truths.

The Secret Doctrine.

Science Archaic and Modern

H. P. B.

The blending of the two Sciences, the Archaic and the Modern, requires first of all the abandonment of the actual Materialistic lines. It necessitates a kind of religious Mysticism and even the study of old Magic, which our Academicians will never take up. The necessity is easily explained. Just as in old Alchemical works the real meaning of the Substances and Elements mentioned is

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concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say of Fire) concealed in the *Vedas*, and especially in the *Puranas*, under allegories comprehensible only to the Initiates. Had they no meaning, then indeed all these long legends and allegories about the sacredness of the three types of Fire, and the *Forty-Nine original Fires*—personified by the Sons of Daksha's Daughters and the Rishis, their Husbands, "who with the first Son of Brahma and his three descendants constitute the Forty-nine Fires"—would be idiotic verbiage and no more. But it is not so. Every Fire has a distinct function and meaning in the worlds of the physical and the spiritual. It has, moreover, in its essential nature a corresponding relation to one of the human psychic faculties, besides its well determined chemical and physical potencies when coming in contact with terrestrially differentiated Matter. Science has no speculations to offer upon Fire *per se*; Occultism and ancient religious Science have. This is shown even in the meagre and purposely veiled phraseology of the *Puranas*, where, as in the *Vayu Purana*, many of the qualities of the personified Fires are explained. Thus, Pavaka is Electric Fire, or Vaidyuta; Pavamana, the Fire produced by Friction, or Nirmathya; and Shuchi is Solar Fire, or Saura—all these three being the sons of Abhimanin, the Agni (Fire), eldest son of Brahma and of Svaha. Pavaka, moreover, is made parent to Kavyavahana, the Fire of the Pitris; Shuchi to Havyavahana, the Fire of the Gods; and Pavamana to Sahasraksha, the Fire of the Asuras. Now all this shows that the writers of the *Puranas* were perfectly conversant with the Forces of Science and their correlations, as well as with the various qualities of the latter in their bearing upon those psychic and physical phenomena which receive no credit and are now unknown to Physical Science. Very naturally, when an Orientalist, especially one with materialistic tendencies, reads that these are only appellations of Fire employed in the invocations and rituals, he calls this "Tantrika superstition and mystification"; and he becomes more careful to avoid errors in spelling than to give attention to the secret meaning attached to the personifications, or to seek their explanation in the physical correlations of Forces, so far as these are known.

The Secret Doctrine.

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A New Correct Edition of the Rigveda

(SHRI VASUDEVA SHARANJI, M. A., MATHURA, U. P.)

The Rigveda is the accredited *magnum opus* of Aryan culture. Prof. Max Muller rightly considered it to be the oldest document in the annals of human literature, and its discovery by the western scholars revolutionised their concepts about the history and origin of religion, mythology and metaphysics. It was due to the indefatigable zeal of Pof. Max Muller that the monumental edition of Rigveda with the commentary of Sāyaṇāchārya was produced in the latter half of the last century. But as the recent revision of the same work by the Vedic Research Institute of Poona has shown, even Max Muller's edition could not be produced free of mistakes.

Many editions of the Rigveda are known to us. But unfortunately all of them suffer from the same fault. It is therefore a matter of no small joy to Indologists all over the world that Pandit Shripād Dāmodar Sātwālekar, Director and Founder of the Swādhyāya Mandal, Aundh, Dist. Satara, has undertaken to compile a text of the Rigveda and to publish the same with the guarantee that not even one mistake of printing or textual error shall mar the purity of the great work. He is determined that even if a single error finds its way by an unavoidable oversight, the page will be destroyed and a fresh one printed in its place. When such correct and verified text is composed, then it is proposed to make stereo blocks which will solve the problem of correct printing of the Rigveda, once for all, as it will be possible to print subsequently with the help of those blocks any number of copies required.

How such accuracy of text has been achieved? The task of arriving at an authentic text of the Rigveda is no easy one. The editor must ensure accuracy of the following things:—Rishis, Devatās, Chhandas, Samhitā Pātha of the Mantras, and last but the most difficult part, viz., the Accents. It is a well-known fact that no scholar of Sanskrit grammar can cope with these problems without the aid of those *living Rigvedic Encyclopædias*, viz., the Ghanapāthi Brāhmanas who are still found in Mahārāshtra, though their number unfortunately is dwindling.

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The editor has been successful in enlisting the active co-operation of ten of such reciters. The chief of them is Pt. Vedamurti Sakhārām Bhatta Yedurkar of Narsobāwadi who carries in his memory the entire text of the Rigveda in various recensions as the Samhitā, Pada, Krama, Jaṭā and Ghana, etc., which have been handed down to our days from immemorial tradition. In fact, we may be sure that the Rigveda text as existing in the memory of Pandit Sakhārām Bhatta is the same that was known to the original Vedic Rishis themselves several millenniums ago. There can be no doubt about this, for the reading and accentuation as learnt and repeated by a Ghanapāthi in the far south are identical with those recited by his colleague in the north.

How is this miracle achieved? Pt. Sātwālekar also informs us of certain interesting facts regarding the lives and methods of those Pandits by which they achieve this great miracle of preserving each atom of allied Vedic literature in its pristine purity. In the villages of Mahārāshtra it was the custom not long ago that the most brilliant boy in the Pandit's family was selected and dedicated to the task of mastering the text of the Rigveda in all possible recensions. Generally, it took him fourteen years to accomplish this marvel. He got up at about four in the morning and having finished his daily ablutions and Dhyāna devoted six hours to memorising the Rigvedic text. The learning of Samhitā Pātha with this amount of labour took three years. Then the pupil began to memorise the Pada Pātha, i. e., the text of the Rigveda in which the euphonic combinations are split up and each word is written and pronounced in its original form independently of phonetic changes. This also takes three years. When the pupil is learning the Pada Pātha, he has also to devote three hours each day to the revision of the Samhitā Pātha. Thus in six years' time he gets mastery over the Samhitā and Pada recensions. After this the Krama, Jaṭā and Ghana texts of the Rigveda occupy his time and in another six years he conquers completely the labyrinthine intricacies of the text of the Rigveda in all possible recensions, and earns the honourable title *Ghanapāthi Brāhmana*. Another two years are needed for mastering the Brāhmanas, the Āranyakas, the Upanishads and the six Vedāngas connected with the particular Veda. The Brāhmana then pursues

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this as a life-long routine and moves in society as the veritable Encyclopædia of Rigvedic tradition.

Only fifty years ago each village in Mahārāshtra could boast of a dozen or more of such Ghanapāthis. But the woeful abandonment of immemorial traditions by the nation as a whole has resulted in the rapid disappearance of the race of these Pandits. They are already rare today.

Pandit Sātwālekar has however invoked the help of about ten such Ghanapāthi Brāhmanas. They live in their own homes. Proofs are sent to them for individual correction according to the memorised text. When these proofs are compared in the editorial office, they all reveal a surprising agreement, thus testifying to the absolute purity of the Vedic texts preserved in memory. Most Western scholars have already expressed their admiration of the labour and attention which the ancient Brāhmanas bestowed on the difficult task of preserving the Vedic texts in the most punctilious manner.

The present text is being prepared from such accurate custodians of the Rigveda. It is being composed with utmost care, and all possible attention is being given to the correction of proofs. The editor has undertaken this task with the grim resolve that he will destroy the entire page if a single mistake of accent or syllable creeps in. We are thus assured of the absolute correctness of the text, which will be given to us in the form in which it was known probably to Sākalya, Mahidāsa, Aitareya or even to Vashishtha and Vishwāmitra themselves.

Pandit Sātwālekar is a publisher of recognised fame, who has already published the text of the Yajurveda and the Mahābhārata for which the cultured Raja of Aundh placed at his disposal Rs. 5000. His scheme for the text of the Rigveda approximates Rs. 14,000, which he proposes to raise by 140 contributions of Rs. 100 each. The Rigveda text with suitable indices will cover about one thousand pages, and it is proposed to make it available for Rs. 4 only as an advance price. It is open to the contributors to redeem their donation in the shape of copies of the printed books.

We believe that the present endeavour will meet with generous response from all lovers of Vedic literature. Indeed the accomplish-

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ment of such a guaranteed text of the Rigveda will be a unique thing in the annals of Vedic publication, and being hitherto unachieved even by the scholars of the West, may rightly be considered a task of which Indians may feel proud. The printing is being done on Indian paper with the famous Nirnaya Sāgar types.

Proposed Scheme

Besides the publication of the Rigveda, the Swādhyāya Mandal has also undertaken to compile the texts of the remaining Vedas, viz., Yajur Veda, Sāma Veda, Atharva Veda and other Shākhā Samhitās.

The printing of the texts of all the Samhitās approximates Rs. 50,000. To raise this sum Swādhyāya Mandal proposes the following plan :—

(1) The proposed capital for the publication and printing of the four Vedas is Rs. 50,000. This total capital is divided into 500 shares of Rs. 100 each.

(2) We wish to try our best to approach generous and benevolent donors who would help us in this sacred cause by endowing large donations.

(3) Also, we want persons who would like to offer large sums to us without any interest till the printing of the Vedas is over.

Those of our patrons who wish the above-mentioned plan to be a success by being a member under any of the above categories, the Swādhyāya Mandal offers them a concession, in the following manner :—

(1) The share-holders and donors, of the Swādhyāya Mandal, will be entitled to get free of charge all the future publications of the institution, including the four Vedas.

(2) The sums offered by the generous persons as loans will be returned immediately after the work of printing and publishing of the Vedas is finished.

(3) Those persons who send Rs. 5 in advance and enlist their names in the subscribers' list, will get all the Vedas at half the price with half the postage.

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(4) If at least ten members together send Rs. 50 in advance and enlist their names and order their copies by railway parcel, their books will be sent to the railway station free of charge.

S. D. SATWALEKAR,
Director, Swādhyāya Mandal,
Aundh, (Dist. Satara).

Indian Culture

I

PROFESSOR MAX MULLER

'If I were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow—in some parts a very paradise upon earth—I should point to India. If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions to some of them which will deserve the attention even of those who have studied Plato and Kant—I should point to India. And if I were to ask myself from what literature we, here in Europe, we who have been nurtured almost exclusively on the thoughts of Greeks and Romans, and of one Semitic race, the Jewish, may draw that corrective which is most wanted in order to make our inner life more perfect, more comprehensive, more universal, in fact more truly human, a life, not for this life only, but a transfigured and eternal life—again I should point to India.

India, what can it teach us?

II

Presidential address by Dr. F. W. Thomas, Baden Professor of Sanskrit, Oxford, at the Oriental Conference, Travancore.

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IMMENSITY AND MULTIPLICITY

What the conference as a whole has to conceive is, saving any departments pre-empted by other bodies of students, the historical evolution of Indian civilization as a whole. The period over which our researches may extend reaches very far back into the past. As

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anthropology and art it may go back to a neolithic stage; as religion, archaeology and linguistic to the chalcolithic; even as history, chronology and literature it demands some millenniums B. C.—ultimately, indeed, we may recognize that the beginnings of literature and dramatic dance are as remote as those of religion itself. Of course, the earlier stretches of this huge period are to us opaque; but it now seems that mankind, wherever it has been, has left traces which modern archæology with its growing fineness of observation can detect. Moreover, humanity has come through the great darkness, as the *Aitareya Brahmana* tells us, by the device of having sons; and in the modern descendants and their social organizations an enlightened psychology and sociology may more and more clearly discriminate the features derived from successive ages.

In India the prehistoric is perhaps still a manageable study. The early historic, already literary, culture of Mahenjo-Daro and Harappa begins to have a penumbra extending widely over Northern India: it has evoked a considerable literature, and it is plausibly regarded as the source of much that is characteristic of Hinduism. With the Aryans and the Vedic literature we are suddenly, as it were, confronted by the outstanding features of Indian humanistic studies, namely their mass, their complexity and their difficulty.

Most of us have learned in our youth how many persons and families are named as seers or authors of Vedic hymns, how many *sakhas* there were of the several *samhitas*; how many *Brahmanas*, *Aranyakas*, *Upanisads*, *Vedangas*, *Sutras*, schools of grammar, *dharma*, *artha* and so on, are known to have existed; their recensions, again, their local or other distributions, transmission, and the like: and we have realized that we shall never grasp the phenomenon as a whole, because every detail is involved in some obscurity and any day may bring to light new materials, for example, new texts, which may modify the perspective.

You know that at all later stages the same immensity and multiplicity recur, whether we think of schools of philosophy, sects of Buddhism, Vaisnavism, and so on, *Puranas*, *Agamas*, schools of sacred law, schools of poetics, schools of medicine. Who could produce a list of *kavyas* or dramas that in respect of completeness would stand scrutiny even for five years? Who could even conceive bounds to the literature of romance? The number of sciences and arts

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expounded in texts has not seldom to be increased, and each new one is soon discovered to be represented by several works: in architecture, for instance, Professor Prasanna Kumar Acharyya's heroic and monumental labour upon the *Manasara* has had sequelae in the publication of some new texts from Travancore.

The complexity is not another name for the immensity. It is partly due to the survival of the old in the midst of the new and partly to intercommunication. While the intelligentsia have ever been enterprizing in travel—and not only within India, but that is another story—for purposes of study, propaganda and discussion, and even secluded spots have been alive with inter-sectarian debate, masses of the people have been making long journeys on occasions of pilgrimage and trade. Thus in some cases intercommunication of ideas and literature has been extremely rapid, in others tardy, according as chance dictated. Contemporary authors separated by great spaces may quote each other, and local recensions of texts may betray the influence of traditions from remote parts: libraries have produced similar effects. The indefinite linguistic boundaries and the great amount of bi-lingualism, as also the frequency of conquests and settlements, have added to the complexity. Many of these causes were operant also in mediaeval Europe, but with far less mass and in a much smaller population.

Intrinsic Difficulty of Indian Literature

The literature of India has also great intrinsic difficulty, due to its scholarly or technical character or to stylistic ideals. This is, no doubt, partly an inevitable outcome of old civilization, which prefers suggestion to plain statement. But it is partly the effect of precise schemes of thought and intensely meditated expression. On a first reading few can grasp the full import, of a verse of Magha or a sentence of Kumarila, Samkara or the *Tattva Cintamani*; and though such observations apply primarily to Sanskrit, we know that some other literatures, such as Tamil poetry, may be even more elaborate, and something of the same *sastraic* and allusive quality penetrates even the more modern vernacular poetry.

Two Main Characteristics

These observations seem to point to two main characteristics of Indian culture. The Aryan expansion, first in Hindustan and subsequently throughout the Dekhan, by way of Brahman settlements

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and adventurous conquests by scions of *Ksatriya* dynasties, led to the formation of widely scattered centres, each of which, partly through spontaneous modification of what its founders brought and partly through the influence of the local conditions, developed a speciality of its own. In the end every state, city or shrine manifested some individuality in rite, usage or mentality. Nevertheless they were all linked by a common origin and tradition, and thus the Aryan world was, as it were, a firmament studded with innumerable luminaries of the same order, but each insisting upon shining to some extent with an individually tinted light. With the growth of communications cross connections and influences came to pass, and the whole fabric was in a state of internal vibration, while shocks from outside and the general march of time kept it in motion as a whole. Thus we may contemplate the civilization of India as a huge moving mass of thought and usage, intensely concentrated upon a great number of differentiated nuclei, but enmeshed with nerve-threads linking them in manifold and partly capricious complexity with one another. It is needless to remark that not by any means always are the nuclei of a local character.

Secondly we must, I think, admit after all that Indian man, partly by reason of the contiguity and partly in consonance with the complexity of his social conditions, as well as through deliberate cultivation of reflection, has been more of a thinker than are other men. Even for the head of a department of state in the old days we have such terms as *dharma* etc., *cintaka*. We are not stating this by way of encomium, since much depends upon the subjects of our thinking and from our present point of view spontaneity, common-sense, and reflection are just alternative modes of response to a situation and each of them may have its drawbacks and may be either rewarded by Providence or foiled. But it makes a difference to our interpretation of historical processes, whether we conceive the living agents in them as actuated by motives consciously entertained or by more instinctive impulses.

Need for Amplifying Principles of Oriental Science

We must not be surprized should we find, and it is to be hoped that, if we find, we shall realize, that this vast and ancient and complex culture of India, cannot be duly expounded without an amplification of the principles of our science itself: just as a really

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critical edition of an old Indian text cannot be achieved merely by following the Canons of Person, without regard to the innumerable cross-currents of influence, the effects of commentary and quotation, the dogmatism of stylistic theories, the wilful intermixtures of conventional and fabricated etymological sense and the intrusions of motivated alterations.—*A. P. I.*

Adorable Adyar

Adyar, thou beautiful Adyar,
A heaven upon earth for
The tired Souls of men.
We see there a Star shining brightly.
We see there love pouring profusely.
We see there bright humour and wit.
Who is the Star ?
Who is the love ?
Who is the wit and humour ?
Who is the life and soul of Adyar ?
Thou our guru and friend
Thou our guide and Beloved Brother Arundale.

T.P.K.

Federations and Conferences.

* * * * *

Andhra Circars.

Andhra Circars held a very successful Federation at Dowlaiswaram last week of February, under the Presidentship of Bro. Parthasarathi Iyengar. More than 80 delegates attended and 18 Lodges were represented. The programme was arranged on the lines of the Adyar Convention. The day began with common worship in the morning and ended with entertainments at night. One young man performed Bharat Natya. There was a symposium on the first day on "Venturesome Enterprise" and on the second day on "Our future

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work for India." There were public lectures and an exhibition of Swadeshi. A book-stall was also kept and several books sold. Pamphlets and leaflets were distributed on a large scale. The Federation expressed its grateful thanks to Bro. T. Shri Ramakrishnaayyar of Coconada Lodge who has gifted a site for the building at Dowlaiswaram, and to the members at that place for their excellent arrangements.

The following resolutions were passed by their General Body Meeting at 10 A. M. on 19th February 1938 in the T. S. Lodge Building :—

2. "The members of the Andhra Circars Federation in Conference assembled convey their hearty loyal greetings to the President of The Theosophical Society, Dr. G. S. Arundale, to Mr. C. Jinarajadasa, to Shrimati Rukmini Devi, to Vice-President Babu Hirendranath Datta and to the General Secretary, Indian Section."

3. "The members of the Andhra Circars Federation in Conference assembled convey their loving greetings to the Great International Centre at Adyar and to the Indian Section Headquarters at Benares."

Behar Federation

Behar held their Federation at Darbhanga during Shivrathri holidays. More than 70 delegates attended, including Dr. Nandkishore from the U.P. Federation. The attendance at all the meetings was highly satisfactory. Great enthusiasm prevailed all through and the session set a new land-mark of efficiency and success.

Babu Hirendranath Datta presided, and gave two learned discourses on the "Message of the Vedanta" and "The Religion of Love" and kept the audience spell-bound giving Inspiration on the first day and a feeling of Bliss on the second. The General Secretary also attended and gave an illuminating lecture on the "Need of Theosophy", and also spoke at the Ladies' meeting and the other symposia. The Ladies' meeting was presided over by Shrimati Sharada Kumari Devi, M. L. A. from Muzaffarpur, who delivered a very interesting and instructive address touching on all the varied requirements of women and their right relationship with men. A Youth Conference was a feature as usual ; and an "Arts and Crafts" exhibition was also held. Entertainments were very kindly offered by the Bina Pani Dramatic Club, which were very highly appreciated.

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U. P. Federation.

The Annual Session of the U. P. Theosophical Federation was held at Muzaffarnagar on the 12th and 13th of March, 1938. Brother G. N. Gokhale, General Secretary of the Indian Section T. S. presided. Delegates from Moradabad, Jhansi, Tundla, Fatehgarh, Lucknow, Cawnpore, Dehra Dun, Gwalior and Delhi attended. Professor R. K. Kulkarni performed the Bharat Samaj Puja in the morning on both the days.

A number of very interesting public lectures were delivered at the S. D. E. Inter College. Brothers H. C. Bansal and Kulkarni spoke on 'Theosophy' on the 12th evening and Brothers G. N. Gokhale and Samatanand spoke on 'The Theosophical Society' on the evening of the 13th. A special lecture on 'A Sound Mind in a Sound Body' was given by Brother Gokhale on the morning of the 14th. Very interesting and instructive questions and answers meetings were also held after dinner on both the days.

The Federation opened on the 12th with prayers of all religions. Dr. P. N. Mathur welcomed the delegates and Brother G. N. Gokhale delivered a very incisive opening address. The Session was a great success. Ten new members were admitted and a lodge was formally opened by Prof. Kulkarni.

A special feature of the occasion was Meetings of Ladies which were addressed by Miss Prabhavati Kulkarni, M. A. On the 12th she spoke on 'Duties of Women' and on the 13th on 'The Theosophical Society and Opportunity for Women'.

Brother H. C. Bansal was duly elected as Secretary for the Federation; Dr. Nand Kishore continuing to be Editor of 'The Dharma Sandesh'.

The local workers worked hard to make the function a success. The ladies contributed no less to the brilliancy and harmony of the session. The delegates were accommodated comfortably at the houses of Brothers Dr. P. N. Mathur and Harish Chandra.

Chinglepet held its District Conference in January under the Chairmanship of Bro. N. Sri Ram of Adyar. The day began with Bharat Samaj Puja, after which they had a symposium, a Question and Answer meeting and a public lecture by the President on

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"Theosophy and Indian awakening." The meeting raised great enthusiasm among the people.

Lodge activities

Adyar Day—was celebrated at Nagpore, Cawnpore, Calcutta, Shivaganga, Coimbatore, Bombay, Bezwada, Calicut, Bangalore.

Ahmedabad—On Adyar Day Bro. Wadia explained the T. S. seal in quite a novel manner, relating its various points to the lives of our great leaders, past and present.

Ariyalur—A new lodge styled the Srirama Lodge with twelve members was formed at this place at the conclusion of a series of six lectures by Bro. L. Subramanyam.

Bangalore—celebrated Adyar Day and sent Rs. ten to Adyar.

Barisha—The Brahma Vidya Ashram Lodge T. S. celebrated its first anniversary on Sunday, the 6th March. In the morning alms were distributed and a Kirtan procession was taken round. A meeting was held in the afternoon, presided over by Mr. Hirendra Nath Datta, which was attended by a large number of audience. After the Secretary's reading out his report for the year which showed a steady progress, Mr. Tulsidas Kar delivered an address mainly dwelling on the three objects of the T. S., and Mr. Hirendra Nath Datta closed the meeting after delivering a lengthy lecture dwelling on Theosophy as a consistent system of philosophy and as a light bringer to the blind in our Shashtras.

Benares—The K. T. S. and Arundale Lodges have passed the following resolution and have sent a copy of the same to the President for his perusal :—

"We the members of the K. T. S. and Arundale lodges do not share the views expressed by a correspondent in the March number of The Theosophical World under the heading 'The President's Campaigns'. On the contrary we feel that these campaigns, properly carried on, have great potentiality in them for the spread of the true spirit of Theosophy."

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Bezwada—Mr. M. Subramanya Ayyar of Adyar gave a public lecture on "Theosophy as a Philosophy."

Bhavnagar—Had a Dharma-saptāha, a series of lectures by representatives of different faiths. Then they had another Vibhuti-Vyakhyanamala, giving short lives of different men and their message by various speakers—Kant, Lenin, Gujerathi Poet Nanalal, Einstein, Merk, Plank, Ramanujacharya were amongst the Personalities dealt with.

Bombay—celebrated birthday of Shrimati Rukmini Devi.

Calcutta—celebrated birthday of Narendra Nath Sen who was President of Bengal T. S. for 28 years, and Editor of *Indian Mirror*.

Calicut—was visited by Dr. C. Kamath, who gave a lecture on "Theosophy and Social Problems."

Coimbatore—Had Sunday talks when members spoke of the last Convention at Adyar.

Mangalore—Dr. C. Rama Kamath and Dr. Karunakaran Nair visited Lodge and held discussions. Mr. Manjeri Rama Ayyar gave a lecture on "Buddhism—the fulfilment of Hinduism."

Modnimb—has not only a Lodge newly started but a residential school—the Uma-Vidyalaya, run on model lines.

Nagpore—Sermons on Brahma Sutras are being delivered by Pandit Haridas Shastri and are well attended.

Trichinopoly—R. B. Panda Baijnath visited the Lodge early in January and addressed two meetings, in which he stressed the great duty on the shoulders of the Hindu members to make Religion a living force in their lives.

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Official Notice and Announcements

Hindi Translations sent to Head Qrs. for approval etc. should have ample margined space and also ample space between lines. They may preferably be on half foolscap sheets $8\frac{1}{2}'' \times 13\frac{1}{2}''$. They should

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be written in ink and should be legible. There should be no spelling mistakes.

* * * *

The Bengal Federation will be held at Jalpaiguri during Easter when Babu Hirendra Nath Datta will preside.

Reviews

THE THEOSOPHICAL YEAR-BOOK, T. P. H., ADYAR

Pages 236, Rs. 2-14 (for Lodges Rs. 2-4)

The International Theosophical Year-Book for 1938 is the President's authentic and carefully prepared record of The Society's world-wide activities. Here we have, as it were, an aeroplane view of the many phases of The Society's work, and the picture given is one of which every Lodge and every Member can justly be proud. The Year-Book gives precise information as to the fundamentals of Theosophy, the History of The Society in many countries, biographies, national surveys, a comprehensive review of the many activities of the Theosophical Society.

The value of the Year-Book is by no means restricted to members, for it is also a book to which an enquiring public can advantageously refer. We know of instances of men of international fame, to whom the Year-Book has proved both a revelation and an inspiration. But the Year-Book is not just a record of statistics, a book to be relegated to a Library top-shelf ; it offers vitally interesting reading full of worthwhile and up-to-date information. There should, of course, be a Lodge copy for every Lodge, readily accessible, but *every member* also should have his own personal copy. There are many occasions when the member will find the Year-Book to be the most convenient answer to an enquirer's question. We recommend it to every Lodge and every member. G. N. G.

OLD—*The Oriental Literary Digest* monthly issued by the Oriental Literary Association from Poona—4, India. Subs. Rs. 3, 5sh. or 2 dollars per annum. This is altogether a new venture, the first of its kind in India and the East, devoted to the review of current literature in all branches of INDOLOGY and

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allied subjects in the field of Oriental learning, edited by Dr. S. M. Katre M. A., Ph. D. in collaboration with a galaxy of learned scholars. It will help scholars to keep in touch with all the latest thought on the subject, both in India and outside. It will be of very great use to Publishers as well in helping them to get into contact with the reading public, by having their books reviewed by acknowledged authorities on the subjects. It is called OLD and deals with Eternal verities and yet it is all in new bottles. We commend it to all lovers of India and things Indian.

G. N. G.

In Memoriam

Bombay—The Blavatsky Lodge lost Bro. Bhagvanlal T. Vaidya. At Bombay he started an Ayurvedic Dispensary where he used to treat poor patients free. The popularity of his work led to the extension of the Dispensary into an Ayurvedic Hospital.

Also Bro. Buntwal Mangesh Rao, B. A., L. T., Life Member of the Blavatsky Lodge and Retired Principal, Training College, Aurangabad.

Hospet—has sustained an irreparable loss in the passing away of Mr. Sandur Sarvajnachar, the oldest member of the Lodge.

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THE SOUL OF INDIA.

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MAHÂBHÂRATA.

RÂMÂYANA.

Printed by Rameshwar Pathak at the Tara Printing Works, Benares. Edited and Published for The Indian Section, The Theosophical Society, by Gangadhar Nilkanth Gokhale, General Secretary.

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THE INDIAN THEOSOPHIST

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The sons of Dritarashtra, and with them
The multitudes of all these kings of the earth,

× × ×

As moths with quickened speed will headlong fly
Into a flaming light, to fall destroyed,
So also these, in haste precipitate,
Enter within thy mouths destroyed to fall.

× × ×

Therefore stand up, win for thyself renown,
Conquer thy foes, enjoy the spacious realm.
By Me they are already overcome,
Be thou the outward cause, left-handed one.

Bhagwadgita.

June 1938.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

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Symbolic Yoga

DR. G. S. ARUNDALE.

The seventeen-months stay at Adyar without any interruption save that of attending the International Convention at Benares in December, 1936, has been of priceless value to me, for first I had the benefit of that purification which a prolonged illness always gives, and then I was able to pursue some deeper studies in Yoga within that atmosphere which Adyar alone can give.

After some strenuous work in connection with the regeneration of Adyar as to its physical conditioning, I have somewhat secluded myself for these Yoga studies, and during the last few months I have been devoting all my energy to this work.

I have been fortunate in the gracious help of one of the Lords of Yoga, with the ever-patient help of Bishop Leadbeater, who, of course, is as much alive as ever, and as keen as ever, although there are even some Theosophists who seem to think he is dead, and resent my sending to members of the Liberal Catholic Church Christmas cards with his blessing !

It has amounted to this, that the Teacher from time to time flashed forth His Wisdom-Fire, and Bishop Leadbeater tried to explain it to me. The result will be a book on Symbolic Yoga—a Yoga available to all who are able to fulfil the conditions of purity and selflessness. I am giving lectures on this form of Yoga at Amsterdam, at the French Convention, at the English Convention, and at the European Congress at Zagreb, at which I hope it will be convenient to hold an informal meeting of the Council of The Society.

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At the American Convention I shall give two public lectures and shall hold for members only a week's study course at the American Section's Headquarters, Olcott (Wheaton) afterwards. There will be no other study course in America, though Rukmini Devi and I are making a tour of a number of the Federations. So I hope that all who are interested in Yoga will try to attend the American Convention and specially the study course.

I have been most carefully comparing the fruits of my studies with the wonderful writings in *The Secret Doctrine*, for I know well who were really responsible for this great work, and I have also examined many other works so that I may give corroboration wherever I can. I realize to the full how tentative must be all such work as mine, and how it must be judged on its own merits. My book is not in the least an authority. It is an excursion into realms which are very difficult both to explore and to understand.

I hope the book will be published simultaneously by our American Press and by Adyar, possibly towards the end of this year or in the beginning of 1939. If so, any royalties from American sales will go to the American Section, and those from the Adyar sales to the Blavatsky Foundation.

An Urgent Appeal

on behalf of

Our Jewish Brethren

I desire to draw the attention of my fellow-members to the terrible plight in which many members of our Society in Austria are now finding themselves. A number of them are Jews, and I need hardly say what membership of that fine race means to the powers which for the time being are controlling Germany and Austria. But the rest of us have the very deep obligation, as it seems to me, in the name of that Universal Brotherhood which our Society exists to make a living reality in the outer world, to do all we possibly can in the hour of extreme peril to which many of our brethren have come.

Those who are so placed in nations that they can speak with weight and with authority have the uregnt duty to arouse the conscience

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of the world against the denial of brotherhood so rife in these times of darkness.

We of The Theosophical Society must at least do all in our power to serve our own immediate brethren, our own family, in their distress.

I therefore ask of those of my fellow-members who feel the call to help two services:

FIRST, the potent service of their thoughts, against none, but strong for Peace and for the protection of the Jewish people wherever they are persecuted.

I think that if at noon-time we were to send out such a quality of thought-force much good might be done.

SECOND, gifts of money to make possible all kinds of alleviation where help can actually be given.

I ask that such gifts be sent to The Secretary, The Theosophical Order of Service, 1 Crediton Hill, London, N.W. 6, England.

Wherever arrangements can be made in countries other than England to make collections, these may be retained until a reasonable sum has been collected, when inquiries may be made of The Secretary of The International Theosophical Order of Service to ascertain how it had best be utilized.

Bis dat qui cito dat.

GEORGE S. ARUNDALE
President,
The Theosophical Order of Service.

Note: Members in India wishing to help should send their contribution to Benares. *Already received* :— Rs. 50

Benares Calling

The month of May is no doubt an eventful month. Last year in May we had the Coronation in Great Britain; and this year exactly on the anniversary of that event, (12th. May) they gave an indecent burial to Ethiopia at Geneva. Lord Halifax officiated as the chief priest and delivered the following sermon :—"Here two ideals are in conflict, first, the ideal of devotion, unflinching but not practicable,

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to some high purpose, secondly, the ideal of practical victories for peace...I can not doubt that the strongest claim is that of peace... Britain in no respects abandons the principle of the covenant, nor the determination that disputes will be resolved by peaceful methods, and not by force..." All in the name of Peace and Good-will, remember. Who can find fault with the perfectly scriptural attitude ? And yet the whole thing somehow stinks—stinks horribly. The peace, which has the strongest claim on the Noble Lord, looks very much like a piece of Britain's skin ; and if he had put it that way, the world would have perhaps forgiven him for it. But to call it an ideal—well it will not wash even in a world, full of hypocracy as it is.

* * * 2 * * *

I think it was Lloyd George who some time ago suggested that Great Britain might add a white feather on their National Flag. Perhaps he knows his countrymen better ; but I know, they can fight, once they make up their mind to do so. At the same time, I do feel that they are only trying to *keep out of war at any cost.* When Lord Irwin was Chief Scout for India, Lord Baden Powell must have explained to him the meaning of the word "Honour" in the English language. Not having a word for it any Indian tongue, I can not talk more of it ; but peace over the mangled corpse of one of your friends, who was led on to believe in your bonafides, does not seem honourable to many. At any rate a student of the Bhagwadgita can not accept that sort of peace, because it is founded on the ruins of all notions of public morality, and hence no peace. With all the sweet reasonableness, the British Government have not been able to wipe out the memory of the sanctions, and all they have got in return, is to be reminded of the impotent fury with which they once exploded. All attempts to ward off war by such immoral means are against all Laws of God, and hence vain, foolish and utterly futile. A horrible war is a lesser evil ; and the more you delay the adjustment the more you suffer. That is the Law.

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The whole thing is very painful, specially to those of us who see in the connection between India and Great Britain a Divine purpose. It is very difficult to see the hand of God, where moral bankruptcy reigns supreme ; but believing, as at least some of us do, that *the British people,* apart from those in power, *can not all be so dead,* we feel it our duty most respectfully to convey to our Sovereign, that the moral

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prestige of his Government has within living memory, never been lower than it is at present. And when moral forces cease to bind together the Common-wealth, of what avail are those wonderful aeroplanes and weapons which are said to be getting ready ? We in India may have, and have our own follies ; and yet we can not forget the reply of Lord Mohhamed to Abu Bakr, when danger appeared too near, and the old man's heart quaked with fear. "We are but two" said he "Nay" said the Prophet "we are three. God is with us." We can not forget in India how Lord Krishna urged his disciple Arjuna to fight for Right, when all arguments pointed the other way. We can not forget the Eternal Law that real Victory—not of the Halifax variety—always and in the end, crowns those who fight with Lord Krishna, to re-establish the kingdom of Right over arrogant might. On such a momentus accasion, it is the privilege of India to say to Great Britain in the words of Shri Krishna :—

"Whence has this dejection befallen thee in this perilous strait—ignoble, heaven-closing, and infamous Yield not to impotence. It doth not befit thee. Shake off this paltry faint-heartedness. Stand up.....Remember me and Fight."

* * * 4 * * *

I wish I could add to this, on behalf of my Country hallowed by the feet of Shri Krishna, my India, that three hundred and fifty miilions of us are behind you. But while I have not the authority to do so, I can at least offer my humble services such as they are. I know they are utterly insignificant, but it would be un-Aryan for me to ask others to do what I am not prepared to risk myself, and my skin is all I can offer. Amongst my countrymen, I know there is an enormous amount of resentment against Britain, justified or otherwise ; but in the face of a common danger that threatens all foundations of Real Freedom, I do hope we shall have the wisdom to see the necessity of rallying under one Flag, which stands for Righteousness. Even taking a *practical* i. e. a very short-sighted view of things, any fool can see that Ethiopia is already half way to India, and there is absolutely nothing to prevent what happened there, and in Austria and is taking place in China, befalling our Country. If the difficulties are greater, so is the prize—the brightest jewel in the British Crown. Those who think that they can get rid of the Englishman with the help of others, need only re-read their own history, and ask how the British themselves came to stay here. Whichever way we look at it, *Kurukshetra* is on

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us; and all we can do is to decide which side we shall fight for. Those who think they can escape it are living in a fool's paradise. Let us choose wisely. We may be disarmed in India, and yet if we choose rightly, Shri Krishna shall be with us, and Victory always goes with the Lord.

* * * 5 * * *

And when in fighting shoulder to shoulder with Britain to check the onslaughts on public morality, India finds her own soul, who in the world dare question her right to Freedom—Dominion status or Independence—whichever name you choose? Such Freedom is never given; but has to be won in a fair fight, not between brothers, but against forces of unrighteousness, that ruthlessly overrun weaker nations, even without a declaration of war. It is only when we are fired by a great ideal like this, that we shall have no time to waste in intercecine butchery, towards which India seems to be drifting fast. When foreign bombs arrive in India and shower over our heads, they will make no distinction between Hindu and Moslem children, or between capitalists and mazdoors, or Zemindars and Kisans, or Indian and Britisher. We certainly have our differences, but they have to be settled in other honourable ways. Meantime we must all make up our minds to stand together and fight that which makes all Freedom impossible. Let us collect together all the thoughts of hatred which unfortunatly we have generated in our Country, and discharge them all in fighting unrighteousness. That is the only way we can get rid of them; and in doing so, we shall be truly helping our erring friends by proving to them that *afterall, Right is might.* I am not writing all this in a sentimental mood nor too soon, but because I feel that if only Great Britain could be sure that India is whole-heartedly with them in this struggle, they would take a different attitude; and if only we could both believe that God shall be with us too, if we fight on the side or Right, *all shall yet be well.* It is thus that by re-establishing the vanishing standards of morality—private and public—that we shall be serving best the cause of Universal Brotherhood, for which the Theosophical Society stands. We hate no nation, no race, no community, but this tendency to decide everything by brute-force; and as soon as our opponents give up that futile attempt, they are our friends. We shall, I am afraid, continue to have our differences—individual and national—for a long time yet, but we shall settle them by arguing them out in a court of

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Law, fighting with our brains, within certain well-defined laws of morality, the Ideal for which the Hague Court and the Real League of Nations—not the present caricature—stand. Let not History record that India the Mother of the Aryan race failed in the nick of time, and that is my only excuse for referring to this all important subject.

* * 6 * *

From a martial topic, it is but a short step to marital ones at least for an Editor. The month of May is notable for the number of marriages that are solemnised, amongst the middle class folk at any rate. I do not know how the trade flourishes in other parts of India, but Poona is a regular marriage-market these days, when a thousand to twelve hundred blushing brides change their names at one auspicious moment, and a thousand drums proclaim the tieing of as many knots at one time. And this goes on day after day, till the rains set in. In the evenings as hundreds of processions, once lit by acetyline and now by petromax lamps, with Indian drums-*chowghadas*-and English bands in front, with lots of young and old ladies in their multi-coloured costumes, and sedate old men bringing up the rear—as such processions wend their way along the narrow streets they often get so mixed up, that it is not unusual for a lady who starts with one party to find herself at the house of a bride she has never seen before. And then there are the eternal dinners which must be given and which must be eaten, even on a hot noon. Of course the only part of the meal you relish is the ice-cold water that they give you, but your host will never let you get away with that. He will see that you are properly stuffed before you take his leave, to walk home at twelve noon in the hot sun. Or worse still, if you happen to be important enough, the host will send you home in an all metal car which has been standing in the sun for a couple of hours. And what that means, experience alone will tell you, unless you have the faculty of identifying your consciousness with that of a loaf of bread in an oven. And then at midnight, as you are trying to sleep, you can not displease some rich man who is bringing home his bride and naturally likes you to admire her. He therefore wakes up street after street with all the noise that East and West can make; and as you come to the window he lights special flares, the pungent smoke from which, sends you in post-haste to cough it off. Well, that is the marriage

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season, when thousands of brides get husbands, husbands wives, and everybody else a good feed.

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That is the middle class marriage; and one can not help feeling the extravagance of it all. The poorer people naturally imitate the upper classes; and on the whole try, to out-do them in meaningless pomp and frippery. In a small State the Raja had an inquiry made and found that as against a revenue of about Rs. five lakhs realised by the State from all sources, the State-people spend on marriages every year an equal amount, most of which they borrow. It is a collosal waste, for which the Upper classes can not escape the blame, as it is they who set the fashion. To take another instance, we all know that when His Excellency the Governor of a Province goes in a four wheeled carriage drawn by eight horses to a race meeting, he does not lose more than a few rupees in bets; but it is because the great ones of the land set the fashion, that private companies like the Tatas feel justified in spending their share-holders money on a race-course, and the G. I. P, run specially fast trains so that Poona people may have a chance of ruining themselves in Bombay and vice versa. It is because the Upper classes set the fashion, that thousands all over the land lose all their money in mad gambling, which is no gambling according to the law of the land. But I am sure that when some poor woman weeps, because her husband commits suicide after a race the Lords of Karma can not absolve the richer people from all blame in the matter. That in my opinion is exactly the case in every thing else, and any reform must begin with the Upper classes. They can afford to let people laugh at them; the smaller gry can not. They take the plums, and must take the medicine.

* * * 8 * * *

To analyse the extravagance, let us begin with the invitations. Every middle class man sends out hundreds of these, in which he tells everyone that he would feel specially honoured by his gracing the occasion. with his family and dependants. That is the formula. If the host really meant what he says, he would make arrangements for the housing of all those he has invited, but never does so; and God help him if all his friends from outside really take it into their heads to come. The local people do come for the occasion, and

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perhaps for a meal, but in the case of outsiders it is so much polite fiction. I would not mind it if it were only that, but often, many relatives and friends who live a thousand miles away take the invitation seriously and feel it their duty to attend. They often have not the money to pay for the journey; and I have known people who have time after time, borrowed a hundred rupees each time, to grace such occasions. As every marriage only increases the number of relatives, such loans pile up all too quickly. Just imagine a family travelling all the way from Karachi or Benares to Poona, to have the pleasure of throwing rice at the bride! And cases of special trains being run from the Berars to Poona for this holy purpose are not unknown. I quite understand the excitement of it all, and perhaps some people can afford the expense, like the Governor who attends the races; but what of the rest who have to stint themselves for months later, because they have not the courage to refuse the invitation of a rich relative. And who benefits by it, except the railway and steamship companies?

* * * 9 * * *

There may be some pepole here and there who really enjoy these things, including the loans they have to, or never repay, but I am sure we all do it only because every one else does it. Mrs. Grundy demands her pound of flesh, and those who refuse to pay her tythe have to suffer for it. As a respected friend of mine puts it, you can easily float with this *Lokaganga* (Ganges of public opinion) but if you must swim against it, you naturally have to exert. A dozen poor relatives scattered all over find this difficult; but it seems to me that if the host himself felt it his duty not to promote this waste, he can easily do so by sending out the invitations *after* the marriage and not before it. Of course now they will take a different form, that of an announcement that his son or daughter *was married* to so and so *yesterday*. Would the friend kindly send his blessings? The host can send on with this announcement a photograph of the couple taken at the time of the celebration, and thus help every one to visualise the scene, with the least possible expenditure. One argument against this procedure is that friends from a distance, who wish to send their good thoughts, at the time of the marriage, can not do so. I do wish people did understand the valve of good thoughts, but how many do so at present? And those who do, can certainly send them on a little later, with the whole scene before their eyes, much more

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effectively. Nor am I against feeding people. I do accept that social duty; but all the crowd and noise and frippery we generally have at the time of the marriage hardly helps to bring out the inner significance of the knot we tie; and what is more, means mostly an unnecessary waste. The only person agrieved is Mrs. Grundy who is bound to make the host suffer for it; but I assure you it is worth it.

* * * 10 * * *

Then there are our other friends who want to cut the Gordian knot by signing themselves husband and wife, before a magistrate in five minutes. They attach no religious significance to marriage. Whatever rights or wrongs of it, it does not seem likely that a vast majority of people in India at any rate, will accept that view for a long time to come. And therefore a magistrate is no solution of the problem of extravagance, in fact, registered marriages can be as bad in this respect. Unlike a revolutionary, a reformer has to take the average man as he is, and slowly bring him round; and so he recognises that the average man believes in Invisible Presences, and argues that if afterall you have to go to some magistrate for your marriage, you might as well go to the *Devas* whose jurisdiction continues even after your death. Accepting this as I myself do, I fail to understand how the present form of marriage in vogue with all sorts of additions made from time to time fulfils this main object effectively. All that we make the bride and the bridegroom go through at present is not all essential and this can be easily seen from the fact that we can always get modifications made in it by a judicious use of a suitable fee—*Dakhshana and Prayaschita*. Can we not do this in a more straight-forward way by finding out what really are the essential things, and keeping those only? There is already a ritual framed by Pandit Mahadev Shastri of Adyar under the auspices of the Bharat Samaj available, and we can use this or any other we like, but before we can expect the masses to follow it, we have got to see that it does not contain any thing very unreasonable or meaningless in the present circumstances.

* * 11 * *

Take for instance the ceremony of *Kanyâdâna*, giving away the bride, a phrase which is in vogue even in Europe, but which according to Pandit Mahadev Shastri was unknown in Vedic times. When girls were or are married at the age of eight, and when marriages are

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settled entirely by the parents, that phrase has a meaning; and I would not think it improper to use it still in such cases. But where the bride is twentytwo, and the match is mostly of mutual choice, to try to secure a seat in heaven by making a gift of her seems so unseemly. Apart from savouring of days when wowen mere looked upon asc hattel, a portion of Divinity clothed in a human body can not be made the object of a gift; but when in doing so, we solemnly mention her age as eight years, the thing becomes ridiculous. We have yet to learn that repeating *mantras* in Sanskrit dose not mean that we pay absolutely no regard to the meaning of those verses. And if we did what we decide to do after thorough consideration sincerely and seriously, we shall be far more effective in the Invisible worlds. That belief is not irrational, provided it is fully acted up to its logical conclusion. Pandit Mahadev Shastri has shown that the whole marriage ceremony thus modified does not take more than an hour, and if we place such an alternative before people I am sure they would understand it. That is the path of Evolution, but if we the elders and the upper classes wilfully shut our eyes to it or have not the courage to change, the younger generation nautrally get impatient, and it seems hardly reasonable to blame them for it.

* * * 12 * *

When I started with the *marriage market* at Poona, I meant more than I wrote there. Not that such a market is confined to Poona. To say so would not be the truth. Similar markets, where many well-meaning parents sell their sons and daughters to each other flourish all over the country; and it is that sordid part which perhaps disgraces our marriages more than anything else. Not that I am against any father giving his daughter, or for that matter to his new son, what he likes; but when it is made a matter of contract, so much which must be paid cash down, before the rice can be showered on the devoted heads of the couple, we have to draw the line. If I can not understand human beings being "given away" I can understand "selling" them far less; but that is what we are doing every day. And does it ensure happiness ever afterwards? That seems much easier in novels and stories, but not in daily life. Marriages are meant convert selfish men and women into selfsacrificing parents; but the woman has another role to perform, and that is to bind together the two families. She is not only a daughter and a sister in one family, but the wife and mother

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in another, and she alone can tie all together as nobody else can. She is the greatest promoter of Universal brotherhood, and a far greater Theosophist than many of us who regularly pay our four ruppees to Benares. The least we can do is try to understand the problem, see what is wrong, brave Mrs. Grundy if necessary, and give our daughters a chance. That is a task well worthy of all members of Theosophical Society.

G. N. G.

Religion in Education

* * * 1 * *

H. S. O., PRESIDENT, T. S.

I wish to say a few words about the Central Hindu College, which you have started in this city. I was very glad to hear that the idea is not to make it apart from the Society but to make it an extension of the work of the Society. This is another proof of the catholic character of our Society. By twenty years' work in Ceylon I have showed the feasibility of this scheme. In Colombo there is a College with a competent staff of teachers. The fees are enough to pay the expenses. They have religious instruction and teach the usual curriculum. Similarly in Kandi. All together we have some 200 schools with 20,000 children. We simply ask villagers to start a school; each of them gives a day's work, one gives materials, some give trees to build the School house and when the house is built they put it under our charge. In this way we have gone on, and ours is a living movement. If you can only get hold of the Hindu mind, you will have a High School in every city. I have often been asked by my Hindu friends to take up this movement. I have told them that I was too old to take it up and that I do not like to take up a thing which I cannot do properly.

I think you Hindus owe a debt of gratitude to those gentlemen who have been instrumental in starting this movement, and I hope you will give it your liberal support, and put it upon a permanent and sound basis. You should remember that this Hindu College should be the Pioneer of a great movement for the regeneration of your country.

25th Oct. 1898.

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BERTRAM KEIGHTLY, THE GENERAL SECY., I. S.

Before proceeding to speak in detail of the work of the past year there are two important matters calling for special mention here. Of these, the first is the Central Hindu College.

As you are aware the project of founding a first class educational institution on purely Hindu lines, has long lain very near to our hearts; and so far back as 1895 preliminary steps were taken towards its realisation. A general appeal was made to the ruling Princes and wealthy gentlemen of India for aid in calling into existence an establishment which should form a nucleus for the training of the youth of this nation in morality and religion, as well as in the various branches of that Western education now so indispensable for those who have to live in the India of our day. It seemed to us that such an institution, if wisely and properly conducted could not fail to prove a most important and powerful agent in checking the tendency to denationalisation, to the losing of all truly national ideals, to the spiritual degeneration, the apathy and indifference in moral and religious matters, the rapid growth of which has become so threatening a danger in this country. It had been our intention to bring this project formally before the Section at the Convention of 1896, the first held here in Benares, and to ask the corporate endorsement of the Society and its active support in money and work for our project. But the terrible famine, which had become inevitable by the time our Convention met in that year, so urgently and imperatively demanded the concentration of all our efforts and resources upon its alleviation, that we felt it indispensable to postpone to a future date the consideration not only of this project, but also, as the Report of the Convention shows, that of a permanent Head Quarters for the Section, the second topic on which I now desire to make a communication to you.

The question of the Central Hindu College was not, however, allowed to slip away into forgetfulness and a somewhat fuller statement of our design, our purpose and the means we thought of adopting was issued in 1896.

In the present year it seemed possible, to our heart-felt delight, in view of the more favourable conditions now obtaining in the country by the blessing of the Gods, that a definite step should be taken and

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at least a small beginning made in the realisation of a scheme so vitally important to all the higher and more permanent interests of India. We were fortunate enough to have among the ranks of our workers in India, in the person of Dr. Richardson, one who was admirably qualified, both by his devotion and his intimate sympathy with Hindu life, feeling and thought, as well as his high educational attainments and previous scholastic experience, to render efficient aid in the task, and accordingly in April of the present year, it was resolved to make a start by opening two classes of the College under the guidance of Dr. Richardson, who generously volunteered his services as Principal. The necessary funds were raised by subscription among the small circle of our members who had been actively interested in the matter, to which we felt authorised to contribute Rs. 50 *per mensem* from the funds of the Section, a contribution which I shall ask you to endorse and to increase to Rs. 100 per month, guaranteeing to continue it for a minimum period of six years.

From the moment it was started the College proved a success, though it had many difficulties to contend with, and its staff of workers, the Principal especially endured many an anxious hour and bore with multitudes of those minor worries and annoyances which so soon test the earnestness and single-heartedness of those who engage in work of such a kind. Important help was given by our Brother Mr.A.G. Watson, C.E., Asst. Engineer, who took charge of the Mathematical instruction in part during his leave, and we all sincerely regret that he has been obliged to return to his professional duties. The College was affiliated to the Allahabad Uuiversity up to the Intermediate standard in the Faculty of Arts, in August last, and we must not omit to mention here our indebtedness to the Hon'ble Mr. Justice P. C. Banerji, Pandits Sundar Lal and Adityaram Bhattacharya, to Dr. Thibaut, and but most of all, to the Hon'ble Mr. Justice R. S. Aikman, the Vice-Chancellor of the University for our success in this direction, Our best thanks are also due to Kumar Parmanand Rai Bahadur for the active assistance he rendered us in seeing our application through the Syndicate. A report from Dr. Richardson will give you all necessary information in detail, and when you have listened to it, and heard also from others who have taken an active part in the work, I shall ask you to pass, unanimously, hope a series of Resolutions endorsing the College, guaranteeing a monthly contribution of at least Rs 100, and calling upon all earnest and devoted Theosophists, upon all true lovers of India to give us their active energetic support in money and in sympathy; as well as especially by

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endeavouring their utmost to gain for us the pecuniary assistance of any influential and wealthy people they may be acquainted with.

25th Oct. 1898.

* * * 3 * *

MISS LILIAN EDGER.

It is apparent from all this that in *mental*, as in *moral* education, the high character of the teachers is the first essential for all good work. We should choose them far more carefully than we often do; and you know how that principle is recognised in the Central Hindu College. The aim is that all the teachers shall not only be fitted by their attainments, experience, and ability, but shall also be men who are conscientious, of high morality, with a full appreciation of the importance and responsibility of their work, and a love for it.

Religious education should follow similar lines. Again we must begin by stimulating the higher, more spiritual vibrations by means of our own influence and example. But that is not sufficient; for children need to know and understand the special teachings of their own religion. Here in India, there is a tendency amongst some to Western education entirely, because the form of it that has been introduced here is of necessity purely secular But in the present meeting of the East and the West this is hardly advisable; it would be better to combine the highest form of Western secular education with the Eastern religious teaching. That can best be done by establishing your own schools, and selecting teachers who are in sympathy with your religion, or who are themselves devout Hindus, and who are at the same time thoroughly trained in Western education.

In giving religious education in India, we need especially to be able to explain the various symbols and ceremonies. You use these more widely than we do, for you recognize more fully than we, that in worship we can reach the abstract only through the concrete. So long as you are unable to think of the Deity in the abstract, so long you must have a form under which to represent Him, and therefore you make use of pictures and images, and also of elaborate ceremonies. The children see all these, but they do not all understand their meaning and thus when the enemies of your religion throw ridicule upon them, they are unable to answer. If you were to teach them the meaning of all the

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ceremonies and symbols and show them what really lies behind them; this would save them from falling into scepticism, or possibly even into atheism. Thus we saw yesterday on the Ganges, in the final ceremony of the Durgâ Pûjâ, how after the images of the goddess had been thrown into the water, two birds were set free from a cage. Here is a symbol of the liberation of the soul from the karmic cage of the sheaths, or shariras, and in the casting away of the image, there is the symbol of the putting off of our sheaths when we have done with them. It is only the form that is cast away; the reality remains, and is carried on by the liberated souls. This is only an elementary thought suggested by the ceremony; there are many other deeper meanings with which you are doubtless familiar. But if your children had only the most elementary instruction in their religion, they would be able to withstand the attacks and scorn of its enemies: for, knowing something of the inner meaning, they would be content to wait till they were older to understand the rest, and would not, as sometimes happens now, cast away the jewel because they are ignorant of its value.

That is the kind of religious education, which is needed for the beginning. The end of it will be the gradual growth of spiritual aspiration and devotion. But this cannot be taught. We can develop the faculties of a child, we can train him morally, we can teach him the meaning of religious ceremonies and symbols, we can acquaint him with the contents of the various sacred books; but this will only *prepare the way* for devotion. The growth of that must come from within, from the promptings of the divine self which is the only reality. And it is in the school of suffering, that he will learn to recognise and obey its voice. We need not grieve that our children will have to suffer. Most of us can see that the things that have given us the greatest pain at the time, the burdens that we have found the heaviest to bear have done the most to stimulate this upward aspiration of the soul. For it is these that have been most instrumental in helping us to learn the lesson that Sri Krishna taught to Arjuna, that suffering cannot reach the Self, and that it is only because we identify ourselves with our sheaths that we suffer. The Self is untouched, except that it is the better to express itself, because the sheath, through the suffering, has come to understand that there is a Self within.

Thus we should be glad that our children will have to suffer. But we should be careful so to prepare them that, when suffering comes,

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they will be able to see the lesson it has to teach, and it will then deepen and intensify their devotion.

I know nothing that in the most elementary stages so arouses devotion, as describing the lives of the great teachers who have devoted themselves to the helping of humanity in the past. The stories of the Rishis of India and of the saints of the West, are so full of beauty and pathos, that they will arouse in our children the feelings of reverence and love, out of which devotion will grow. We should teach them to love and revere those teachers, whom we ourselves love and revere, and thus we can gradually lead them on. And then in the great school of the world, they will themselves be able to continue the education that we have begun, rising into closer and closer union with the Divine Self which is one in us all.

25th Oct. 1898.

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MRS. ANNIE BESANT.

Mrs. Besant:—There are two resolutions that will be proposed as regards the College. I shall read both, but I shall formally move the first only which will be seconded by Purnendu Narain Sinha, the other being moved by Upendra Nath Basu and seconded by Govinda Das. They are as follows:—

I. "That this Convention heartily endorses the action taken by some members of the Society with regard to the Central Hindu College, Benares, and the monthly grant made thereto by the Joint General Secretaries from the funds of the Section; it further authorises them to increase that grant from Rs. 50 to Rs. 100 per month in case of necessity".

II. "That each branch should form itself a small committee for the purpose of bringing before the Hindu public the existence and character of the College and the urgent need for such an institution to train the coming generations in their ancestral faith, and to preserve their nationality; these Committees should further collect funds for the support and endowment of the College".

The first resolution that I have moved is intended to bring before you formally and definitely, the very small beginnings of a movement which we hope will expand and gradually cover all the land. It is

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intended to be a model Hindu College. The scheme was in our minds for a long time, but it was laid aside during the last two years owing to the famine. The general idea is this :—We have a system of education supported by the government which is, and must necessarily be, secular. It is an education on the Western model, but with one great exception. In England, Scotland, and Ireland, the education is not secular. In the great public schools of England, and in the Universities, there is a compulsory religious education. Every boy attends daily prayers, and is instructed in the Scriptures. Every student attends the college chapel. Religion is an integral part of education. But over here the religious element has been dropped out. In India there are several religions and the Government rightly teaches none. That makes it necessary that each religious community should have educational institutes of its own, where religion should be taught. In this matter the Hindu Community is lagging far behind. The Mahomedan College founded by the Late Syed Ahmed has expanded itself into a large and important institution at Aligarh. The Arya Samaj has established a great College at Lahore, expending several lacs thereupon. But for Hinduism there is no real institution. I am not at all ignoring the number of schools that are conducted on purely religious lines. We are getting our young men, on whom depends the future of the country, educated entirely on the Western lines, but without religion. Those who are educated under the instruction of the Pandits are untouched entirely by the Western learning, and so you have a great gulf between these two classes of English-educated, and Indian-educated, persons. The general result of this is that there is a growing tendency towards materialism in our young men. Our hope therefore in founding the College, is that we should teach them religion and morality along with the secular education as required by the Government rules. In addition to this College we shall have a boarding house, presided over by a learned Brahmin who will look after the youths, and teach them to keep up their religious and social position. That boarding house will give the students the advantages of a religious Hindu home. We shall try to do everything for the physical training of the students also; everything that can be done to develop them into strong healthy religious men.

It is a big thing to do. But we believe that if a thing is good, the spiritual forces are behind it. It does not matter who the men are who have started the thing. In that belief this College was started

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It has been begun with only three classes, because it was thought better to begin with a little. It was opened with religious ceremonies, with the performance of Homa and the reading of the Scriptures. The Principal's place in it has been filled by Dr. Richardson, who has had wide educational experience, and who threw up in England a position which would have led him to fame, and came out here to work for India. He first came to Bombay, and made his mark there by his services in the plague, and then at our invitation, he came here to take up the beginning of this work, in order that he might enable the College to be affiliated, for the University authorities ask for a European Principal before they would affiliate an institution. We have as teachers in our College only men who are either Hindus, or Theosophists who are in full sympathy with the Hindu faith. We have formed a Board of Trustees consisting of men of known character, including members from the Punjab, Bombay, Madras, &c. We have formed a school Managing Committee of men of educational attainments, like Gnanendranath Chakravartty, the head of the High School in Bareilly. On that Committee we also have Pandit Aditya Ram Bhattacharya, Professor of Sanskrit, Muir College, Allahabad, and other men of repute like Babu Pramada Das Mittra Rai Bahadur, Fellow of Calcutta and Allahabad Universities. I only mention these names to show that the thing is going to be a Hindu School and the people who are in it are Hindus, or in sympathy with Hinduism. We do not want to rule it, or manage it, we only give it that help which can be best given by Europeans. If European names are on the committee, it is of those whose hearts are wholly devoted to this movement, desiring to help the Hindu religion and strengthen it. For that purpose the Indian Section at first gave a contribution of Rs. 25 a month to the College, and then increased it to Rs. 50. It is now proposed to increase it to Rs 100. Frankly speaking, it will probably not be necessary to pay this sum; because sufficient money is coming in from other sources. But we ask you to give permission to the Secretary to pay this money if required, as a necessity for it may conceivably arise in this way. We must have first class men as teachers in our College. We must get men who know how to teach. Sometimes there are men who are able but we cannot have their services until they are paid. Dr. Richardson takes nothing at all. Mr. Watson worked hard without any remuneration. But that can be done by a man for a short time only; or by a man like our Principal. For this reason we may need money.

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That then is the resolution which I have the pleasure of putting before you, and I ask you to work for this cause. It is an attempt definitely made to train the coming generation in *the faith* and morality of their ancestors, as well as in the learning of the West. If it succeeds,—and *it will succeed*, I have not the smallest doubt about it, for the blessing of those who watch over India from above, is on it—it will be a mother of schools and colleges all over India, where the coming generations will be trained, lasting from generation to generation for hundreds of years to come, until India is again the spiritual teacher of mankind (continued applause).

Mr. Purnendu Narain Sinha in seconding the resolution said :—

Mr. President, Brothers, and Sisters. It will seem strange to some that the Theosophical Society should have anything to do with the establishment of this College. But the question of education is now the most important one of all. We have heard that our Government is giving us a secular intellectual education with the result that our boys have lost hold of the ancient Aryan teaching ; and we find that our young boys grow up without character, and have no steady moral and ethical basis. So we find rather a deplorable condition in our youths. In former times young boys received moral and religious education through national Epics like the Ramayana, and Mahabharata. These gave our sons ideals of affectionate children. pure wives, and loving fathers. But their influence is now lost since their lessons are no longer taught, and we do not supplement the education that Government gives by anything like moral and religious education at home. Therefore we would start some such movement as the Central Hindu College. It would be better if we could have a University of our own. We are much hampered and impeded by the University curriculum. If we are to give more education by way of Sanskrit and religious books, we have to find time for that. Even a small addition to the regular studies of the boys now-a-days is a heavy burden, and might injuriously affect their health. For the curriculum of our Universities as it stands at present, tends to overburden the memory, strain all the faculties of the students, and is not fitted to develop their higher nature. The curriculum is too severe, the books to be read too many, to give time to the students for any other studies. The result of this curriculum is that our boys are compelled to learn by heart, or pass through a sort of cram, for they must pass the University Examination in order to acquire any

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status in the eyes of the Government or public. Therefore a Uuiversity of our own is a necessary complement to the College that we have started. The present system of education in our Universities is quite unsuited to our nation. But then there is this difficulty. If we are to matriculate boys in a University of our own, and have our own graduates, the Government may not recognize them, and our graduates may not get Government employments. We have, therefore, to affiliate our institution to the Government Universities, but we must supplement the instructions given by the University by religious and moral education. There should be a model institution like this, so that in each district we may follow its example. The difficulties are many in my district. One of the most practical difficulties is the want of text-books and teachers for our institutions. I wish and trust that this institution will try to overcome all difficulties and serve as a model for all parts of our country. It is our duty to support our institutions, and the section will be doing no better and nobler work than collecting money for this institution. And as its usefulness will increase, we hope and trust that we shall provide more funds.

26th Oct. 1898.

The Mystery above the Clouds

W. FRANK SUTHERLAND.

The following statement is to be found in the Introduction of *The Secret Doctrine*: "No one styling himself a Scholar, in whatever department of exact Science, will permit himself to regard these teachings seriously. They will be derided and rejected *a priori* in this century, but only in this one. For in the twentieth century of our ear scholars will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated but, on the contrary, simply outlined."

This section of the magazine has from time to time devoted considerable space to certain scientific data, in order to prove that the above was no mere idle prediction. And perchance, that which here follows may add further substantiation.

It was in the year 1920 that the mysterious something which behaves like a great bank of clouds always present even in the bluest

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sky, smothering out all ultra-violet radiation beyond a certain limiting wave length, was proven to be ozone. At that time two French investigators, C. Fabry and H. Buisson concluded that, since ozone is not present near the Earth's surface, it must exist at higher levels in the Earth's atmosphere. So they set about experimenting and finally were able to demonstrate that the blanketing barrier is ozone or common oxygen except—that three atoms are linked together to form the molecule instead of the ordinary two.

The Ultra-Violet

Some interesting facts are revealed in an article entitled "The Ozone Layer Above the Clouds", in the September-October issue of *The Telescope*, published by the Harvard University Club. It is indicated therein that besides receiving visible light from the sun we receive both shorter and longer wave-lengths that can be seen. The ultra-violet rays have tremendous effects upon living matter. One of the vitamins essential to normal bone structure is dependent upon these rays. Also they destroy bacteria and are the cause of sunburn.

To quote from the article : "The long wave-length limit of the ultra-violet is adjacent to the violet limit of the visible spectrum, a wave-length of about 4000 Angstrom units. From this wave-length into the ultra-violet to about 3150 Angstroms the solar spectrum is without specific biological effect, although the bulk of the ultra-violet energy reaching the earth's surface lies within these limits. At wavelengths shorter than about 3150, biological effects such as sunburn of the skin, the destruction of bacteria and other micro-organisms, and the photo-chemical production of the anti-rachitic vitamin D increase rapidly.

"Just at this point of the ultra-violet region where the Sun's spectrum becomes so interesting the spectrum terminates abruptly. We can produce shorter wave-lengths artificially but we cannot detect them in sunlight. Moreover the spectra of all heavenly bodies, including those of widely different types of stars, end at this same wave-length. There can only be one conclusion. Something in the earth's atmosphere, something quite invisible to us, absorbs these shorter wave-lengths so strongly that no trace of them has been definitely detected."

The two previously mentioned French investigators have discovered a good deal concerning the absorbing layer, and some

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of their findings are next described. By optical methods they were able to measure the amount of ozone. The quantity of ozone forming the dense barrier was found to be equal to a layer of the pure gas only three millimeters or one-eighth of one inch thick when reduced to the pressure of the air at the earth's surface. However, this does not mean that the ozone *is* confined to so thin a layer of air. Ozone exists at high altitudes where the pressure and density are correspondingly low. It is diluted with very large amounts of other atmospheric gases so that the ozone-containing layer of the atmosphere may be a number of miles thick.

It has been definitely confirmed by laboratory measurements that if the amount of ozone were to be reduced to one-third, our skins would be rapidly destroyed by exposure to the sun. And if the one-eighth of one inch of ozone were doubled, the human race would doubtless die out for lack of an essential vitamin, even if we could survive the enormous increase in bacterial growth permitted by the thicker ozone layer. (Yet some still cling to the "blind chance" theory).

Slightly smaller fluctuations in the thickness of the ozone do occur. Observed amounts vary from a little less than two millimeters to one of a little more than three millimeters. Ozone in general, is greater in spring than in fall, and is least in the tropics where there is small yearly change.

The Infra-Red

According to the article, the earth's temperature is controlled by the balancing of radiation received from the sun and radiation emitted into space. It is maintained that the earth's temperature is thousands of degrees lower than that of the sun, and in consequence its radiation is confined to the infra-red regions of the spectrum and therefore invisible to us.

It can be demonstrated that the terrestrial radiation in the infra-red region is most intense at a wave-length about twenty times greater than that of visible light. In addition to the great ultra-violet absorption layer, it has been found that ozone has several other absorbing bands. There is an exceedingly important one in the infra-red, not far from the maximum emission of the earth to space. Thus does ozone absorb a large fraction of the sun's ultra-violet radiation to the earth, and of the earth's infra-red radiation to space.

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Elevation of temperature results from the absorption of these radiations; by molecular collisions part of the energy is transferred to other atmospheric gases, whilst a portion is re-radiated by the ozone molecules. It is pointed out that the relative importance of these two kinds of heat dissipation of the radiation absorbed by ozone, depends partly upon the atmospheric pressure and hence upon the ozone level, and that the interplay of these effects influences the earth's surface temperature and its upper atmosphere. The ozone is described as acting like the glass windows of a greenhouse which keep in the long radiations and build up higher interior temperatures.

The article is concluded as follows: "The experimental results have shown that the absorbing layers are so high that observations from either manned or unmanned stratosphere balloons are of little help at present. But the technique of stratosphere exploration is rapidly advancing and the astronomer may some day be able to send his instruments above the ozone layer and solve the mysteries of the ultra-violet radiation from the celestial bodies."

Occult Viewpoint

In the Mahatma Letters to A. P. Sinnett considerable reference is made to meteoric dust which is said to have a direct influence upon the earth's temperature. The following is to be found on page 161: I call this meteoric dust a 'mass' for it is really one. High above our earth's surface the air is impregnated and space *filled* with magnetic or meteoric dust, which does not even belong to our solar system." And further it is stated that "If your astronomers could climb on the height of that meteoric *dust* with their telescopes they might trust more than they can now in their photometers. How can they ?..... the real degree of intensity of that light (the sun's) cannot be known on earth—hence no trustworthy basis for calculating magnitudes and distances can be had." We might venture to add, however, that with the rapid advance of stratosphere exploration, there is a possibility that astronomers may some day actually send their instruments above the ozone layer—above the 'mass' of meteoric dust. Whether or not the mysteries of the ultra-violet radiation would thus be solved—is another matter. In the meantime, students of Occultism will watch with interest and appreciation further developments in this fascinating department of science.

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After carefully reading the article, "The Ozone Layer Above The Clouds", one feels that present-day scientists would not be inclined to deride and reject Secret Doctrine teachings, as did the majority of the last century. For instance, there would be little difficulty in accepting these assertions, which appear in Vol. I, 638: "Firstly, that neither the stars or the Sun can be said to be constituted of those terrestrial elements with which the Chemist is familiar, though they are all present in the Sun's outward robes—as well as a host more of elements so far unknown to Science.

"Secondly, that our globe has its own special laboratory on the faraway outskirts of its atmosphere, crossing which, every Atom and Molecule changes and differentiates from its primordial nature." (*The S. D.* was published in the year 1888.)

One may be excused for wondering what other statements in *The Secret Doctrine* are awaiting confirmation by the actual discoveries of Science.

The Canadian Theosophist.

Federations and Conferences

Bengal Theosophical Federation, Jalpaiguri

Bengal held their Annual Conference at Jalpaiguri during Easter, when Babu Hirendra Nath Datta presided. Six Lodges were represented and 22 members attended from outside. Nine new members were admitted. About 500 members of the local public attended all public functions.

The proceedings commenced with Common worship. The Chairman of the Reception Committee Mr. Nalini Ranjan Ghosh welcomed the delegates and explained the mission of the Theosophical Society and the utility of holding periodical conferences. The President Elect was then presented with an address printed on silk. The Federation Secretary read a short report of the activities of the various Lodges. A Resolution conveying the greetings of the Conference to the President Dr. Arundale was then passed.

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In the evening Mr. Hirendra Nath Datta delivered his illuminating address in Bengali on "What and Why of Theosophy." Sj. Sukumar Mitra read a paper on "The Visions and dreams of Youth." In the afternoon, after a Question and Answer meeting, Prof. Tulsidas Kar delivered an address on "Religion and Science." Prof. Mahendra Nath Sircar then read a paper on "The Theosophical approach to Truth and Light," and spoke next day on "Jivanwada or Vitalism." Rai Saheb Nrityalal Mukerjee also spoke on "Theosophy and Religion." The Conference then closed with an inspiring lecture on "Bhakti and Prema" by the learned President.

Sind-Baluchistan T. S. Conference at Multan.

The Karachi Delegates took the Karachi Mail from the City Station on Thursday, the 14th April, and were joined at Hyderabad by our Bros. from that place together with our respected Bro. N. Sri Ram, the Federation President, who had come all the way from Adyar via Bombay and Ahmedabad, and we all reached Multan Station about midday on the 15th April where we were all warmly received by Bros. Khushaldas, Mehra and Bal Mukund Trikha, the President and Secretary of the Multan T. S. Lodge, and were taken to the extensive premises of the Sanatan Dharma School surrounded by fine lawns before and behind, with a large Lecture Hall. Every Lodge of the Federation had sent its Delegates for the Federation meetings, Karachi, Hyderabad, Sukkur, Rohri, Khairpur, Shikarpur, and Quetta, and there came from Lahore Lodge also Bro. Shankarlal Varma and Kuljas Rai.

In the evening we held a Social on the lawns and the President gave informal talk, saying that he was glad to meet us all and that though learned expositions and eloquent lectures on Theosophy were valuable in themselves, yet what was important in such Conferences was this that we gathered here to derive inspiration from mutual contact and mutual understanding. By coming into contact and through sympathy we begin to get mutual understanding and thus learn more of the true wisdom of life than from any other way. Our President had opened a Campaign for Understanding, for that is what is needed all over the world. We might look at a flower, at a leaf, at a camel, and perceiving it from a sympathetic point of view we might see all sorts of divine possibilities and perfections in all forms of life and thus gain the true wisdom of life and feel the oneness of

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life everywhere. So let us in these two or three days of the Conference come into contact with one another sympathetically and draw divine inspiration through mutual understanding and harmony.

On Saturday the 16th April, the First Sitting was held in the morning. We had preliminary music with songs and Bhajans by Sister Gudibai and Bhai Prito and Kaka Mangharam. Then we had Prayers from all Religions and the Invocation by the President. Then Bro. Khushaldas, the Federation Secretary, read out the Messages from our Leaders.

Dr. Arundale, P. T. S.—"I send my very best wishes to your Annual Convention of the Sind-Multan-Baluchistan T. S. Federation. You are fortunate in having Mr. N. Sri Ram as your President. He is much respected and beloved by us all and was Dr. Besant's right hand man in much of her work. I think you have an excellent programme which I hope will be fruitful in stimulating both the study of Theosophy and Theosophy's practical application to the needs of India. May the blessings of the Masters rest upon your proceedings".

The Vice President of the T.S.—"I joined the T S. early in 1894 and have never since regretted the step I always feel that the Masters —"Just men made perfect'—are at the back of the Theosophical Movement and it will assuredly go from power to power and achievement to achievement. The Masters, I say, are in Their Himalayan homes and so all is well with the Theosophical World. May They pour Their blessings on all of you is the humble prayer of your fellow-worker, Hirendra Nath Dutt."

Mrs. Josephine Ransom from Adyar—"I am sure the occasion will be greatly blessed and that with this Conference in Multan a fresh era of expansion will set in".

Inspiring messages were also received from Brother Harjivan K. Mehta, Joint General Secretary for Western India, and from Bro. Jacob Solomon of Ahmedabad and Bro. Gurdial Mallik of Santiniketan, for which we all felt most grateful. Bro. Mehra, President of Multan Lodge, read his welcome address, pointing out that Multan was a very ancient city and had great historical associations with the past and even now it was the most important city in South Punjab. Then Bro. Sri Ram, in his Presidential address, said how glad he was to be at Multan from so far off a place as Adyar and that he considered it

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a great honour to be elected President of this Federation. He hoped our proceedings may strengthen this Centre so that its Light may shine out with brilliance all around. When we look at the world, there is the great need of Theosophy in every part of the world. People are torn by strife and dissension and in place of good will there is the menace of war. There are many problems which seem to baffle solution. A vast amount of occult knowledge has been given to the world. A revelation of wisdom has been broadcasted through the medium of The Theosophical Society. In India what is most needed is mutual understanding between the various communities. The T. S. respects all religions and tries to understand them. We have no distinction between Eastern and Western people. We believe in the Unity of life. Life is one and universal. There is but one Reality expressing itself in various forms. One form may appeal to some and another to others. Now the world needs International Life. We find currents of thought and feeling flowing from India to other countries and from other countries into India. We need to have a worldwide peace.

Thereafter there were inspiring songs and Bhajans and the sitting was closed at 3-30 p. m. There was a meeting at the Multan Lodge Building where Sister Gudibai spoke to a goodly audience of men and women in Hindi on "How to make our Homes happy." Her speech and songs were very impressive and the meeting closed at 4-30. At 5 p. m. a Business Meeting was held in the Hall of the Sanatan Dharma School. The Minutes of the last Federation Meeting were confirmed and the Annual Report and Statement of Accounts were discussed and adopted and the meeting was adjourned till the next day.

Kurnool held a District Conference at Mahanandi at the end of February when Bro. Bramha Shastri of Bellary presided. The Nandyal Lodge sent Seva Sadan volunteers to help at the Maha-Shivratri festival at Mahanandi ; and they did very good work. Bro. A Varadan read a very interesting paper on "Shri Krishna the charioteer," in which he tried to show how the chief lesson of the Gita was conveyed by this act of letting the Lord be our guide and charioteer in all our work. A Mahila centre was formed.

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Indian Section Executive Committee.

The following copy of the Resolution, passed by the Executive Committee of the Indian Section, T. S., at its meeting held on Friday, the 29th April 1938, is published for the information of all members :—

"12...The question of terminating the tenancy of the Rishi Valley Trust in respect of the buildings occupied by their schools, raised in Resolution No. 6, of the Indian Section Council, dated 29th December 1937, and the action taken thereon, was then considered :

(1) Read notices served on the Rishi Valley Trust.

(2) Read two letters from Mr. B. Sanjiva Rao, Secretary, Rishi Valley Trust, dated 9th March 1938.

(3) Read the General Secretary's reply dated 26-3-38.

(4) Read reply from Mr. B. Sanjiva Rao, Secretary, Rishi Valley Trust, dated 4th April 1938.

(5) Read General Secretary's reply dated 10th April 1938.

(6) Read reply from Mr. B. Sanjiva Rao, Secretary, Rishi Valley Trust, dated 26th April 1938.

The following resolution was passed :—

Although the Executive Committee cannot accept the arguments advanced by the Rishi Valley Trust,

And although this means that the Theosophical Society's Educational programme cannot be restarted for another year,

Never having had any desire to create unnecessary difficulties in the way of the Rishi Valley Trust, the Executive Committee of the Indian Section, T. S. hereby accept the assurances given on behalf of the Rishi Valley Trust, by Mr. B. Sanjiva Rao, Secretary, Rishi Valley Trust, that :

(i) the Rish Valley Trust will vacate the premises of the Indian Section, T. S., positively by the end of April 1939, in any case, that (ii) they will be responsible for the rents up to that date, and that (iii) the Rishi Valley Trust will give the Indian Section, T. S., all usual facilities at the time of the International Convention in December next.

———

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White Lotus Day

The White Lotus Day was celebrated extensively all over India. Reports have been received from the following places, the chief feature being the distribution of alms, rice or food in almost all the places, and so were readings from the Bhagwatgita and the Light of Asia :—Sangli, Jhansi, Srirangam, Baroda, Bhagalpur, Bengal T. S. (Calcutta), Etawah, Lucknow, Masulipatam, Moradabad, Patiala, Periyakulum. Simla, Sukkur and Triplicane.

At Lucknow Pt. Iqbal Narain Gurtu delivered a lecture on the Life and Teachings of H P. B., and Bros. Lakshmi Dhar Shukla and Raj Narain Srivastava joined in paying the homage. At Moradabad, they had also speeches on (1) What Islam has taught, (2) What Christianity has taught, (3) What Saints have taught, and (4) What Theosophy has taught. At Simla Prof. Madan Gopal of the Nagpur University gave his impression of the great work achieved by H. P. B. and discussed elaborately about the imperishable nature of her work and the benefit which humanity derived from studying her writings. At Triplicane, the Lodges at Mylapore, Egmore, George Town and George Town Youth Lodge took part. Dr. C. R. Kamath presided and addressed the meeting how H. P. B. was selected to fulfill the great task of founding the T. S. and how she fulfilled her mission nobly. Cap. Ransom gave out other details of her life from another standpoint."

Lodge Activities.

Baroda :—The Director of International Fellowship of Faiths, Mrs. C. Gasque—"Mother Gloria" as she is called, with 10 others of her party, representatives of different European States, visited the Lodge. On being asked to say something about their work, she gave us half an hour's very interesting talk full of life and vigour. One rarely comes across such a good lecturer. She told us that the aim of the International Fellowship of Faiths was not to unify the existing religions of the world, but to try and find the kernel of truth in each and to appreciate it where it stands.

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At present, she said, the West only looked through its brain and its eyes and used all its discoveries for material gain and prosperity for the individual self, the result being the present strife and chaos in the different countries of the world. She asked the Indians and Indian Scientists particularly, to teach the West to see things through its heart, to see the one life manifesting in all the kingdoms of nature and in humanity, and then and then only the West would know the true meaning of the teaching of its own great Teacher—Jesus Christ.

Mr. Franz Giger from Germany said that Germany was using science for destruction and India should show her to use it for construction.

Mrs. Elizabeth Hoph from Spain asked the women of India to take only that which was good from the West and leave out everything which was ugly and undesirable.

Belgaum—celebrated the White Lotus Day and sent a collection to the Besant Memorial School at Adyar.

Benares—Babu Madho Prasad Khanna, F. T. S., resident at Benares, has got a Magic lantern with the following slides, and is willing to give lectures on the subjects in Hindi. He is now in Kashmir and can visit places on his way back in July or August. Those interested should write to Dr. Shri Ram, Jammu.

Subjects: 1. Life of Lord Buddha.
2. Buddhism and India.
3. Life of Lord Krishna.

Bombay—The members of Krishna Dharmalaya Lodge went to Chewool on the 13th May and celebrated the Vaishak Purnima Day at Bro. S. J. Vartak's place on the 14th of May, where they were entertained hospitalely. After visiting some historical and religious places, they returned to Bombay on Sunday the 15th.

Coimbatore—fed 600 men on W. L. Day.

Darbhanga:—celebrated the White Lotus day A meeting was held under the Presidentship of Prof. Vinod, M., A. Nyayaratna, Shankaracharya designate of Bombay. After the usual readings Babu Nawalkishore Prasad, B. L. read a paper on the life of Madame H. P. Blavatsky.

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The President then delivered an illuminating address pointing out that study should be continuous, accurate and in a spirit of reverence for the subject-matter and the writer. He pointed out that our intellectual shoulder has grown quite out of proportion to our moral shoulder and thus our neck is ill-set. He said that although man had learnt to swim like fish in the water and fly like birds in the air, still man had not learnt to live truly like a human being on the earth.

He discussed the various theories of civilisation, which according to some began with a sense of property, according to others with the script and according to some others with the policemen. According to the speaker, civilisation was not to be confused with political or technical power but really meant a realisation of the sense of fellowship and oneness. He referred to the latest theory of biology which was the theory of action or Co-Operation as pervading Nature which was wrongly described as red in tooth and claw. Theosophy has been advocating this spirit of oneness and is thus doing great good to humanity.

The speaker then paid high tribute to Madame H.P. Blavatsky as one who was strictly rational and had a particularly indomitable courage in promulgating the truth of brotherhood and fellowship. In the Secret Doctrine, the speaker had found that many Vedic truths had been very clearly and comprehensively explained. She was an example of a person possessing moral courage to express her true opinions on all matters without any fear of the prevailing authorities.

Also celebrated the prophet Day. Babu Haribansi Sahai the President of the Lodge delivered a short discourse on the life and teachings of the Prophet. He pointed out by quotations from the holy Quoran that the fundamental principles of all religions were the same and the Prophet had by the example of his own life and by his teachings preached universal brotherhood. Plain living and high thinking was the dominant principle of his life. Though persecuted, he stuck fast to his duty of preaching the existence of one God, universal brotherhood and tolerance for other faiths and Prophets. Though resisted in the beginning, he ultimately succeeded in bringing round a large number of Arabs to his faith. The speaker concluded by exhorting the audience to study his life and think over his teachings.

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Gauhati—celebrated White Lotus Day as well as Krishnajee's Birthday. An Assamese translation of the Bharat Samaj Puja has been published by the Lodge.

Lucknow—had four lectures during April including one on Ahamadiyat. Miss Lilian Corris–a Clairvoyant from England—delivered two interesting lectures on "Snapping of chord" and "Human Aura and Auric readings" followed by a demonstration, which was much appreciated.

Midnapore—On the White Lotus Day fed four hundred people.

Poona—East Lodge celebrated the White Lotus Day, when after the usual readings, Maulana Mahomed Al Mamoon Abdool Wahab of Damascus, now of Hyderabad (Deccan), spoke of his impressions of the Theosophical Society in Europe and said :—

"It was at the will of God that a world movement was founded by Madame Blavatsky and Col: Olcott to bring about if possible and as far as possible a common method of seeking and developing Divine Wisdom in us harmoniously, willingly and wisely. The movement is steadily getting on with an all-round sobriety under all circumstances. The Founders must have been great souls of very high thinking and sincere well-wishers of humanity. They created new methods of work for the renovation of the world. This was in keeping with a very nice saying of Lord Mohamed, viz., every one that finds a new way, a beneficent new way, will be rewarded by God once to begin with and as many times again afterwards as the same is followed by others. Sufis brought a new doctrine some centuries ago. And as everything is now becoming international, this work of the Theosophical Society for the internationalisation of spiritual life is also necessary. Madame Blavatsky and Col. Olcott have generously and successfully sown the seed which God may bless ever and ever to grow and yield the choicest fruits to the world. We do not believe in death. So even though we do not see the Founders with our physical eyes, we can believe that they are present with us as we are celebrating their day just now."

Mr: W. L. Chiplunkar of Akola spoke next. He said that the Society has had two useful periods of work. The first was during the life-time of the Founders, i. e., upto 1907. The second period was when Dr: Annie Besant and Mr: C. W. Leadbeater worked. During the first period, the Founders put up a fight against Materialism.

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Phenomena were produced, those standard works called Isis Unveiled and the Secret Doctrine were written and testimony was borne to contacts with great living Teachers. The second period was devoted to the illumination of the teachings of the various Religions of the world and to a further offering of personal testimonies to the existence of the inner worlds and their working. The Society has entered on its third period with the election of Dr: G. S Arundale as President. There is a remarkable change in Dr: Arundale since his election which is indicated in his books called "You" and "Freedom and Friendship" He stands for a great revitalising of the Theosophical Society under a strong policy of Freedom and Friendship. The word "Friendship," takes the place of the older phrase "Universal Brotherhood" and the word "Freedom" stands for the individual freedom of each member of the Theosophical Society. The Society is fostering a broad and serious outlook on life—free and individual and dedicated to an intensive spread of co-operative friendship.

Sangli—celebrated White Lotus day as well as Krishnajee's birthday.

Shikarpur—Bro. N. Sri Ram from Adyar laid the foundation stone of a Lodge to be built on a plot of land recently purchased there in the vicinity of the Local Arts College and Scout Headquarters. In doing so he pointed out that a Lodge must have three aspects. It must be physically and magnetically clean and as beautiful as we can make it. Secondly it must be a place where there is unity, goodwill and harmony. Thirdly it is a place for meeting together to study all points of view, remembering that each one has his own way of discovering Truth.

Srirangam:—celebrated their second anniversary, with a symposium on "What Theosophy has done for me," followed by a dinner.

Reviews

Sociology: A Brief Outline, by Keval Motwani, M. A., Ph. D., Ganesh & Co., 63 pages, is a reprint of the introductory Chapter of the author's larger book *Manu: A study of Hindu Social Theory.*

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It is a valuable contribution specially for Indian educational institutions. Sociology, in these days, is a subject of great practical interest and utility specially in India where social reform is the burning question of the day. The Bibliography which is appended at the end of the book shows that Mr. Motwani has a scholarly grasp of the subject, both from the Eastern as well as the Western point of view. Although the book is a brief outline it is complete in itself and is a fair introduction to the subject as well as the larger book of the author *Manu*.

H. N. C.

The heart Doctrine of the Bhagvadgita—(*Suddha Dharma Mandalam Association, Mylapore Madras. 144 pages. 8 vo. Free on payment of as. 4|- for postage etc.,*

This claims to be an exposition of the Gita according to a tradition of a school at Badari with a standing of 12,000 years. The Gita in their opinion is the textbook for Brahmaprapti, through Karma, Bhakti and Dnyana. The recital of the original Gita could not have exceeded a few minutes at the most, but that the Gita includes a record of the inward interchange of questions and answers between the Lord and Arjuna. The age of the Gita according to this school is about a hundred and thirty centuries ago.

Shri Raghunath Bhagvadgita by Shri Swami Raghunath Rai Ji of Multan. 475 pages, Double Crown 8 vo. Rs. 3 to 5.

This is a free translation in Hindi. Get-up is very neat and type large, so that it can be read without strain even by old men. The style is beautiful, language sweet, and in this age of "khari boli Hindi" and blank verse it is a rare production of old pattern Hindi.

B. B.

"Muammai Zindagi" Urdu translation of Annie Besant's *'The Riddle of Life' by Mr. Beni Prasad Bhatnager*, Lucknow. Pages 84, 8 vo. As. 6.

Satyamarga Lodge Near City Station, Lucknow.

The translation has literary merit and correctly conveys the sense of the original book. The new idea of translating the Theosophical literature in Hindustani so that it may either be printed

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in Urdu or Hindi could not of course be anticipated. The language used is idiomatic but not too difficult to understand.

There is however the difficulty of translating in technical terms and must remain so long as a recognized glossary is not available. The astral body has been translated 'Jism Nari' and mental body 'Jism Noori'. These words have other definite connotations and are likely to create confusion.

It is expected that the readers will profit by this addition to our vernacular literature.

R. N. S.

The Mela-Rāga-Mā'ikā—of Mahā-vaidya-Nāth Sivan Edited by Pandit S, Subrahmanya Sastri. Rs. 2-4s0 T. P. H. Adyar.

Music has been one of the many subjccts in which Indian talent has shown its keenness and ingenuity. A perusal of the above-named book will convince anybody of this. The derivation of the seventy-two Mela-kartās from the sixteen fundmental notos; and their orderly division under the twelve cakras has been explained very simply. The naming of the cakra-s; and the mela-karta-s with the novel arrangement of index by the use of the Ka-ta-pa-yādi table shows the thoroughness of the method. The book is very interesting and useful. But its utility could yet be increased, if in the list of the 72 mela-kārta-ragas their equivalent names as known in northern Indian music were also added.

S. G. D.

In Memoriam

Bombay—Bro. Kuverji Ratanji Jussawala was born in Bombay in 1875. He joined the T. S. and became the member of the Blavatsky Lodge in 1896, and was its Hon. Treasurer from 1913 to 1916. He was a "Lay Brother" in The Order of the Brothers of Service. He worked at Adyar as Garden Superintendent from 1916 to 1932. Appreciative references have been made for his good work at Adyar in the Annual Reports of the T. S. He was also an earnest member of The International Co-Freemasonry. He passed on to Light Eternal on 11th May at the age of 63.

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THE INDIAN THEOSOPHIST

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He is not born, nor doth he die; nor having been, ceaseth he any more to be; unborn, perpetual, eternal and ancient, he is not slain when the body is slaughtered.

× × × ×

As a man, casting off worn-out garments, taketh new ones, so the dweller in the body, casting off worn-out bodies, entereth into others that are new.

Bhagavad Gita.

July 1938.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The way to the Masters

ANNIE BESANT

A man who has thus trained himself, a man who has thus done the utmost that he can do, who has given his time and thought and trouble to make himself fit to find the Teacher, even verily for him the Teacher shall be found; or rather, the Teacher shall find him and manifest Himself to his soul. For do you imagine in blindness and in ignorance that these Teachers desire to be hidden? Do you imagine veiled in illusion, that They deliberately hide Themselves from the eyes of men in order to leave humanity to stumble helpless, unwishful to aid and to guide it? I tell you that much as you may for a moment desire to find your Teacher, the Teacher is a thousandfold more constant in His desire to find you in order that He may help. Looking out over the world of men, They see so many helpers are wanted, and so few are found. The masses perish in ignorance; teachers are wanted for them and they perish by myriads; there is none to help them. The great Teachers need disciples who are living in the lower world, and who, trained by the Teachers, shall go out into the world of men, and bring help to the suffering, bring knowledge to the darkened minds.

They are always looking out into the world to find one Soul that is willing and ready to be helped; always looking over the world in order that They may at once come to the Souls that are ready to receive Them and will not shut the doors of their hearts against Them. For our hearts are closed against Them and fast-

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locked, so that They cannot enter. They may not break down the doors and come in by force. If a man choose his own way and if he lock the doors none other may turn the key; we are locked up by worldly desire; we are locked up by grasping after the things of the earth; we are locked up with the keys of sin and indifference and sloth; and the Teacher stands waiting till the door be opened in order that He may cross the threshold and illuminate the mind.

You must light the soul in order that the Teacher may see it.

He stands watching. but you must give the signal in order that He may become your Teacher and guide you on the way.

The Teacher is watching, is waiting, is desiring to find you, desiring to teach you.

You have the power to draw Him to you. Only *you* can let Him come.

He may knock at the door of your heart, but *you* must cry out the word that bids Him enter.

———

Upheavals

By George S. Arundale

Our Real Work

While all these upheavals in the world are taking place, we must hold the world safe for the future. That is our work. We must strengthen The Theosophical Society with its great ideals in all possible ways. We must make Adyar all we can possibly make it, so that our generation contributes splendidly to Adyar's increasing value. We must make Theosophy far more vibrant, more scintillating than it is.

We do not want those who use The Theosophical Society just for their personal benefit. We want rather those who increase its richness. There are those who come into The Society for what they can gain. They give nothing. They just enjoy. They do nothing to help strengthen their Lodge or Section. They do nothing to spread with increasing purity the great truths of Theosophy. They are so much dead-weight.

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The Purpose of Storms

Such members cannot expect to contact more than the very surface of Theosophical knowledge, nor can they expect to enter into the tremendous life which surges through The Theosophical Society. So like dead branches they endure to their own life's end, or perhaps in a passing wind drop off. In either event it is well. We are none the worse for the dropping off of such branches. That is why the Elder Brethren from time to time send storms into The Society so that some of these dead branches may retire in an aura of great self-satisfaction. The Masters never deprive them of the privilege of leaving The Society in a tremendous burst of self-righteousness, which has the element both of dudgeon and great self-complacency.

Yet it will be a long time before the opportunity comes to them to join another Theosophical Society in the future, a long time before they contact truths which another movement such as ours will present to the then world.

Learn by Teaching

I should very strongly recommend you to actively keep hold of The Theosophical Society by doing something for it. Keep hold of the truths of Theosophy and clarify them by spreading them. You know, as we teachers so often say, the best way of learning is by teaching. It is profoundly true. If you want to know Theosophical truths better than you now know them, teach them to those who know even less. Then illumination will gradually come to you.

As President of The Theosophical Society, I cannot help but look upon every member to see whether he is pulling his weight. Is he in his *own* way —not in any-body else's way, not in my way—pulling his weight? Is he *giving* to The Society, to Theosophy? These are the acid tests for real association with the Elder Brethren in this particular work. The question of whether we are paid or not for the work we do is not important. We may need to be paid, because we must live. Payment has nothing to do with the matter. Giving has everything to do with it.

I only trust that when I cease to be the President of The Theosohphical Society I shall give to it as abundantly as I am trying to do now. Whoever is my successor, he will be doing the best he can and I must help.

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THE HARVEST OF PEACE

We must not attach either Theosophy or The Theosophical Society too much to persons. Persons misinterpret constantly—from the highest to the lowest. Persons misdirect. It is inevitable. We all make mistakes, and the President of The Theosophical Society is in the happy position of making more mistakes than other people, for he has a wider field of mistake-potentiality. The narrower your field the fewer mistakes you can make. I hope you are all sowing mistakes and good deeds. But let us hope that out of the upheavals and storms will come a glorious harvest of peace.

The Theosophical World.

Benares Calling

Death—the very word sends a shudder through us. It is not so bad when it visits Canton or Barcelona, but none of us would like it to come within hailing distance from us—not even the old, infirm and ailing. As Shri Shankaracharya so nicely puts it. "With limbs dropping off, head shaking, trudges in the old man stick in hand; and yet has he left his desire to live?" We dread death so much that to mention it is considered inauspicious. We are taught not to think of it, to forget it completely if possible. But Death does not forget us. Yamaraja never sleeps. He offered Nachiketas all sorts of pleasures, and untold wealth, and all that riches can bring; but that wise young man rejected these, because all of them were still subject to Death. He knew that all forms must perish, and so he strived to attain that state, where there is no death. We shut our eyes to it as does our foolish cat, when it drinks our milk, and imagine that there is no death at least for us. Each one of us may or may not marry, and do all the other things we consider auspicious; but this inauspicious death overtakes us all. Would it not be wiser to understand what none can escape?

* * * 2 * * *

Death is the line of demarcation between Science and Religion, as understood at present. Western Scientists who peep into every corner of the world have proved no better than the cat, as regards

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the greatest and most persistent phenomenon of Death, only because it cannot be weighed, or put into a test-tube. I am talking of the Royal Society and not of honoured individuals like Sir Oliver Lodge. He at least has tried to carry into realms beyond death, the methods of research he has used with great success in the work-a-day world, and has told the world that *it is to him a proved fact, that the dead do not die.* The only reward he has got for this trouble from the Priests of Science—for Science has priests no less than Religion—was a suggestion that his head was softening, and that he, a past-President of the Royal Society, should resign the membership of that august body. "If you think that I have ceased to be a student of Science, only because I have tried to understand what you do not care to know, you can dismember me; and then posterity will decide, as to who was really better fitted to worship at the shrine of Science."—This was practically his reply, well worth pondering over by many of our young men, who think that they understand everything as soon as they get their degree. Until Modern Science leaves off that impossible attitude towards these vital problems, no real progress is possible.

* * * * * * *

Why are we afraid of death? Certainly not because we are materialists. If the whole world is really nothing but a fortuitous concourse of atoms, why should any concourse be afraid of being dissolved? If it is all a merry dance of Carbon and Hydrogen what does it matter to these atoms whether they form part of a collection labelled grass, or a cow, a man or a heap of manure? Then again why is it necessary that a gathering of atoms called Gokhale should get hold of another group of atoms of silver or gold, with which to buy a third set called a motor car, in which to transport the first assemblage? No; this atom business is allright in arguing with the old mother; but nobody seems to be really sure of it. To a genuine materialist, Death would be the easiest way out of every difficulty; the river Ganges would solve the unemployment problem of all true and sincere materialists. But all that is mere bravado, very useful at times; but we all know somewhere deep down within us, that we are not going to die. If a child really felt sure that there is nothing in the darkness that surrounds its house, it would never be afraid of going out; but it feels sure that there is something, perhaps something that will hurt it. That is why no child would venture out

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on a dark night; and even grown-ups would get hold of the knot on their sacred thread or say *Rama, Rama* when compelled to go out on the New-moon, really the No-moon day. It is not *annihilation but the unknown* that we are afraid of...unknown as far as Modern Science is concerned.

* * * 4 * * *

That is where Religion comes in. It first of all unequivocally asserts that the dead do not die, that death is but the casting off of the physical body, which we throw away as we do old clothes. A dead man is no better nor worse than what he was a few minutes before death, except that he can not now act on our five senses through which alone we derive our knowledge in this Physical world. Still he lives in another world, Religion tells us, which is as full of good and bad men as ours is. It is moreover full of other denizens, good and bad, not met with here, called angels etc. Religions give numerous details of this next world; and ceremonies like those taught in Masonic Lodges give plenty of practical instruction, which is intended to be of great use after death. Of course most of us have to take all this on trust, say our young men. All honour to those who accept nothing that they can not verify; but that attitude is by no means easy. Unless we are to imagine that the world was living in a state of complete ignorance, until the Royal Society was started a few decades ago, it seems hardly reasonable to ignore what has been taught for millennia in the past. Of course we need not and should not accept every word that has been taught in the name of Religion; but we can take this one fact, common to all Religions, and more or less ascertained to be true by men like Sir Oliver Lodge, *that Life is eternal.* In fact that is where Religion begins and in the Song Celestial that is the first question that Lord Krishna asks of his disciple—

"Thou grievest for those that should not be grieved for, and yet speakest words of wisdom—words that sound so wise." Nor has Religion ever asked us to take this thing on trust for all ages. At least in the Sanatana Dharma we have the hope and the promise, that anybody may, by following definitely prescribed methods of Self-development, verify these things for himself, if he gains the requisite qualifications and is prepared to take the trouble. Once we accept this, or at least take it as a resonable hypothesis, death loses all its terror. It becomes an adventure which we all have got to go through, and it looks more sensible to learn as much of the conditions

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beyond the gate as we can. Masonry ceases to be a meaningless ceremonial, but becomes a rehearsal of what we are to meet one day—very useful and perfectly practical, the very thing our young men need.

* * * 5 * * *

Once the fear of death is gone, we can ask ourselves as to whether death is really as cruel as we often imagine it is. Is it so bad after all? Does it not enable us to get rid of all worn-out bodies and the pain they cause? If a motor car gets old, we can at least replace a few things; but for our body, except a set of teeth, no spare parts are available. And after all, if we can get a brand new car, who would care to go on replacing parts and repainting old buses? And if we are dissatisfied with a coloured body, we can take a white body next time. Many Europeans who spend their life in India as Civil Servants find themselves misfits when they go back to their country, and often wish they were back in India again. Well, death gives them that opportunity, although it may not insure for them a place in the Indian Civil Service. We are always wishing that we were born rich; and gouty old rich men are always wanting to be born poor and healthy. Death makes this possible. It may or may not solve our problems, but it will at least enable us to find out whether our wishes were really wise.

* * * 6 * * *

And do we not often find ourselves in situations where death comes as a very welcome relief? We get into habits which we can not change. We get into a maze of misunderstanding which cannot be removed. We get into the clutches of wicked men, we cannot shake off. We somehow notice everybody looking at us, and we can not come up to their expectations. We contract obligations, which we realise we cannot meet. When we have imagined that we are founded on solid rock, we suddenly feel the sand slipping under our feet. We believe in somebody for years, and suddenly discover that that person has all along been unworthy of it. In a foolish moment we perhaps open some one's private letter, or put our ear to the keyhole some where, and read or hear things spoken of us, which come to us as a shock. We strive for things and when we get them, they all turn to dust and ashes in our mouth. Disillusionment comes to all some time in their life; and we get into predicaments from which all escape seems impossible. It is then that Kind Death opens a door

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for us. He comes as a friend to relieve us, and that is why *Mahâdeva*, whose will *Yamarâja* works out, is called *Shankara*—One who does good. And we read in our *Puranas* how the *Devas* dread nothing more than being sent to be born on this Earth—*Mrityuloka*—the mortal globe. The *Rishis* can get the denizens of the next world to do almost anything, by threatening to send them for a sojourn on this planet, and if so sentenced, they will resort to every legitimate trick, as did *Ganga* the mother of *Bhisma*, to escape the transportation. That is at least the clearly expressed opinion that all of them hold of this Vale of tears—this beautiful world of ours.

* * * 7 * * *

I am not suggesting that we should therefore commit suicide, for the simple reason, that Life being eternal, the greatest trouble is that we cannot do so. But there is the second Law that All Life is One, and therefore we get only what we have asked for. Everything that comes to us is the scientific and exact result of our own actions; and the sooner we learn to take things as they come, the happier shall we be. Every debt we have contracted has to be paid in full, and every pie that we have advanced to others will come back to us, unless we ourselves of our own free-will and accord forego it. This is as correct and natural, as expecting all the Electricity we generate at the power station to come back to it. But we can guide the current and decide whether it will give us light or burn things on the way. We can not help the potential we have already generated; but we can add to it and subtract from it—There is *Prarabdha*, what is begun; but there is *Kriyamana*, what we do, not to speak of *Sanchit* the accumulated, which is held in abeyance by kind Nature. All three are parts of our *Karma*, our own doing, not someone else's. And the Law which seems to bind us, in fact gives us the greatest guarantee that we alone are the architects of our own fortune. Continual adjustments and readjustments are perfectly well within the Law, and there is nothing irreligious about it.

* * * 8 * * *

Let us see how we can apply this to our Social conditions. Last month I spoke about our marriage contracts, where we—the parents—treat our sons and daughters as so much marketable commodity. But I must not forget other people who do not enter into such "base transactions". They get their son to marry a rich man's daughter,

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and three days after bringing home the bride, send a telegram to her father. "Your daughter would like to see you. Please come and take her." The unsuspecting father falls into the trap and brings her back. The mother-in-law forgets to pack her new daughter's saris and her clothes, and the ornaments are of course not given to the little girl. After her departure the father-in-law in his turn forgets all about her. Has he not already told her that she is again welcome in the house as soon as she can get, say, a small sum of Rs. ten thousand from her father ? Of course this is only a piece of advice for her own good and in no sense an exaction ; and in fact in as much as her not bringing in the money compels him to look out for another bride for his son, it is really so much trouble for the poor father-in-law.

* * 9 * * *

The father is not poor and can manage the ten thousand, but wants to be certain that that is not merely the first instalment. He wants a gaurantee of future good behaviour ; but as there has been no contract and no exaction, the obedient son-in-law does not wish to enter into any agreement without the consent of his father, and the considerate father would not dream of thrusting his views on the son, in this twentieth century. The girl's family are determined not to pay what they consider sheer blackmail. They are prepared to forego all—already some thousands—they have paid to this son-in law, and are willing to pay any reasonable sum to another young man, who can marry their daughter again. But they find that it is a criminal offence for a Hindu girl to do so. The only solution is the one pointed out in the Film —*Duniyâ-na-Mâne*—but the son-in-law is not willing to oblige them to that extent. They are advised by their lawyers that if the young man would only give his consent in writing to the remarriage of the girl he does not want, it will cease to be a criminal offence. Of course Mrs. Grundy will be there and they are prepared to brave her, and even to pay handsomely for such a "discharge." But to no purpose—for is not the *abru* of the other family also concerned ? They have searched all Law-books and have come to the conclusion, that *the only way they can get round the Hindu-Law as it exists today is to get the girl to embrace Islam* ; and they are seriously considering that grave step. In the meantime the girl who came to her father's at the age of sixteen is still languishing at the age of twentyfour at her brother's—for who can stay the heavy hand of—Father Time ?

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This is not a story from a novel; but an actual case I have come across in my wanderings. I mention it for two reasons. Both the parties have enough to eat and more, and the incident is well worth pondering over by our young friends, who think that as soon as the "economical" problem is solved, we shall all make a heaven of this earth. The second is the imperative necessity of changing the Law which compels such a state of affairs. The father-in-law still hopes that he will get the money out of the rich brothers, and that is why he has not yet married his son again. He can lawfully do so; but the girl—well she is a *woman after all*. That the marriage tie should not be taken too lightly, all reasonable people will agree, but at the same time, before we can boast of having abolished slavery, we must find a solution for such situations.

* * * 11 * * *

Nor can true Religion enjoin on us not to solve the problem. Asserting as it does, that all Life is eternal, Religion would explain that the two families are not thus meeting for the first time, and that the unpleasant situation in which they find themselves is no doubt the perfectly scientific result of the actions of both the parties in the past. In laying down that all Life is essentially one, Religion would further suggest to both parties that it would be very good indeed if they can by mutual understanding get over the situation here and now, instead of postponing a settlement, which they have got to face some day. But the Law of Karma and Reincarnation lays down nowhere, that if somehow the situation becomes impossible, people should not part company for the time being. Religion does not say that; and if it did, would it allow the husband to escape so lightly? No; it is only Mrs. Grundy, the same lady who enjoins on us to squander thousands of rupees in meaningless usages, which help us neither on the earth nor in heaven. It is not by constantly grovelling at her feet, but by removing all legitimate causes for complaint, that we shall restore true Religion to its rightful place in the life of a Nation. That is a piece of work well worthy of all Theosophists.

* * * 12 * * *

Presumably the remedy lies in devising some way for untying the knot in such impossible cases, without having to wait for the death of the husband, for we must not forget that the tie at

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present does not bind the man, is onesided and therefore perfectly unjust. I quite agree that any machinery we set up for the purpose, being but human, will admit of abuse and we may even find in the end, that the strong, wily and rich man may in some cases use it to his own advantage. That is why we must not make untying too easy. I should lay down that it should be allowed only if two District Judges independently come to conclusion that there is no other way out; but I would not demand heavy stamps. At the same time I would point out, that divorce is no solution of the problem between two Jivas. It is only a postponement, till better times come, and should be looked upon as such. We adopt this expedient in the case of other debts, and do so here. Understanding each other is the only lasting solution; and often the best way out is to forget the personal wrong, in trying to help some one else. I would therefore respectfully suggest to our sisters who unfortunately find themselves in this position, to identify themselves with those more unlucky thousands who lose their husbands, and to help in making their lot more bearable. They would thereby be setting in motion forces which are sure to react on themselves. Some such solution has to be found; and in doing so,—I do entreat our Orthodox friends to consider this aspect of the case unless they consider the girl's joining Islam as the lesser evil.

G. N. G

Habit

How shall I a habit break?
As you did that habit make,
As you gathered, you must lose;
As you yielded, now refuse;
Thread by thread the strand we twist,
Till they bind us neck and wrist;
Thread by thread, the patient hand
Must untwine ere free we stand.
As we builded, stone by stone,
Till the wall is overthrown.

John Boyle O'Reilly.

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Lest We Forget

THE CENTRAL HINDU COLLEGE, BENARES.

We have at last opened our eagerly longed-for College,—rather a bold enterprise on our part, considering our still doubtful position in the world, and more particularly, our pecuniary feebleness. But it is pleasing to see our fancies assuming definite shape; and the transition from the subjective to the objective state has been thus far so smooth, that we cannot help nursing in our bosom fond hopes touching the future of the Institute.

Whether it be superstition or Occult Science, we inaugurated our College in the good old Aryan style, with invocations to Ganesha—the Lord of the Heavenly Hosts, the principal Deity presiding over knowledge and wisdom—with *homa* and chanting of the Vedas, on the 7th day of this month, amidst blessings from a large number of our educated fellow-citizens. It was not our intention to make a pompous beginning—feeling nervous as we did regarding the *end*; and so we did not invite the *elite* of the city to witness the ceremonies, but went through them quietly in the humble spirit of pious devotees. The only persons present were the members of the Managing Committee, the teaching staff, the students, the Brahmanas performing the rites and one or two members of our Society genuinely interested in the Institution. And while the blazing fire joyously licked up with a hundred bright tongues the clarified butter and the mystic compound of til and grain seeds thrown into it by nine goodly priests seated near in geometric order, and the solemn notes of the Vedic hymns, pealed forth in chorus by trained ministrels, filled the air with soul-lifting music, streams of students poured in making all sorts of enquiries about the College, and 28 of them forthwith applied for admission. Thus was business combined with religion.

The rituals over, Dr. Arthur Richardson, the magnanimous Principal of the College, who has not only placed his rare talents freely at the service thereof, but has also volunteered pecuniary assistance to it, addressed the students gathered there on the true aim and object of the College in a few clear, touching and eloquent words. It was then announced that classes would be held from 10 a. m. the next morning. This brought the proceedings of the day to a close and we went back—happy and hopeful at heart.

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The number of students rose to 38 the next day; 12 more came in on the 9th Instt., and on the 11th there were 65 on the roll, though we have at present only 3 classes—*viz.* the 2nd, the Entrance and the Firsr Year. Bearing in mind that the only step we took to advertize the opening of the College was the indifferent circulation in the city of barely 100 copies of the *subjoined notice* just two days prior to the event, this number is really encouraging; and when we remember further what earnest endeavour can achieve for a noble cause, and think in this connection of the selfless devotion of our Principal, Dr. Arthur Richardson and Mr. A. E. Watson, C. E., the laudable enthusiasm of Babu Indra Narayan Sinha M. A., who also has given his time and energy to our College with a generosity worthy of imitation, and last but not least, the philanthropic zeal that animates the subscribers and members of the Managing Committee, we need not despair of success—the less so as we look upon the whole movement as an offering to the Gods in the true sense of that phrase. Looking thus and doing our duty to the utmost of our abilities, we shall be content, whether or not we live to see the full realization of our lovely dreams in connection with this College; for success and failure would then be regulated by the Supreme Will, and in that will we may well find our rest.

* * * * * * *

THE CENTRAL HINDU COLLEGE.

(No. $\frac{k34}{116}$, Karnaghanta, BENARES.)

Will be opened on the 7th July, 1898.

UNDER THE AUSPICES OF

THE THEOSOPHICAL SOCIETY.

——:o:——

Instructive Staff:—

Principal & Prof. of English—Arthur Richardson Esq., Ph. D., F.C.S.

Prof. of Mathematics and Science—A. I. Watson Esq., C. E.

Prof.of Sanskrit—Babu Indranarayana Sinha, M. A.

Prof. of Logic & History—Babu Syama Sanakar Hara Choudhury, B.A.

Head Pandit—Pandit Nityanand Pant, Vyakaranacharya.

——:o:——

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FEES

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Entrance Class	Re 1		

—:o:—

ADMISSION FREE

(up to July 31st.)

BENARES.
The 30th June, 1898.

GOVINDA DASA,
SECRETARY,
The Central Hindu College Committee.

Psychic Research.

BY GEOFFREY HODSON.

With not a few members of the Theosophical Society, including the President-Founder, the author investigated spiritualism before he discovered Theosophy. Early in his researches he had the good fortune to be invited into the family circle of two outstanding English mediums—Mr. J. J. Morse, then editor of 'Two Worlds," and his talented daughter. At these seances their guides constantly stated that the author was a medium of special promise. Developments rapidly occurred at regular sittings, culminating in the beginning of materialisation phenomena.

As, however, nothing of real philosophic value ever emerged at these and many other sittings, and as the author's need was at that time entirely intellectual, he found himself leaving each of the bi-weekly seances with an increasing feeling of dissatisfaction. Also, his physical vitality appeared to be drained by the sittings. In consequence, when, after hearing a lecture on Theosophy by Dr. Besant, he discovered and began to use the local theosophical library, studied and began to practise the age-old science of Yoga. Having learned that the highest human ideal is self-control, and not control by others, he eventually felt constrained to discontinue all practices of negative psychism, and to break his association with his spiritualistic friends.

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Then began a psychic persecution, lasting for over a year, which gravely endangered both his physical and his mental health. Indeed, during the first three months of it he went to the very verge of a nervous breakdown. The attacks would begin immediately the lights were turned out at night. They first took the form of raps on the walls and furniture, and when, through sheer weariness, he was overtaken by sleep, the author was continually awakened by taps upon his face and upon the pillow. The manifestations gradually increased in intensity. The wardrobe door, though firmly fastened, would swing open, and horrible grinning forms appear within. Matter would be drawn from the etheric double—a most unpleasant sensation—and from it ugly, menacing forms would be built up round the bed. All this was accompanied by an almost hypnotic suggestion to return to the seances. Then a huge spider-like shape could be felt crawling up the bed. The climax of the difficulty was reached when the author, falling to sleep through sheer exhaustion, would find that, as he went off, his hands would slowly rise up to his throat. On one occasion, as he did not wake quite quickly enough, he very nearly strangled himself.

This occasion proved to be the culminating point of the whole persecution, and in his extremity the author cried aloud, both mentally and physically, for help. Instantly a powerful force descended upon him, seemed to sweep through his aura and the room, completely clearing both of all evil entities. Thereafter he fell into his first restful sleep for many weeks.

The manifestations continued, but with decreasing intensity, for the space of twelve months or more. After the receipt of assistance, however, though he often had still to fight very hard, the author was conscious of a growing power to conquer. Even to-day he remains hyper-sensitive to ghosts and spooky influences of all kinds, is subject to etheric sapping, and has to combat a certain instinctual fear of darkness characteristic of his childhood, and intensified by these attacks.

Two favourable results did, however, emerge from this dangerous experience. One is a certain development of the will, giving an assurance of the power successfully to deal with similar situations. The second is the ability to comprehend and, in a certain measure, to relieve the difficulties of others in like need. Both of these results

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have proved their usefulness on many occasions. Antagonistic influences frequently try to interfere with one's work; ghosts and hauntings still prove a source of difficulty to people. Furthermore, constant consultations provide evidence that a very great number of people from similar causes find themselves in difficulties resembling those encountered by the author.

In spite of these and other disabilities associated with practical psychic research, there can be no doubt that much that is of value has come to the world through spiritualism. Religious life and thought was severely threatened in the last century by the discovery of material evolution and by the intellectually satisfying pronouncements of the great material scientists—Darwin, Haeckel, Huxley, Tindall, Spencer and others. The physically inexplicable phenomena produced through mediums, chiefly in America, in the last half of the last century broke the crust of materialistic thought which was then settling on the western world, and for this the world owes a great debt of gratitude to the mediums and intelligences concerned.

This indebtedness is increased by the fact that owing to the work of mediums, millions of people have been convinced, rightly or wrongly, of the fact of the existence of a life after death and millions consoled when suffering from bereavement. Furthermore, large numbers of people, many of whom would probably not have responded to a purely intellectual and non-phenomenal appeal, have, through spiritualistic experience and teachings, had their thoughts turned towards philosophy and religion.

Thus it would appear that there is both a credit and a debit side to the account between modern spiritualism and humanity.

The question likely to arise in the mind of the new student of Theosophy concerns the real value of psychic research as a means of gaining knowledge. If he himself experiments, as it is perhaps not unnatural that he should, sooner or later he must find himself faced with at least five difficulties.

The first of these consists of the fact that, even though assured of the honesty of the mediums with whom he sits, the instructor or control is nearly always invisible. His status and qualifications must, therefore, rest entirely on his own assertions. Where these

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are evaluated by the means of the teachings received, it is a universal experience that whilst much that is beautiful has been given through mediums, no philosophic or spiritual truth has ever emerged which is not to be found in far greater fullness both in Christianity and in Oriental philosophy. In the main, the student will find that one good text book on Theosophy will reveal more of occult philosophy than any number of spiritualistic utterances or publications.

The second difficulty arises from the fact that it is practically impossible for the non-clairvoyant* student during a seance to disentangle the supposed communicator from the mind, conscious or subconscious, of the medium and sitters.

The third difficulty is that very few, if any, of the statements concerning superphysical worlds, forces and beings, made by controls can be tested except by putting the same questions to other mediums. As conflict of opinion, and even flat contradiction, not infrequently result from this method, the student constantly finds it difficult to choose and depend upon his source of knowledge.

A fourth difficulty is that no particular teacher can as a rule be found to deal with any chosen subject. The average control is very limited in his intellectual range, and specialists in any particular department of knowledge rarely manifest themselves. The result of this is a certain vagueness of utterance particularly noticeable when the investigator endeavours to pin the control down to a clear statement on scientific and metaphysical subjects.†

Fifth, and not the least, of the difficulties is the fact that in the next world, as in this, there are many kinds of people—good, bad and indifferent. With rare exceptions, such as the supposed

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* Should he be clairvoyant, the student would naturally be under no necessity for consulting mediums. By the exercise of this faculty of extended vision, he would gain his knowledge first-hand.

† The Theosophical explanation of this would probably be that few, if any, intellectually developed people would be interested in attending seances after their death. The centre of their awareness will be in the mental rather than the lower astral worlds, and they would in consequence lose contact with the physical and lower astral sub-planes very shortly, if not immediately, after death. Vide "Esoteric Writings," by T. Subba Row, and The "Mahatma Letters," where we are repeatedly informed that the human spiritual principles cannot communicate through mediums, although discarded astral bodies or "shells" can and constantly do so.

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communications by Sir Arthur Conan Doyle—strongly supporting theosophical doctrines, by the way—communications from intellectually advanced entities are rare. True, great claims are made for the receipt of communications from the world's greatest thinkers, including the Lord Buddha and Jesus Christ. But the supposed utterances of These and other Great Ones, on impartial examination by a well-informed student of philosophy and religion, do not support such claims. That is, unless the supposed Communicators have suffered severe intellectual deterioration since Their death.

Whilst the investigator, thus inevitably finding himself in a position of intellectual difficulty and doubt, must, if he examines his results impartially and critically, be conscious of a great instability inherent in his method of study, he is possessed of one advantage. He finds that no self-discipline, self-training or special study is required of him. Neither is he under any obligation to apply to his life any of the teachings he receives. For the student of occult philosophy who uses the spiritualistic method of research is able to remain purely a receiver, without cost of effort to himself, especially of effort of the mind.

Whilst this is referred to above as an advantage, and doubtless is so regarded by many investigators, the aspirant to true occult knowledge and power would hardly be likely to consider it as such. He would probably feel that the negativity of the method would in time tend to destroy mental initiative; or at least, that psychic research offers little or no encouragement to that intellectual and spiritual effort by means of which alone real knowledge and wisdom can be gained. It is even possible that mental and spiritual growth could be stultified by constant dependance upon others for mental and spiritual sustenance.

This is a very real danger—by itself, the author submits, sufficient to justify serious warnings to those about to embark upon the quest of true illumination by means of the forms of psychic research under consideration. But, as the opening paragraphs of this article suggest, there is another and even greater danger. Should the individual decide or be persuaded personally to experiment with mediumship, his physical, moral and mental health and stability will at once be endangered. Whether he chooses to experiment with automatic writing, the ouija board, table rapping or partial

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or complete entrancement, he is in danger of psychic invasion. This may take many forms, from the smaller psychic persecutions through auditory and visual hallucinations up to complete obsession and lunacy.

What conclusion are we to draw from these observations, supported, as they are, not only by the author's experience of over twenty-five years, but by that of countless other investigators? Does it not seem clear that, even whilst recognising the possibility of gaining some knowledge, almost any other method if at all fruitful must be preferable?

Is there another method? Is there another way leading to intellectual and spiritual light?

Yes, happily there are two, both of which are far surer as means of illumination, and are, moreover, perfectly safe for those who follow them with reasonable intelligence. They are: First, the study of Theosophy; and, second, the practice of Yoga. The first of these will provide any intelligent individual with all the occult, philosophic and spiritual information which he can possibly need, assimilate and apply to life.

The second will enable him to turn such acquired knowledge into first-hand experience. For the author, at any rate, these two considerations outweigh all others. After a fair trial over a number of years of the spiritualistic method, he has no hesitation in saying that the theosophical method is infinitely perferable. Furthermore, having suffered very greatly himself from the pursuit of the former, he would strongly warn his theosophical brethren, as well as all sincere seekers after Truth, against personal mediumistic practices of any kind.

Theosophy has taught the author at least one thing which he hopes he will never forget. This is that truth is within one, as also are wisdom and knowledge. In its essence Theosophia is not the external wisdom of an external God. It is the wisdom of the God which is within every man. The way of Light is within the student, as also is the Light Itself. Self-control is the goal of human existence, as well as the only means of self-illumination. Deliberate submission to the control of another cannot possibly lead to that attainment.

Here is the way, clearly stated for all time.

—*Theosophy in Australia*

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News and Notes.

Indian Banyan Tree in Brazil

Sir,—I believe that your readers will be interested to hear that of the three plants of the banyan tree—Ficus Bengalensis—which I sent to the Botanical Gardens here, one is flourishing. The banyan does not exist in South America. The plants were from the estate of the Theosophical Society at Adyar, and were sent in 1933. In 1934 when I was in Manaus, 800 miles up the Amazon, I made a trip into the forest one day to get seeds of the Victoria Regia lily. The seeds are growing in the Victoria Gardens in Bombay, but for various unexplained reasons grew well for a while at Adyar, and then died. When in Manaus in April last, no seeds were procurable, as the lily is an annual in the Amazon, and I was too early in the season.

I had heard for several years that there existed somewhere a variety of the Bougainvillea with white flowers. Two years ago I enquired of the director of the Botanical Gardens at Buitenzorg in Java, the largest in the world, if he knew of this variety. He had heard of it, but had never seen it. I thought that this white variety was a myth after all. But this morning I saw it at last. The flower is perfectly white without the slightest mark, white like a jasmin. The leaf is smaller in size than usual. The flower is small.

C. Jinarajadasa.

Rio de Janeiro,
(Brazil) April 29. *The Leader.*

* * * 2 * * *

Krishnaji has decided to return to India for a four months' lecturing tour, from November to February, and will visit, besides Bombay and Madras, Ahmedabad, Bhavnagar, Karachi, Dehli, Lahore, Lucknow, Benares, Allahabad, Patna, Calcutta, in the north and east; and Rajahmundry, Bezwada, Trichinopoly, Madura, and one or two more places, in the south, and, later, Colombo. The tentative programme is subject to alteration. Krishnaji will leave India early in March from Colombo.

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KING SOLOMON'S NAVAL BASE FOUND

American archaeologists excavating near the shore of the Red Sea, have discovered the site of a seaport which flourished from 1000 B. C. to 800 B. C. Even ropes used to moor King Solomon's ships have been found buried in the desert sand.

The seaport is that mentioned in the first Book of Kings, where mention is made of Ezion-geber. Ezion-geber, now known to the Arabs as Tel el Kheleifeh, is at the northern end of the Gulf of Akaba. Today, owing to the unceasing drift of sand, it is half a mile from the sea.

Its discovery is due to the efforts of Dr. Nelson Glueck, Director of the American School of Oriental Research in Jerusalem. From this seaport, as the Bible states, Solomon, with the help of Hiram, King of Tyre, built a fleet of ships which traded with Southern Arabia.

In the houses uncovered during the recent excavations were found many copper implements, such as spearheads, fish-hooks and nails.

Times of India.

* * * 4 * * *

"Hindu" is not a Sanskrit word. It cannot be met with in Sanskrit literature. It has no place in any Sanskrit dictionary. It is a Persian word. Those of our countrymen who take a pride in calling themselves Hindus will certainly be edified by being told that, in the well-known Persian Dictionary, *Ghyas-ul loghat*, three meaningsiare given of the word "Hindu," and they are *Dozal*, *Rahajan* and *Gulam*, the English renderings of which are "Burglar", "highway robber" and "slave". In the Arabic language "Hindu" means a "Black man".

The Arya Bala Bodhini, April 1896.

* * * 5 * * *

MOON OFF ITS COURSE

The moon has deviated from its course to a greater extent than at any other time since records have been kept, according to Dr. Harold Spencer Jones, the Astronomer Royal. The fault lies with the earth, not with the moon, he said.

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"The explanation of the moon's apparent deviation from its computed position is that the rotation of the earth is not constant," Dr. Jones said. "In predicting the position of the moon we start on the assumption that the unit of time is an unvariable quantity. "Our unit of time is the day, determined by the rotation of the earth. If that is not constant the moon will not appear to be where we look for it.

"Confirmatory evidence which we are able to get from other bodies, such as the Sun, Venus, Mercury, and Mars, makes it clear that the apparent deviation of the moon from its predicted course is not the fault of the moon but of the earth, which is not a perfect time-keeper. It is only in recent years that we have been able definitely to pin this down to the earth.

SUDDEN CHANGES

"These changes in the rate of the rotation of the earth come rather suddenly. The cause is not yet known, but it can be explained if the radius of the earth varies by a matter of a few inches—that is to say, if the earth expands and contracts. Astronomers are hoping that in time they will be able to get clocks which will be more accurate in time-keeping than the earth."

—*Times of India*

Federations and Conferences.

The Karnataka Federation held their annual sitting at Chiknayakanhalli during Easter. Dr. Rama Kamath, Joint General Secretary, presided. Sixty delegates attended; four ladies and two young men joined the Society. The proceedings began with the Bharat Samaj Puja, where the precision, orderliness and strict discipline observed by the congregatian of their own accord were characteristic. The Local Lodge—Lodge Ananda completed twenty five years of its very useful existence and celebrated its Silver Jubilee, when the Lodge was "At Home" to the Local public. All lectures were very well attended and were given in the mother-tongue of the Province—Kannada. Amongst other business items, the following recommendations were made to all Lodges that:—

1. They should try to train some members to perform Bhajan and Kirtans on suitable occasions.

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2. Occasional debates on parliamentary lines should be arranged on topics of interest dealt with from the Theosophical point of view.

3. Socials should be arranged every quarter beginning with common worship.

4. Though Books like Bhagwadgita and Upanishads are eminently suited for individual study, in a Lodge they should be read in the light of the Theosophical teachings.

5. Greater attention should be paid to the Kanarese magazine Divya Jyoti.

6. Special attempts should be made to promote Village Sanitation etc. in the light of circulars already issued.

7. Members who are retired Government servants should be requested to visit Lodges other than their own.

8. Lodges which have buildings should put up prominent sign boards, giving time and day of meetings.

9. All Lodges should help their town by trying to remove misunderstandings.

Lodge Activities.

Ankleswar :—This lodge has revived by the enrolement of eleven new members—They began with the Vaishakh day.

Belgaum :—Bro. W. L. Chiplunkar, Secretary Marathi Federation, visited Belgaum, Kolhapur, Sangli and Poona. At Belgaum he gave three public lectures, which were well attended and aroused enthusiasm. Two public lectures were delivered at the Vidyapeeth, Kolhapur, and two more at Sangli.

Bombay :—celebrated Good-will Day, The Vaishakha Day and the Prophet's Day, when they had a fine gathering of Hindus and Muslims, where Hindus spoke with great reverence about the Prophet.

Etawah :—celebrated Buddha Jayanti when Prof. Atreya of Benares delivered two lectures on the Life of Lord Buddha, to a large and appreciative audience.

Lucknow :—Bro. Baijnath Bhargava and Mrs. Bhagwan Sahai paid a visit for three days, and have started the Bharat Samaj Puja.

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Bro. Bansal Federation Secretary is visiting the Lodge in June. A suggestion has been made that members who visit Hill-stations should notify Benares early, so that something may be done to put them in touch with each other.

Mainpuri :—The Lodge takes great interest in Scouting, Ambulance, Child-welfare and Maternity, and Prohibition—Mainpuri being made dry since 1st. April last. They have a Discharged Prisoners' Aid Society, which has recently started a branch at Rangpur. They are trying to re-habilitate ex-convicts in Agriculture and cottage industries. I commend the very laudable and Theosophical activity to other Lodges. Those interested should write to Mr. Hridaya Narayen, Secretary.

Madura :—celebrated White Lotus Day. A party of students from the Besant Memorial school with Bro. Alex Elmore at the head visited the place. He gave three lectures, and arranged a small exhibition of Children's Art from the school.

Mangalore :—held a Theosophical Conference at the end of May at the time of the Provincial Educational Conference. Swami Bharatananda presided. There was a symposium on "Will the World Problem be really solved?" in which a number of distinguished Professors and Educationists took part. The Conference was very well attended.

Sangli :—collected Rs. 25/- for Adyar Day. The energetic young Secretary Bro. Keshav Bhadbhade had been to Mahabaleshwar where along with Bro. L. R. Gokhale of Poona they celebrated the Prophet's day under the Chairmanship of Shrimant Sir Balasaheb Rajesaheb of Miraj. They had two informal meetings when some Christain Missionaries and Hindu gentlemen were present, when the *problem of suffering* and the *meaning of Salvation* were discussed. A very friendly atmosphere prevailed.

Official Notice

The Indian Theosophist has now been supplied to all members for ten months. Those who have not yet paid their annual dues cannot now complain if their issue is stopped. No copy of the Indian Theosophist from August will be sent to members whose dues for

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the current year are not received in this Office before the 10th. of July. Autonomous Federations who have realised dues but have not yet sent them to Benares should please expedite, as we can not obviously know of payments until they are reported to Benares.

General Secretary.

The Indian Section Library.

Kashmir Research Department publications on Tanttra and the Shaivism are important and valuable documents for all students of Indian Philosophy and religion. The Kashmir Durbar has very kindly presented a set to the "Indian Section Theosophical Society Library" (open free to all).

The Library is much enriched in Hindu literature by this gift of the Durbar. The Secretary is indebted to the Durbar and expresses his thanks to Pandit Madhusudan Kaula, M. A., Vidyabaridhi Superintendent, the Research Department, Kashmir, for recording the Durbar orders for regular supply of future publications.

We trust other Indian States will also very kindly extend their generosity to this Library situated at the oldest seat of learning of Hindu Religion specially.

By following this example all donors will share the good karma of spreading the Hindu religion and helping the people in Selfrealisation by facilitating the study of Religions and Philosophy.

Baijnath Bhargava

Librarian.

Jewish Brethren in Austria.

Contributions received—previous	Rs.	50.
Miss A. C. Johnstone, Palace Lady Doctor, Rampur ...	„	10.
Dr. R. V. Phansalkar, The Theosophical Society, Benares	„	5
Mr. Pande Brindaban Behari Varma, „ „ „	„	1

Reviews

Shri Raghunath Bhagvadgita of which a review appeared in the June issue, can be had from Prof. H. C. Kumar, Sevakunj, Karachi. It is Free translation in verse.

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Man, the Unknown. By Dr. Alexis Carrel. Publisher Hamish Hamilton, Great Russel Street, London, 6s. net. pp. 318.

Every Theosophist will welcome this most thought-provoking book by one of the foremost scientists of the time, and winner of the Nobel prize. It treats of the assets and liabilities of the Modern Western Civilization. It does not pretend to prescribe any remedies for the present evils but makes a plea for the development of institutions for the rebuilding of man where both body and mind may be investigated and a synthesis built up. He deplores the tendency to emphasise the importance of the Sciences of inert matter and the very inadequate attention given to the Sciences of Life, giving his deliberate opinion that the enormous advance gained by the Sciences of inanimate matter over those of the living things is one of the greatest catastrophes ever suffered by humanity, that we degenerate morally and mentally and that our civilization has created certain conditions of existence, which for reasons still obscure render life itself impossible. It is difficult to avoid the temptation to read in the views expressed in the book an unconscious support to the second and third objects of our Society, so that the first object may be strengthened.

No important subject that is now engrosing the minds of thinkers has been omitted and the most technical matters have been described in a way that will be easily understood by the lay ordinary reader.

There is an anxiety to impress the need of study of man in all his aspects e. g. clairvoyance and telepathy are, to the author, a primary datum of scientific observation. He counts mysticism among the fundamental human activities. To him religious intuition is as real as aesthetic inspiration. He thinks that man integrates himself by meditation and that prayer has definite effects. He is convinced that miraculous cures, "despite their small number, prove the existence of organic and mental processes that we do not know."

He is doubtful if the immence changes effected in our Environment by modern Science upon our ancestral mode of life, physical, moral and intellectual, are all to the benefit of man. "Before the intellectual victories that have brought wealth and comfort moral values have naturally given ground. Reason has swept away religious beliefs". He believes that" "the law of the struggle of life must, above

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all, be obeyed. Degeneration of the body and soul is the price paid by the individual and races who have forgotten the existence of this law." He advocates establishment of schools devoted to the formation of a hard and spirited youth in countries where seasons are extreme to train them to withstand heat and cold, dryness and humidity, etc.

The book abounds in most valuable suggestions and advice in most matters vital to all of us but space forbids our dilating further. We earnestly commend it to the attention of our readers.

S. K. K.

Practical Lessons in Yoga—By Swami Sivananda Saraswati; Publisher-Motilal Banarasi Dass, Saidmitha, Lahore.

Swami Sivananda is a copious writer on Yoga and Vedanta. He has sent out a series of books on different aspects of these subjects. The present book is a comprehensive treatise containing short practical lessons on various aspects of Yoga brought together in one volume and would be valuable to the general reader, leading him to the branch of Yoga suitable to his temperament.

Although the book is based on Hindu religion, it is conceived in no narrow spirit and shows due appreciation of the greatness of the Prophets and teachings of other religions. It has also a chapter on "Science and Yoga".

It is to be hoped that the student would heed the numerous warnings given in the book against being carried away by temptations to seek for siddhis and psychic powers. There is some danger of this happening even while reading this book, as the descriptions of powers resulting from some of the practices given therein are somewhat overcolourful for the average seeker. Such descriptions, although true, while they may delude the average believer into such temptations, may drive even the mildly critical modern reader into profanation.

S. K. K.

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In Memoriam

Bally (Bengal)—lost Bro. Nitai Chand Banerjee

Bombay—lost Bro. M. K. Vasavewalla, who was a devoted student of Theosophy. He has published a work "The Eternal Pilgrim and the Voice Divine," giving a gist of the discourses of Mr. Jehangir Sorabjee, whom he revered as his Guru.

Bowringpet—lost Sister Jayamma who was a great source of inspiration to other ladies in the locality.

Chiknayakanhalli—lost Bro. Doddarangaiya, a member of long standing He was greatly instrumental in getting the Lodge building completed.

Comilla—lost Bro. Kailash Chandra Banerjee at the age of 85. He was the second oldest member in Bengal and served his Lodge as President and Secretary for over quarter of a century. He was a man of vast erudition, well versed in Theosophical Literature and Hindu Scriptures, a man of pure character, amiable disposition and unswerving devotion to duty.

Kurnool—lost Bro. D. Sanjeeva Reddi, an earnest and enthusiastic member.

Poona East Lodge—lost in Bro. N. D. Khandalawala better known as Judge Khandalawala, perhaps the oldest existing member of the Society at the ripe old age of 89. He was a very keen student not only of Zoroastrianism but of Hindu Religion and philosophy, as well. He was the author of a book "The Strength of Prayer". He has contributed numerous articles to the Press and is well known to the readers of the Theosophist. He joined the Society soon after Madame Blavatsky's arrival in Bombay and continued to be an active member all his life. He was in constant correspondence with the Founders and was one of those who helped them in the earlier days. He founded and was the President of the Poona Lodge for many years and often kept the Lodge going almost alone.

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गुरुकुल पुस्तकालय
4.2.32

THE INDIAN THEOSOPHIST

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Lord Buddha preached:—

'There are two extremes, O Bhikkhus, which the man who has given up the world ought not to follow—the habitual practice, on the one hand, of those things whose attraction depends upon the passions, and especially of sensuality—and the habitual practice, on the other hand, of asceticism (or self-mortification), both of which are painful, unworthy, and unprofitable.

'There is a middle path,—a path which opens the eyes, and bestows understanding, which leads to peace of mind, to the higher wisdom, to full enlightenment, to Nirvana.'

August 1938.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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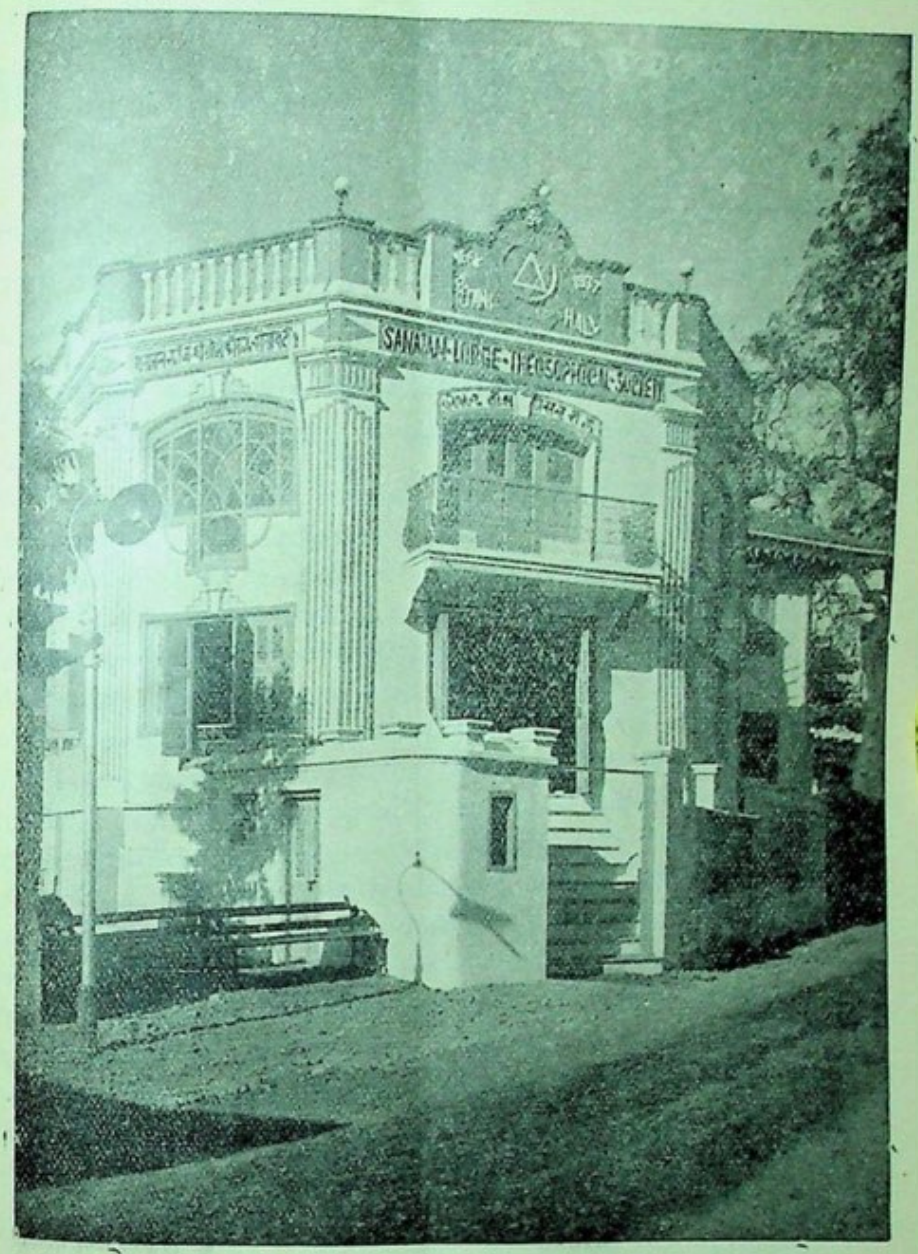

The Sanatan Lodge—Theosophical Society, Surat.

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A Lodge of the Theosophical Society

Quoted from "To members of the Theosophical Society."

When a Lodge meets together, it presents an organised centre, ready to be filled with out-streaming life. It is true that if the thoughts expressed in the meeting are strong and wise, such a meeting sends out into the district round it, hosts of strong and useful thought-forms, enriching and purifying the mental atmosphere. That is done by the members; it is their own work. Far more important, if I may be permitted to say so, is the life-energy of the Masters, poured out through that organised centre on the district in which it meets. For this beneficent work, no keen thought or mental expression on the part of the members is needed; these neither help nor hinder the Loftier Worker. He seeks but a material nucleus. His is the life, not ours. And that life can be poured out as freely through a bright meeting of the Lodge as through a dull one; nay sometimes better; because the willing bearing of the dulness and the gentle patience of the loyal members are energies of like nature with those of the Masters own, and He may gather them up and add them unto His, a tiny rill of spiritual life flowing into His mighty river.

Thus seen, the meeting of Lodge takes on a new aspect and a new dignity. The question no longer arises: "Ought I to go to a dull meeting?" but the eager query comes: "Can I secure the inestimable privilege of being present to be part of the channel through which the life-energies of the Brotherhood will be pouring out on the world?" If this were the feeling of the member we should never hear of

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Branches becoming dormant or dying; while a Lodge can hold together, it can serve as a nucleus of life.

From time to time I read of a Lodge that has resigned its charter, of a member who has resigned his membership. This seems to me a thing impossible, incredible, a very madness. To have such a privilege and to resign it? To share in such a function, and to cast it aside? Truly men know not the prize of their high calling, the mark of their hard won dignity. They have worked hard in the past, and this work has entitled them to be counted amid the fortunate band which is the main channel of the higher life at this period of the world's history. What folly then is it to throw away the reward of their past toil when it is in their hands? May no member who reads this article ever be so blinded by ignorance as to throw away the priceless privilege he has won, and so lose his share of the glorious function of being a life-bringer to the world.

"There," said the chela, "is an opportunity lost. I will make it good tomorrow" "My son," said the Master, "an opportunity lost is lost for ever—dropped into the void of separateness."

The Theosophic Messenger. Dec. 1908.

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The Coming Race

By Geoffrey Hodson.

I

Parental Ideals

The sixth sub-race of the Aryan Race is at this time coming into existence. A new type of physical body, of emotional self-expression, of mental outlook and new (as far as their expression is concerned) spiritual ideals are now appearing in the world. As a result, a new civilisation, a new world-era and a new (re-expressed) world religion will be established on earth. We are on the threshold of great changes, are at the dawn of a new day in the life of our planet.

The Indo-Aryan peoples are the root stock of the mother race. Is it not reasonable to assume that in the Motherland, the Lord Manu

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will plan and produce an Indian variation of the sixth sub-race type and an Indian manifestation of the new world-order.

By what processes will the new race types come into existence and the new dispensation displace the old ? More important still, how can the parent races co-operate ?

The essentials appear to be at least two-fold. First, the incarnation of advanced egos and second the provision of special types of bodies, environment and education, these two being to a considerable extent interdependent. Advanced souls require suitable bodies and and suitable opportunities for the fulfilment of their mission as world leaders.

From this it would appear that both parents and teachers of today are favoured with unique opportunities. What, may we assume, is the parental contribution to the birth of the new-race types of bodies into which advanced souls may incarnate ?

First, it is probable that such parents would have a wide and catholic outlook on life. Their interests would extend far beyond the round of domestic, recreational, business or professional life. Where circumstances permit they would be actively concerned with some cause larger than that of their own immediate preoccupations. Such would probably include child and animal welfare movements, Civic, State and National affairs and particularly the Social Services. Beyond this their attention would be turned towards new ideals in education such as those presented by the New Education Fellowship and towards International relationships and world-affairs in general. The narrow and egoistic nationalism which today so falsely passes for patriotism would have no place in the mentality of either the parents or the wisely educated New-age Child.

New-age parents would naturally have great appreciation of beauty and in many cases be proficient in one of the arts. The love of beauty would be an outstanding characteristic of their natures and show itself both in the beauty of their homes and of the lives they live.

Their religion would probably be both mystical and practical. Some form of religious exercises leading to individual experience would doubtless be employed in keeping open the channels between the Inner

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Immortal Self and the personal bodily life and awareness. Extremes of religious belief and practice and constant changes of philosophic and religious attachments would naturally be avoided.

So much for the probable and desirable parental ideals. What may we suppose are the essentials ?

Obviously abstinence from alcohol is essential in those parents who would give birth to the finest types of children. Alcohol, even when moderately indulged, poisons the pituitary gland which is an all-important part of the mechanism by which inspiration, egoic guidance and an increasing responsiveness to the finer things of life reach the brain consciousness and affect the daily life. Alcohol and drugs bedull the brain and nervous system and in consequence shut the spiritual Self out of an individual's life as far as intuition and the higher impulses are concerned.

Vegetarianism is most important and not alone from the point of view of the purity of the blood stream and the physical health in general. All meat-eaters participate in the cruelty and the agony inseparable from the meat trade, the abbattoirs, packing houses and the roads which lead to them. They therefore must also participate in the adversities, chiefly those of spiritual blindness and physical suffering and disease, which under the law of cause and effect are inevitably produced by meat eating. Meat eating coarsens both the mental outlook and the moral fibre of the whole personality; it increases the animal passions and tends to accentuate the strong sense of separated individuality which has necessarily been the mark of preceding races, but which must disappear before the new world-era of brotherhood and peace can be born. All these effects of alcohol, drugs and meat are in some measure inevitably handed on from parent to child. Therefore if only for the well-being of their children, idealistic parents would avoid their use.

Parents who would attract to themselves advanced egos must possess some knowledge of the spiritual aspects of marriage and parenthood and should accept the ideals which spring naturally from that knowledge. Both procreation and childbirth should be recognised as divine acts, sacraments in very truth since they are human enactments of the great and continuous process of creation by the one divine Creator of all. A thorough knowledge of the science of

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contraception is essential in certain cases.* For thus the child can be conceived under the finest possible auspices both as regards the health of the parents at the time of conception and the economic, domestic and climatic conditions at the time of birth.

The period of prenatal life is of the utmost importance in the production of the finest type of body and the incarnation of the finest type of ego. The home should be as harmonious as possible throughout the whole period and its whole life devoted to this ideal. Everything should be done to keep the Mother as healthy and happy as possible, while she herself should allow her thoughts to centre round the ideals of spiritual happiness, beauty, peace and service to the world.

At this point a note of warning may be useful. Whilst all these external preparations for the child can be productive of nothing but good, it should never be forgotten that no limitations should ever be put upon the child itself. Mentally and emotionally no pressure should be put upon the incarnating ego to follow any particular line of thought or parentally chosen specific mode of life. The freedom of the ego should at all times be most zealously guarded. Experience has led the author to doubt the wisdom of any form of parental dedication of the child to a particular, clearly defined mode of life. He has known more than one case where a strongly-held parental hope has been dramatically shattered by the birth of a sub-normal child. Parents are rightly concerned with the external, mental, emotional and physical conditions at conception, during gestation, at birth, and afterwards. The interior life of the child, the egoic intention, must ever be respected so that it may be fulfilled unhampered by external pressure at a time when such forces have their greatest power to inhibit or redirect the egoic self-expression. This restriction apart, the joy of attracting and giving to the world an advanced ego and of producing a beautiful body is within the reach of most healthy married people who would care to observe the above conditions.

(To be Concluded)

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*Vide the books of Margaret Sanger.

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Benares Calling.

After Death in importance, but in reality before death overtakes us, comes in Old age. Except those fortunate few who get a regular pension in old age, nobody likes even being called old. "How to outwit old age" is a problem which is exercising the minds of many, and scientists are trying to prolong human life. We are all hoping to live a hundred years or more; and as a matter of fact we are told that our Elder Brethren, who lead perfect lives, do live up to a very ripe old age. But even their physical bodies have to obey the laws of the physical world. All the *anabolism* and *katabolism* in the world notwithstanding, somehow our *metabolism* fails us one day; and grey hair, the flag of the advance-guard of the cohorts of death make their appearance on our head. We may blacken that flag, and shout "Death, go back," as much as we like; we may try to forget it, or even persuade ourselves that it adds to our respectability, and yet the flag stays there all the time, a silent but eloquent reminder, that we are after all getting old. We may build a house in which we put all the knowledge we gained in a life-time, an ideal home; and yet every mirror in that little palace will tell us that the day, when we have to leave the house feet foremost, is fast approaching. We may amass a lot of money, and have sixty vegetables and a hundred varieties of sweets heaped up in front of us, only to find that our digestive powers are not what they once used to be. We may feel happy at the sight of our Bank pass-book; and yet a look at the grey hair will make us sad at the thought that there is no Thomas Cook who will undertake to send all that baggage after us, nor is there any Exchange Bank who will give us its equivalent in the next world. We die only once; but Old age sends through us pangs of frustrated hopes a thousand times.

* * * 2 * * *

And then there are the diseases. Not to mention the street dogs that sometimes bite us, or the motor cars that are always trying to knock us down, we have a host of pathogenic germs constantly lying in wait for us, in every nook and corner of the world. These Bacteria are bad enough, but perhaps their Latin names are worse; and once we know how almost omnipresent they all are, we begin to wonder why we do not get sick oftener than we do. And, they all

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seem to like our climate so much that they come here from all parts of the globe, and what is more, thrive here. The more we know of them, the more miserable we feel. I knew of one European gentleman who, since he landed in India twenty years ago, never touched a glass of water, because he could never feel sure that it was not contaminated, and ultimately died of Typhoid—the bacilli must have had a long wait. At least in such a case, one does feel that ignorance is bliss. But unfortunately this bliss lasts only till the germs properly get hold of us. It is all the fault of the phagocytes in our blood, but when *they* get defeated, *we* suffer from the disease. We have to stomach the bitter mixture, and afterwards, the bill. We get bewildered when one specialist tells us that our salvation lies in having our tonsils removed, while another one, equally great, is sure that we ought to have all our teeth out, and a third, a skilful surgeon likes to open us up to see if an operation is necessary. All diseases are bad, but the particular one we suffer from is certainly the worst and nobody likes diseases.

* * * 3 * * *

Like death, old age and diseases do not respect persons, and visit all irrespective of their race, caste, creed, colour or sex, or economic status. They affect the Aryan as much as the Jew, the Brahmin as well as the Shudra; it makes no difference to them if the man is a Hindu or Muslim, Englishman or Indian, man or a woman. The *haves* are no more immune from them, than are the *havenots*. On the contrary they perhaps show a partiality for the rich. It is true that as soon as a rich man utters a complaint ten doctors will rush to his aid, but as likely as not, they will give him ten different medicines for ten different diseases; whereas the poor beggar, with plenty of fresh air and Sunlight naturally assured to him, and with no doctors to complicate matters, is often better able to fight the disease, and starvation, or the fear of having to starve will hasten the cure, unless kind death steps in. That Death, disease and old age are the chief causes of sorrow in this world, is a matter of universal experience. That sorrow begins with birth, death causes sorrow, diseases mean sorrow, and old age is full of sorrow are statements which no one can deny; and so when Lord Buddha began his first Sermon with that Hard fact, he started off from firm ground, where even the materialist must agree with him.

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The existence of Sorrow having been accepted, the next question is naturally to find the Cause of sorrow, and the means to be adopted for its cessation. Lord Buddha was convinced that the desire for sensuous experience—Tanhâ, Trishnâ, Thirst—is the Cause of sorrow, and until that is curbed slowly and gradually there is no way out of it. He further laid down that this cannot be done either by trying to kill out the desire in one day, or by always yielding to it, but by following the middle path—the Aryan eightfold path—Right views; Right aspirations; Right speech; Right conduct; Right livelihood; Right effort; Right memory; Right contemplation. This after all is a slow process, and is not likely to satisfy our impatient realists, who see nothing beyond physical matter. If the whole universe is but a fortuitous concourse of matter, then nothing really matters; but if there is a Plan behind it all, as Religion has always asserted, and as even some Modern Scientists have begun to suspect, then this Plan must be taken into consideration in arriving at a solution of the difficulties. And it stands to reason that those who are the actors in the Plan like the parties to a law suit, are not the people fit to judge of it. It is only those who have risen above both pleasure and pain, only those whose eyes are not blinded with tears or hatred, or those whose heads are not swollen with power, who can be trusted to show the Way. Such a One was Lord Buddha, a *have* by birth and a *have-not* by choice, and one who had risen above both the states, whose advice is likely to help. That is why mankind or rather Those look after mankind—have kept that priceless treasure alive for twentyfive centuries. Even we remember it often and repeat it on the full moon day of Āshâdha; but alas, how few take it to heart! And we complain that the whole world is still in chaos! I am afraid we shall have to go on doing so, and what is worse, suffer, till at last we realise that it is only those who have risen above the pair of opposites—Dwandwâtitâs—who can point the Way.

* * * 5 * * *

And verily the Way is a long and tortuous one, full of ups and downs like some of our hill-roads; and I realised this better than ever before, when a few days ago I had occasion to go to Kashmir. On the plains any road is comparatively easy; and if we are content

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to move with the other bullock carts, we get along fairly well, slow but sure, unless we get into kneedeep of mud. But most of us are not satisfied with that rate of progress; and so the very bullock carts, stately and steady as they are, like all orthodox people, become obstacles in our path. On the other hand we have our dashing drivers, our impatient realists who want to reach their destination *Ekdum*; and these are equally dangerous. On hill-roads these difficulties increase a hundred-fold. On one side tower rugged rocks very difficult to climb, while on the other, we have steep and precipitous slopes down which it is very easy to break our necks. The only way is a narrow winding path which twists and turns, now to the right now left, so that every few moments we look into empty air, and it seems as if we can not possibly escape a plunge into the valley in front of us. A sharp turn and we come face to face with the overhanging mountain which now threatens to bar further progress. We tactfully turn aside, only to find ourselves in a stream of water. We pass over it across a bridge; and the whole thing begins all over again. We thus repeatedly pass the three perils of air, earth and water, and sometimes the fourth one descends on us in the form of another motor car coming towards us braving the same perils.

* * * 6 * * *

I had heard a great deal of the Banihal pass on the Jammu-Srinagar road for which we have to climb to a height of nearly 9000 feet; and I had been looking forward to having therefrom a good glimpse of the glorious green verdure in the valleys, with the snow-capped peaks towering above us all. I was hoping to see snow at close quarters and even waiting to throw snow-balls at my fellow passengers; and so I put on my warm coat, set my teeth and kept my eyes well skinned when I got into the lorry. I luckily had the front seat near the driver, and so could get a good view. It had rained the previous night and at Sunrise the air was quite clear; but as we rose, gradually a cold wind started, raising with it a dense fog, which very soon overtook us. So much so, that by the time we reached a height of about 6000 feet we could scarcely see fifty feet in front of us. A winding hill-road, bad enough in broad daylight, was getting impossible in the fog of the pea-soup variety, said to be well-known to Londoners. To the four perils of air, earth, water and fire already mentioned, was added the *Dharma Megha* the fifth one. What kept us going was only our faith in the driver, and his faith that as long as he kept to

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the centre of the narrow strip visible to him, we were sure to reach Srinagar. His faith was obviously born of previous experience, so that he was constantly telling us that everything was all right, when we felt convinced that it was all wrong. It was certainly something beyond the "nil" reports of our five senses, that kept us in our seats patiently waiting for the Sun, which we felt must be shining somewhere. It was on that day that I understood the meaning of the word *faith*, and the great necessity of having a fair measure of that quality at least when we want to rise fast to mountain tops. When the *Dharma-megha* descends in those regions, if we have not cultivated sufficient "Faith in our Elders" we get fogged, and it is only then, that the convictions of *our* life-time appear to us to be of greater value than *Theirs* of many lives—the passenger's fears as compared to the knowledge of the Driver, who has done the journey a hundred times !

* * * 7 * * *

I do not know whether it was our Faith or the fear of being stranded on the road, that kept us quiet in the bus; but we did stay on, and ultimately reached the tunnel at the top. As we emerged out of this there burst upon us a gorgeous scene. The cold winds were evidently being kept out of the Kashmir valley by the mountain range we had just climbed, and so the northern slope was comparatively free from fog. The snow-clad peaks were still covered by the mist, but the valley below, a mass of green, studded with lakes and winding rivulets, and flooded with glorious sunshine looked charming. We were now on the down grade and soon slid down more than four thousand feet in less than a mile, and yet how much more imposing was that vertical mile as compared with hundreds of them lying flat in the mud ? We passed regiments of Poplars which line the roads on both sides and welcome every guest into Kashmir; and then the stately Chinars offered us their ample shade as the Sun rose in the day. We saw plenty of vegetation and many trees; mainly Chir ; but on the whole I must say I was rather disappointed. Perhaps it was only my Provincial pride, but I did fail to see any forest comparable even to that at Mahâbleswar, and certainly nothing like the impenetrable jungles, we are accustomed to associate in our mind with great mountains. God apparently has done as much as He could do for Kashmir, but somehow I felt that there is a great deal of room for man to do his bit as yet. I have read of Swiss States

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getting hundreds of students every year to plant millions of trees in the Alps; and I wonder if some attempt on those lines may not be useful in getting the trees going.

* * * 8 * * *

My object in visiting Srinagar was more to get into touch with our workers there, and so naturally I attended more to the men than to the mountains, in that wonderful *Venice in Switzerland.* I came to know our Bro. Dr. Shri Ram and as I do not want to make him blush, I will only say that it was a nuisance walking with him in the streets of Srinagar. We could not walk a hundred feet without being stopped by some one wishing him, and his wanting me to return that compliment. Everybody in the place especially of the younger generation seemed to know him; and I heard that his acquaintances spread over the whole State. It is a matter of history how Theosophy had spread in Kashmir in the days of Dr. Besant, and how she was responsible for the starting of the Shri Pratap College. It was therefore in the fitness of things that I should pay my homage to that venerable Institution, where I had the priviledge of speaking on "Creative Education," of which an account appears elsewhere. Then there is the Women's Welfare Trust, run by our members which is doing such splendid work in the cause of Women's education, in running seven schools with about 800 girls including Muslims attending various classes. They have a boarding house for women, a class for elderly ladies and a work room. The institution was started a decade ago when Mrs. Margaret Cousins visited Kashmir, and was nursed by Mrs. W. D. Van Gheel Gildemeister who passed on some time ago. The schools are now more or less self-supporting, although they do need money for good buildings; but what they would value most is another T. S. worker like Mrs. Gildemeister. We all know what the Gorakhpur Girls School owes to Miss Mary Forster; and such help of an International nature has always been a feature of T. S. activities. Who will help them? They would also like to exchange some of their teachers with schools in other parts of India, for short periods; and here is an opportunity for spending in Kashmir a holiday, made holy by work.

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In Srinagar I had the good fortune of meeting that gifted English Lady *Tandradevi*, who has done and is doing so much to

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help Indian Art. She lives with her talented family in a house-boat of her own on the quiet and, to me, almost dull waters of the Dal lake, from which Art seems to exude in all directions. Even I imbibed—not to mention the home-made jam—a good deal of Art on that day; and if you had met me that evening I would have told you all about vegetable dyes, the science of matching colours of which our houses show no evidence, and of the modern Tibetan banners which look so gorgeous for three days, and the ancient ones which lasted three centuries. If you were a lover of ancient India, I would have told you that your Library would not be complete without "The Industrial Arts of India", by Birdwood (Chapman and Hall, London. 1880.) And what is more important, I would have told you that even an authority like Tandradevi is of opinion that Old Indian Art is not yet dead, but is only walking in her sleep. I would also have taken the opportunity of *humbly opining* that the Kashmir Artists seem to me to have all their brain concentrated in their hands, so that the middleman, who still keeps his in its proper place, makes twenty rupees for an article for which the hand gets only three. Is it any wonder that even in this land of Art-ware, you do not get anything like the variety of goods you find in Switzerland, where in one shop, I have seen a hundred different faces in wood mounted on corks, to mark your bottle of wine. We do not want the spirits, but we do need the spirit and the variety. We can get it only by transferring a bit of the Artist's brain from his hand to his head, or by shifting a portion of our swollen brains to our hands. How to do this is the chief problem before the Country.

* * * 10 * * *

Then I had the good fortune of visiting the State High School in Srinagar, where thay have more than 1200 students; and it was a sight to see them all on their extensive grounds, doing mass-drill all together. What interested me most was that although the fees are about the same as in other schools (about Rs. 2-8 per month for the Matric class) full fees are paid only by boys whose parents earn more than Rs. 250 per month; boys with parents with an income between Rs. 100 and 250 pay half fees, while those earning between Rs. 25 and 100 pay only one-fourth. All those whose income is less than Rs. 25 per month pay nothing at all; and these make quite 75 per cent. Even in a Land where Education was always free, such an example is now rare and is something worthy of imitation.

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In the school, thanks again to Dr. Shri Ram, I had occasion to address the upper classes, under a Chinar tree which serves as a very decent and perfectly well-ventilated class room in this place. As it does not give any edible fruit, there is nothing to distract the attention of the boys; but this defficiency is made good by plenty of other trees—apples, pears, cherries and so on. The only unfortunate part is that Kashmir will give you in abundance only one fruit at a time, so that any one who is bent upon eating all the varieties, has to stay here six or eight months, or the whole year round, if he likes te see snow-flakes and wants to throw snow balls at his friends—that is of course, if the friend will also stay on the whole time. I could not afford all this and had to forego the pleasure. But before I talk of the return, I must not forget to mention that in one place in Kashmir I came across a man selling live leeches, those useful blood pumps, which formed the most important surgical implement of doctors in ancient days, both in Europe and India. Leeches at Rs. 1/4/0 per hundred, all weighing about two tolas! The man who was selling them, had over twenty pounds of them in an earthen pot, a little fortune on his head, and felt happy that the State had forgotten to include leeches in their all-pervading Customs tarif.

* * * 11 * * *

On my way back from Kashmir, I thought I might pay my respects to Simla, where reside the Olympians, who pull the reins of Government all over the land. There was one occasion in my life, when I thought I should have gone there on duty, but the Gods willed otherwise, and since then Simla had seemed somewhat sour to my mind. So when I got an opportunity of visiting it on duty, I decided to avail myself of it, specially with the added advantage, that I could this time travel third. Motor cars are cheaper and often more convenient between Kalka and Simla; but as I have had my fill of petrol fumes, for over four hundred miles in Kashmir, I travelled by train. I had heard of that rail-road, being a triumph of Railway Engineering; and so it turned out. As the engine began to labour, I looked at the gradient posts; and when I saw 2 and 3 written on them, I could not for a moment understand what it meant, till the Engineer in me woke up, and whispered that obviously they were percentages. In the train, I tried to look as sedate and serious as were the young men round about me, and even kept to my seat for a time, lest I disgraced my grey hair by peeping out of windows on

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both sides in turn. But ultimately I yielded to the desire, and quite enjoyed the twists and turns that the engineers had adopted for gaining height in a short space. Here again I expected great forests and as in Kashmir I was again disappointed, till we almost reached Simla, where they do have some beautiful wood. Surely that is not all a gift from God ; and if man could create this, he can do more. The fact is that we in India have not yet awakened to the value of covering all our bare land with trees. We have yet to take to heart what Col. Olcott wrote in "the Theosophist" in 1879 :—

"The stripping of the hills and the drainage slopes of their vegetation is a positive crime against the nation, and will decimate the population more effectually than could the sword of any foreign conqueror".....When shall we understand this ?

* * * 12 * * *

In Simla you can not walk a hundred feet without bumping into some big man or another; and blessed is the man who knows no one. Nobody will look at him, and thus remaining invisible, the stranger can see all the fashion parade on the Mall, where I was told it was a crime to go for two days in the same dress. Those who did not care for it, or had no dresses to show had to stick to the byelanes. But even for them the Mall of evenings is well worth a visit, if only to watch how everybody there tries to cultivate the look of a millionaire. And as every one has to walk, all get a good deal of chance of impressing you with their importance. I had heard of a grievance being made of the fact that no one is allowed to have a car in Simla except the very highest ; but after a glimpse at the motor-less Mall, I came home wondering if it would not be better to follow that lead in many other cities in India. Many of our roads are so narrow and crowded at times that driving in a vehicle is hardly enjoyable and is often risky ; and reserving some of the streets only for pedestrians between stated hours will cause very little hardship. And as for dignity, if all the fashionable folk in Simla can walk not only up and down the Mall, but up and down hills, there seems to be no reason why poorer men should be ashamed to do so. If we moreover teach all the pedestrians to keep to their half of the road, as they do in Simla, there will be plenty of room for all to walk upon even on the narrowest of our streets. One-way vehicular traffic on certain roads, with no vehicles allowed between stated times on certain portions,

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will help very greatly in solving our traffic problem, which is getting more and more acute every day. At any rate it is an experiment worth trying.

* * * 13 * * *

As I moved practically unseen in the illustrious Simla crowd, I could not help feeling a little sad at the thought that the Theosophical Society had but three members in that great Capital. Was it a commentary on Theosophy, the great store-house of knowledge of which we are all so proud; or was it merely the fault of those of us who have joined it, and are responsible for carrying it to the ends of the earth? Or was it that the Simla people being neither *Ârta* (afflicted), nor *Arthârthi* (in need) were devoid of *Jidnyâsâ* (the desire to understand)? Or was it that we had never cared to explain to them what Theosophy is? Was it that Theosophy is considered by many people as one more dogma added to the hundreds that exist and hold the world in bondage? Was it that some members of the Society give people that impression? Was it that people are repelled by the conduct of some of our members, and judge Theosophy by what they see the members do? Or was it that people think that Theosophy is of no use in the affairs of this world? Was it because of an idea that Theosophy encourages superstition, by pointing at the gold that lies behind all the dross? As I was brooding over this I met one of our three members, who innocently asked me if I would like to visit Rothney Castle, the place where lived the Sinnetts and Mr. Hume; and it then came to me in a flash how it was there that H.P.B. performed many of her phenomena and shook the whole of Simla Society, and how it was really from Simla that Theosophy, cleansed of all suspicion of being but a species of spying, went forth to all parts of India. Simla has done its part for Theosophy, and who knows it may again have another day of usefulness? Meanwhile those of us who feel convinced that the Truths known by innumerable names in the past, and now as Theosophy, are indispensable to good Government, will wait, and hope and work to make them better known by talking of them and living them.

* * * 14 * * *

I had always imagined that everybody in Simla got five thousand or more per month. This may not be quite true but it would be interesting to know what exactly is the total monthly Salary Bill

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of Simla. Whatever it is, Simla has evidently many poor people residing there; and if there is the spotless Mall, there is the Native bazar as well. This is at a lower level and so is the level of prices charged and the level of cleanliness achieved. Not that these parts are dirtier than many other cities in India, but one does feel a bit disappointed to see such slums existing within a stone's throw of the rich quarters, in an Imperial city. No less surprising is the number of monkeys which infest Simla. I had thought that Ayodhya, the the town of Sri Rama, where naturally they expect to be treated with consideration for the services their great-grand-sires had rendered to that great Monarch, was the limit in this respect. But I found Simla equally good, in spite of the fact that it is the Headquarters of the Army in India. The Monkeys obviously have theirs on the Jakko, where there is a famous ancient Hanuman temple said to have been founded by Samartha Ramdas, the Guru of Shivajee. I have consulted my historically-minded friends; and they tell me, that there is no evidence to prove this. Anyway, it is interesting to note that the place where H. P. B. lived and performed many of her phenomena is about half way up the Jakko. Of course I went on a pilgrimage to this bunaglow, which is at present owned by a Rais from Delhi, and found it comparatively hot work. How H. P. B. or even her Rikshawalas ever managed it, I do not know.

* * * 15 * * *

Out of all the big people in Simla I had the honour of meeting at least one live Minister, and even talking with him. Naturally this enabled me to get a glimpse into the working of our present National Governments behind the scenes; and on the whole, I was very happy to hear of some little details which made me feel very hopeful for the future of our Country. If all those in whose hands God has placed the power to do good, only *keep to the middle path and hasten slowly*, all shall yet be quite well in India.

A warm heart, yes, certainly; but a cool head—both are equally necessary. The Middle Path—again.

G. N. G.

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The Feast of God

(A PLAYLETTE)

BY AGA SYED IBRAHIM (DARA)

Scene:—A pomegranate tree full of ripe fruits and flowers. Plenty of worms, moths, insects, and butterflies. A large pomegranate is in the centre on which a worm followed by a bee climbs up with difficulty.

The Worm—And you say that God is merciful !
I admit that he gave you honey sweet,
But what of us poor soulless worms
That have no wings to fly, no sting to fight,
The enemies that kill us for sheer delight ?

The Bee—Silly worm ! miserable and weak !
Thou standest on the ripe pomegranate here
Moaning thy sad lot to the spring !
Why borest not a hole into the fruit
And enjoy its sweetness ?

The Worm—The Great, Generous and Merciful God
Doubtless in His Mercy for the fruit
Made its skin too thick for me to bite.
We worms are created to be the food of others,
There is no food for us !

The Bee—It may be so ! it may be so, poor worm !
I pity thee, yet remember, God is just.

The Worm—I've heard a lot about the great, just God !
And shall hear much more before I die
Of hunger.....

The Bee—Trust Him, worm, God is Love !

The Worm—(Indignantly) I tell thee, Bee, God is cruel, ungenerous, selfish.

(A shudder passes over the whole garden. The rays of the sun brighten with rage. The Bee flies away in terror. The fruits begin to crack all round.)

Mira

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Work must be Play.

THIS strong outlook upon life may seem somewhat hard, as filling the day too much with work. But that is an illusion. Work need not be toil and drudgery; in fact, its true character is play. Drudgery is merely action; it does not create the man who does it. But the least bit of work, done well, done heartily, done better than ever before, is good for the evolution of the man who does it. And it is only by concentration that you can do anything better than you have done it before. If, in writing a letter, one is at pains to do it neatly, even beautifully, and to express oneself briefly, clearly and gracefully, one has developed hand, eye and brain, thought-power, love-power and will-power. True work, such as that of the artist, is full of creative influence and joy.

Do your work wisely, so that it shall be play. There is no sense in overwork. The man who does it achieves less than he who knows how to measure his strength. All our work ought to create new strength in us, so that to-morrow will be better than to-day, but work that is so hard or prolonged that it leaves us weaker to-morrow, is no true work at all, but waste.

There is no clear dividing line between toil and play. If one goes out, for example, on a long ride, the earlier part of the journey may be full of delight for both man and horse, but insensibly that passes away as fatigue increases, until suddenly the man realizes that the ride which was play in the beginning has now become work, or rather drudgery. All work is in reality play, when a man realizes what good can come out of it, and when there is no fatigue or overstrain.

We have much to learn from the animals and even from the plants in this respect. "Grow as the flower grows," says *Light on the Path* "opening your heart to the sun." Said Jesus: "Consider the lilies of the field; they toil not, neither do they spin; and yet I say unto you that Solomon in all his glory was not arrayed like one of these." It is deadly fear of the morrow that makes men's work a toil, that makes them sweat in bitterness. But the Law says: "Do the wise and right thing to-day, and leave the result to take care of itself." This is not a doctrine of idleness, but of work that is play instead of toil.

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An illustration of this is to be seen in the way in which different people take a long journey. One man will get into the train at Calcutta, and remain in a fever of impatience for the two days' time which the train takes to go to Bombay, its destination. He has fixed his mind on something that he wants to do there; in the meantime his journey is a toil and a misery. Another finds a thousand things of interest on the way, the scenery, the people, the train itself; for him the journey is a happy holiday. And in the end he has accomplished much more than the other man. People seek novelty because their own shallow power of thought soon exhausts the surface-possibilities of familiar things; it is a step beyond that to have some purpose for the future strongly in view; but it is a step further still if you can be full of purpose and at the same time awake to the deeper values of all common things by the way. Organize your life wisely so that it may be pure delight, unmixed happiness. Such a condition makes for the swiftest progress, the greatest success. Toil is not meritorious nor especially profitable, and it is only rarely necessary.

Arunodaya.

———

The Central Hindu College, Benares

By Annie Besant

Shortly after my arrival in India (1893), I observed the need of active efforts to meet the growing scepticism and materialism of Indian youths, unless Hinduism were to be left to perish slowly by the divorce between it and the English educated Indians. With my ideas about Hinduism, I looked to the Paṇḍits of Benares as the natural leaders of the necessary reforms, and the late highly respected Rai Bahadur Pramada Das Mitra called together a Sabhā of Paṇḍits, and kindly acted as interpreter between them and myself. I laid the needs of Hindu youths before them, and urged them to render help. Suffice it to say that they met every suggestion with the *non possumus* attitude of the Papacy. I left the Sabhā profoundly pained, feeling that they would not, or could not, lead any movement for the helping of young India, and that the work must be initiated without them. Some of us resolved to take practical steps to build up in Hindu India

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a national system of education, which should give Hindu boys all that was best in Western learning hand in hand with religious and moral education, based on the Hindu Shāstras. We formed a legal association for this end, and among ourselves subscribed the sum necessary for the monthly expenses of two school and two college classes, to be taught on the new lines. This first little group was composed of Hindu Theosophists, and three non-Hindu Theosophists who had proved their devotion to Hinduism by their work and lives. It is thus true that the College owed its inception to Theosophists. A Theosophical man of science, Dr. Richardson, was found as Principal to work without salary ; how, outside the Theosophical Society, could we have found an Englishman sympathetic with Hinduism, and willing to sacrifice his career and his life for Hindus ? A Theosophical Hindu, a young Deputy Collector, Babu Bhagavan Das, threw up most promising prospects to undertake the laborious drudgery of secretarial work, again, as a labour of love. A Theosophical Hindu, Paṇdit Cheda Lal, offered himself as Superintendent, if we could form a boarding-house, once more as a labour of love. Thus again, the first volunteer workers were Theosophists. Then we bestirred ourselves to add to our Board of Trustees, with its Theosophical Hindu Judges of the High Courts of Madras and Lahore, and other eminent men, a number of Hindus who were not Theosophists, although, be it said in passing, a Theosophical Hindu only means a Hindu who understands the deeper truths of his religion, who is broad-minded and tolerant, a student of the Brahma Vidyā.

At this point, the Mahārājā of Benares came forward with a princely gift of land and building, and thus made possible the dignified establishment of the College. His name will go down to posterity as the Prince who first came forward to rescue Hindu youths from the indifference to Hinduism which is the result of the non-religious education in Government institutions, and from the active scepticism which is the outcome of the aggressively anti-Hindu education given in the establishments of the missionaries. Then the Mahārājā of Kāshmir—a Theosophical Hindu again, orthodox among the orthodox—came forward and beginning with a generous monthly subscription of Rs. 500, has raised it year by year till he is now contributing Rs. 1,154·8 a month. Truly he is serving well his faith and his country. Other Princes and men of note followed, until the Board of Trustees and the subscription lists contained the names of leading Hindus—Theosophists and non-Theosophists—in every part of India.

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By Rai Bahadur Pramada Das Mitra's exertions—for he was unwilling that the natural leaders of Hinduism should have no part in the glorious work—the Board was strengthened by the names of some of the leading Paṇḍits of Benares, and we all rejoiced. One Benares Paṇḍit, Mahāmahopādhyaya Paṇḍit Sudhakar, has taken active interest in, and rendered useful help to, the Samskrit Department, the Ranavir Pathshālā, and has shown approval of the Institution not only by becoming a member of the Managing Committee, but by giving counsel, recognising the need for work along these lines for the helping of India. Two well-known Paṇḍits not of Benares, Mahāmahopādhyaya Paṇḍit Mahesha Chandra Nyaya-ratna, C.I.E., of Calcutta, and Mahāmahopādhyāya Paṇḍit Adityaram Bhattacharya of Allahabad, have rendered invaluable service to the College by their counsel and strenuous help.

The Board established a Boarding-house, under the superintendence of Paṇḍit Cheda Lal—not under an English lady, as is pretended by one of our anonymous critics. Mrs Lloyd, the lady referred to, affectionately called "the Mother of the Boarding-house," had no authority therein. She visited it daily, won the confidence of the boys by her loving interest, gave innumerable private lessons in English to any who asked help, advised, aided in all possible ways, and exercised a most salutary influence. But she never entered the Pūjā-room or went near the kitchens, being always absent from the compound during the hours for worship and meals. Miss Willson follows in her steps.

The Sandhyā instruction is in the hands of a special Paṇḍit and in the printed paper filled up and signed by the parent or guardian of every boy admitted, question No. 10 runs: "Form of Sandhyā used in the Boarder's family." According to the parent's answer is the teaching. It would seem strange that, under these circumstances, our anonymous critic should write as he has done, were it not that anonymity too often tends to reckless statement, the writer knowing he is safe from the condemnation of public opinion. The meals in the Boarding-house are superintended by Paṇḍit Cheda Lal alone.

* * * * * *

In issuing the Text-Books, the Board sketched the outline after much discussion and appointed a sub-committee for the work; the draft of the Advanced Text-Book was printed as an interleaved proof of which 100 copies were struck off; a copy was sent to every member

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of the Board and the Managing Committee, and to leading Hindus, orthodox and unorthodox, of the various schools of thought throughout India. The only objection raised by two of the Benares Paṇḍits on the Board, after the book had been in their hands for months, and they had been repeatedly pressed for counsel and help, was to the printing of the Vedas in Samskrit ; this objection was not held to be valid by the rest of the Board, as the printed Vedas can be bought in any Bazar. For the rest, two of them approved the book in writing, and one gave no aid, either by approval or criticism.

When all the proof copies were returned, the Board held a number of meetings to consider all criticisms and amendments, striking out anything not strongly supported. After all this the books were issued ; and although this laborious method occupied two and-a-half years, the result has been practically universal acceptance, and the books being used all over India, alike in Indian States and in British India. If the College did nothing more for Hinduism than the issue of these books, it would have rendered an unexampled service. Others may follow along the same road, and copy the idea, but to the C. H. C. will ever belong the glory of issuing the first series of books which present Hinduism in a compact and comprehensive form.

* * * * * *

I am asked to define the lines of our work. We will not identify ourselves either with extreme heterodoxy or with extreme orthodoxy, for we do not believe that the lifting of India can be done by either ; but we will walk, as we are doing, along the line of ancient Hinduism, which was tolerant, wide-minded, inclusive, enlightened. We will identify ourselves with no party, but will welcome the co-operation of any Hindu of noble character, whether he be orthodox or heterodox, if he acknowledge the authority of the Shruti and Smriti as the basis of religious and moral teaching. I know India too well to be alarmed by the waving of the flag of local orthodoxy, for while Shruti and Smriti are universally accepted, customs, rules, habits of life differ, and that which is orthodoxy in Benares is unorthodox latitudinarianism in Travancore. We stand on the ancient and universal, not on the modern and local, and we stand for a broad inclusive Hinduism, which welcomes men of every school and every sect. Our students come to us from every part of India, and our professors and teachers do the same ; we cannot enforce on them petty local rules which

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would divide them from their families and traditions; we exist to unite true Hindus of every shade of opinion, and not to strengthen the dividing walls already too numerous; we seek to build up a generation of Hindus who shall love Hinduism more than sect, religion more than outer show, true learning more than pedantry, country, truth, and honour more than province, hypocrisy, and intrigue. The extreme progressists denounce us for orthodoxy; the extreme bigots denounce heterodoxy; the blame of each extreme shows that we are in the middle path, the golden mean. Only this can unite Hindus, and form a strong community, at one in essentials and tolerant in non-essentials.

None would be more glad than I if the Paṇḍits would take their rightful place as leaders in religious education for English-educated Hindus; but as they do not care to take it, no blame belongs to us, who have taken up the neglected work. We are doing it as well as we can, doubtless with many errors. If they will counsel, aid, inform, we shall all most thankfully and respectfully welcome them and yield them the place of honour. If our work has stirred them into honourable emulation, so much the better. But let better men show us the way by doing better, not merely by carping at our work, while they do nothing.

Note by Mr. Bhagavan Das.

Sir—One point which has been raised against the Central Hindu College, and which obviously Mrs. Besant herself could not answer, perhaps without our being even more misunderstood in some quarters than we have been so far, I may be permitted to answer in your columns.

It is objected to the Central Hindu College that an English-born person is the leader of the movement, and that there is an incongruity between this fact and the Hindu basis of the Institution. I answer that this incongruity is no greater than that of the English race being the rulers of this land, and of English Judges administering Hindu and Mussulmân laws. It is a patent fact, which it is worse than useless to disguise and hide from ourselves, which it is very useful to recognise and profit by—that the public spirit, genuine love for the race and the country, and, consequently, the power of leading, the faculty of initiative, the spirit of unification, co-operation, holding together the power of organisation into an

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individualised and therefore effective working body, has passed out of, and been absent from the Indian people, considered in the mass, for some hundreds of years now. What we have got left, what we must be content with for some time to come, is the power of following a good leader collectively. Thus only will we gradually learn that mutual trust and co-operation which will re-develope in us ultimately the power of leading also, on a large scale. These facts are evident beyond doubt all around us, in mills, in factories, in commercial concerns, railway systems, offices, institutions of all kinds, in short—which prosper only when a European is at the head. though all the actual work is done by Indians only.

The fact is its own justification. If it were not so, Providence would not have found itself obliged to place the British nation in charge of the Indian people. When that Providence thought fit to put a new race of souls into Indian bodies, a race unfit to manage its own affairs, then it also thought fit to put another race in charge of us to hold us together. That there are exceptions, that Indians arise here and there who display the talent and faculties that are generally found in the Western races, this is only a good and most welcome sign that these qualities are beginning to evolve again on the soil. "But one swallow does not make spring." We must not grow too self-complacent over such rare instances. Has India yet scores of such ? Has it got even a score ? We must have *scores of thousands* before any real regeneration can begin, before the Indian people can say as a whole, "now we are fit to lead as well as follow." We must not, then, grow too self-complacent over the rare instances we possess. Let us be thankful to follow the lead that is held out to us by English men and women. Let us be more than thankful to follow a lead along the most important line of work that is open to Indians, the work of building up a new generation with character. And let us be deeply grateful, instead of superficially critical, when we find that we have a sympathetic, nay loving English leader in that work, instead of the generally unsympathetic, often harsh and scornful, at best cold and distant leaders that we ordinarily have in other departments of Indian life. It is easy to throw out an airy suggestion that some one else should take the place of Mrs Besant. It is difficult to do the work that she is doing. I do not mean to say that she is the sole and exclusive creator and preserver of this movement towards making a religious education the foundation of character. She can no more do without

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her Indian colleagues than they can do without her. But I do wish to emphasise most distinctly that they cannot do without her, that they cannot afford to lose her presence at the helm for many years yet to come.

If what I have said above is not satisfactory or true, then let any Hindu come forward who wields a greater influence on Hindus, in whom the Hindu public has more confidence, who has wider and fuller experience in public work, who has greater power of collecting funds and energising the national educational movement, who can better unite men of all shades of Hindu thought, and who can better gain the English co-operation, explicitly or implicitly demanded by the University and the Government, and she and her colleagues will be only too happy to vote him into the Presidentship of the Central Hindu College. She is President only because her colleagues insist upon it, because they have not succeeded in finding any one else, so far, equally able and willing to take up the heavy burdens of the post.

Central Hindu College Magazine, 1904.

General Secretary's tour.

The General Secretary visited Jammu on 23rd. June when he gave one public lecture on "Science in everyday life," and addressed the students of the College the next day. He then visited Srinagar, where four lectures where delivered. He spoke on "Theosophy" at the Local Lodge. The one in the S. P. College on "Creative Education" was presided over by Mr. K. G. Saiyadain who has just joined as Director of Education of the State. The lecture was very well received and a summary is given elsewhere. The remaining two lectures were given at the Arya Samaj Hall, on "Religion and Science" and "Mind the greatest problem of man," under the chairmanship of Sir Lal Gopal Mukherjee, Revenue Minister, and Mr. Jagat Prasad C. I. E. Accountant General, respectively. Mr. Gokhale also visited the Girls School run by the Women's Welfare Trust, where he addressed the students. From Shrinagar he went to Simla, where he explained what Theosophy really is to a group of earnest students who have formed a "Satsang Sabha" there. Mr. Gokhale also spoke at the Public School, Simla. There was also a public lecture at the *Melrose* on "The Message of modern Science." The next place visited was Lucknow, where

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two lectures were delivered, on "The Life after Death" and Indian Reconstruction. The Second lecture was presided over by the Hon. Mr. Sampurnanand, Minister of Education, who in winding up remarked that although he was himself a Socialist, and Religion did not appeal to him, he accepted that there were a great number of men who would find the Theosophical appeal very useful.

Creative Education.

Mr. G. N. Gokhale of Benares gave a lecture on this subject at the S. P. College, Srinagar. Dr. K. G. Saiyidain, Director of Education presided. The lecturer began by pointing out that educating boys was not like compounding a prescription—putting into their head an ounce of Geography together with a drachm of History and all that. It was necessarily a preparation for life, and ought to fit a man better to meet the varying conditions he meets with in the world from day to day.

Mr. Gokhale pointed out that every man was in essence a fivefold receiver, who received certain impressions through his Dnyanendriyas and then transmitted his reactions back to the world through his fivefold transmitter—the Karmendriyas. In between came his memory, his reasoning and the Inner Man. Now out of this machinery, the lecturer thought that in India our receivers were fairly well developed, our memory was not bad ; but our transmitting capacity was not sufficient. We perceived things, brooded over them, but were either too lazy or otherwise unaccustomed to act. With the result that in India, we suffer from an enormous number of ills, which are wholly preventable, if we only set our hands to it. Mr. Gokhale thought that this state of affairs can be remedied if we pay greater attention to this in our system of education.

It was not a question of adding another ounce of manual training to the already overburdened curriculum. The spirit must permeate our whole system of education. We must begin Geography by taking the students round the compound of their school and then the town. History can be taught by acting the stories. Hygiene is best learnt by a bath and a tooth-cleaning parade, and so on. It was thus by always getting the children to complete the circuit that they would learn to act. That was in Mr. Gokhale's opinion—real Creative Education.

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News and Notes

* * * 1 * * *

CIRCULATION OF BLOOD IN THE MAHABHARATA.

प्रसृता हृदयात्सर्वास्तिर्यगूर्ध्वमधस्तथा ।
वहन्त्यन्नरसान्नाड्यो दशप्राणप्रचोदिताः ॥

॥ शांतिपर्व ।२८४।१६ ॥

"Urged by the ten Pranas the ducts (Nadis) take the liquid juices that food yields (Annarasas) from the heart to all directions oblique, upward and downward".

* * * 2 * * *

SKILL IN ARCHERY

Skill in archery was the test prescribed for the bridegroom by the girl's father in a marriage performed in the neighbouring territory of Nawalgarh.

Scenes reminiscent of the days of 'Swayamvar' of the epic age were witnessed when the prospective bridegrooms attired in colourful dress arrived at the marriage pandal where they were received by the bride's father and conducted to a specially erected platform to the solemn strains of a band in attendance.

Here on the platform were seated on either side dignitaries and notables of the town, and in the centre of the platform was suspended a lemon tied to a string of twine overhead connected by two poles. The six young men were told by the bride's father that whosoever would succeed in dislodging from its suspended position the lemon at the first shot through bow and arrow without hitting the lemon but aiming at the string of twine would be entitled to claim his daughter's hand in marriage. When the five of the lot failed to demonstrate their skill, the sixth and last successfully pulled the string of his bow and snapped the thread dislodging the lemon, whereupon the bride who had been watching the proceedings garlanded the youth amidst incantations of the priests and the applause of the gathering. Then the wedding was formally solemnised.

The bridegroom is a graduate of the Punjab University and the bride passed the Matriculation examination last year.

A. P. I.

* * * 3 * * *

DOCTOR'S HOPE TO 'CURE' OLD AGE

Scientists all over the world are seeking to discover how to prolong life. In Czechoslovakia two doctors believe they will soon be

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able to report success. Working at a Prague clinic for the aged they noted the chief symptoms of senility—shortness of breath, low blood pressure, feeble pulse, a tendency to giddiness after effort, weakening of the muscles, and various internal disorders.

These symptoms, the doctors discovered, were almost identical with those occuring in the illness known as Addison's disease. If the symptoms are the same, they argued, why not try the treatment which has cured sufferers from Addison's disease on people who are 'suffering' from old age? Having experimented on these lines, the Czechs are hopeful of good results. The treatment consists of an injection of the hormone of the adrenal gland.

The Leader.

Indian Section Library

"The Gwalior Govt. has very kindly granted free the publications of its Archæological Research Deptt. to the Indian Section Library, like the Kashmir Govt. So, grateful thanks are hereby expressed for the kindness. It had been customary for the States to establish and help public centres for education in Religion, Philosophy, Art, etc. Such acts help to re-establish Dharma and are worth notice of all Govts."

Second edition Revised Hindi translations of Dr. Besant's

(1) Thought Power its Control and Culture
(2) Seven Principles of man
(3) Karma

are in Press and will shortly be out

Librarian.

Reviews

The Music of Orient and Occident Essays towards Mutual understanding. By Margaret E. Cousins, Bachelor of Music. B. G. Paul & Co., Madras. Price Rs. 2.

Few there are who have a mastery of both the Eastern and Western music and even among such it is rare to find such a sympathetic and appreciative writer like Mrs. Cousins, who has travelled all over the world studying the music of every country and trying to understand the intricacies of each. All lovers of

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international understanding should therefore welcome this excellent collection of essays published with a desire to promote such understanding. "Today we are searching for bases of common understanding. Why not unite in the region of the soul and emotions which are the same whether the person look black, red, yellow or white and whether of Eastern or Western origin ?" Thus Mrs. Cousins pleads for the loosening of the soil of ignorance and prejudice in which the moulds of our minds are set as members of diversified races, nations and continents. The essays enumerate the excellences and shortcomings of both Eastern and Western systems and stress the need to develop each, not by the fusion of both, which would be disastrous, but by such improvements as would enrich both systems and promote mutual appreciation. It is to be hoped that Indian lovers of music and virtuosos will study these essays and work for the emergence of a "new, truly international era with every nation bringing the gifts of song to the commonwealth of a single human family".

S. K. K.

Where Theosophy and Science Meet—A Stimulus to Modern Thought (in 4 Parts)—Part I—From Macrocosm to Microcosm—By various writers. Editor Prof. D. D. Kanga, I. E. S. (Retd.)—The Adyar Library Association-Adyar. Price Rs. 1-14-0. Postage 0-4-0.

When even a deep student of Theosophy was confronted by the present day scientist's proudly contemptuous sneer at some of the occult scientific theories advanced in Theosophical literature, he had so long to stammer a faltering defence or acknowledge his helplessness. The splendid work of the Theosophical Research Centre in London and the Research Seminars in U. S. A., and of other men of science in the Theosophical Society has now come to his aid and the first fruits of their researches are being brought together in the above series of books.

Therein, he will see how one by one the statements made by Madame Blavatsky, Dr. Besant and Bishop Leadbeater are being corroborated by Science. As far back as 1898 in her lecture on "Ancient and Modern Science," Dr. Besant expressed the hope of the ultimate union between these two great helpers of mankind, as did H. P. B. before her. When this comes the United Science with Art will be the future religion of mankind. What is needed at present is not full agreement but mutual respect and understanding between

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the devotees of both. Workers in both fields are apt to make mistakes and, as advised by Dr. Arundale in the foreword, should hold their truth "lightly knowing that while truth is everywhere, our understanding of it must ever be less than it really is."

When thus they come together, they can co-operate for the more rapid advancement of true science to the lasting good of humanity. Theosophical writers have always acknowledged the immense value of modern scientific research and have studied and incorporated its results in their books. On the other hand, they have never claimed finality to their own statements. If the scientists approach Theosophy in this spirit "then indeed they will meet with many surprises, not the least of which will be the discovery that no literature is richer in suggestive ideas that will provide stimulating working hypotheses for almost every field of Science, than is that bearing the noble name of Theosophy—the knowledge of the Gods." (see page 26).

So we cordially invite Theosophists, scientists and even the average reader to avail themselves of this sumptuous feast of wisdom and to study this series of books; for there is none that cannot derive both instruction and inspiration from this effort to bring together the "Ancient and Modern Science."

S. K. K.

"The Poetry of the Invisible" by Mr. S. Mehdi Imam, M.A. (Oxon), Bar-at-Law, Patna (to be had from the author for Rs. 6/-). This is a remarkable book on English literature. Many of the chapters of the book have already been published in the "Theosophist" and were read with great interest. It should prove very useful for introducing Theosophy to the enlightened English educated people. It quotes copiously from prominent English poets to prove that the intuition of these poets had enabled them in their inspired moments, to verify much of what tradition had told them of the invisible world, and a detailed knowledge of which has been furnished in recent times by Theosophists possessing clairvoyant vision. There is enough evidence to hold that at least some of these Poets, such as Tennyson also had a clear insight into these realms. The style and diction of the book is excellent and while going through it one feels that the writer himself is one of these poets in making. Every Indian should feel proud of the fact that this book on English poets was written by an Indian.

R. K. S.

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Lodge activities

Ankleshwar :—Celebrated "Ashadhi Purnima" on 12-7-38 at night from 8 to 9. A few sympathisers attended. Lord Buddha's Photo was worshiped with flowers and after prayers of all religions Bro. Jhaverilal Desai explained from the "Noble Eightfold Path" and from the "Masters and the Path" the precious teachings of Lord Buddha. The environment was filled with perfect peace and serenity.

Bhagalpur—Bro. Samatananda visited the place and gave three lectures, on "Dharma and Physical and Mental health through Yoga." He explained the intimate connection between thoughts, desires and feelings and health both physical and mental. He also emphasised the value of correct breathing and certain Yogic postures which are of great use in preserving good health.

Bombay—Bro. Sunderrao Bhaskar Vaidya has started a weekly Theosophy class at his place. Bro. Vaidya also performs marriages according to the revised ritual compiled by his brother the late Mr. Gajanan Bhaskar Vaidya. He has got a new improved Devnagari type-script. Those interested should write to "Vaidya Bros Press, 23, Navroji street, Thakurdwar, Bombay. 2.

Broach :—Celebrated the Lodge Day on 10-7-38 on completion of its 38th year of formation. A debate was held under the presidentship of Bro. T. F. Panwala on the subject of "necessity of Religion in the light of Theosophy." It was a very interesting debate.

Ernakulum—Bro. V. S. Ramakrishna Iyer has offered to bear the cost of the electric installation of the Lodge.

Lucknow—had lectures on "Modern Japan and Buddhism" by Pt. R. A. Jha and one on the "Philosophy of the Bhagwadgita" by Prof. S. R. Shriwastava. Mr. H. S. Bansal, Federation Secretary, also visited the Lodge and delivered a lecture on Theosophy.

Nagpur :—On Ashadha full-moon day Drs. H. N. Sinha, M. A., Ph. D. and Dr. C. D. Deshmukh, M. A., Ph. D., both of the Morris College, delivered speeches on 'Buddhism'. Justice M. B. Niyogi of the C. P. High Court presided. The lectures were very interesting and much appreciated. There were about 50 persons present.

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Poona—The two Lodges in Poona held a Community day when amongst other things they had lectures on "Religious experience, its nature and significance" by Maulana Mohamed Al-Mamoon and Prof. R. S. Bhagwat from the Sufi and Theosophical points of view.

Sind—*Karachi.* Active as usual. Every Tuesday Bro. H. C. Kumar conducts the Gita class and on Thursdays Bro. A. J. Mamtora takes a psychology class. *Hyderabad.* Active as usual. *Larkhana,* Bro. Jethmal and Kaka Mangharam visited the place. Great interest was roused. *Mirpurkhas.* A T. S. centre has been formed.

Surat:—The Besant Hall has the capacity of accommodating 800 chairs with a fine gallery all round. It is the biggest Hall in Surat and is supplying a long felt want of the city. Attached to it is a Room in Marbles and Tiles which was dedicated as a Shrine Room by Brother C. Jinarajadasa. The Besant Hall was opened in January by Brother Jamshed Mehta, M. L. A., of Karachi, an inhabitant of this place. The building had cost over Rs. 30,000/- to the owner but this was purchased for the Lodge for Rs. 22,0 0. Out of these Rs. 12,000/- have already been collected mostly from members. The Lodge has still to pay a debt of Rs. 10,000/-. Contributions of any amount from members and outsiders would be most thankfully received by the Secretary.

Trivandrum—are holding Study classes every week, also an Astrology class, Lecturers training class, and Hindi class. Their Third Object Group meets every Purnima day.

In Memoriam

Masulipatam—Bro. Chodagam Venkatappiah. an old and devoted member of the T. S.

Nagpur—Bro. Ganesh Shri Krishna alias Dadasaheb Khaparde, the Grand-old man of Berars, who had been a member from 1898 to 1915. He was a contemporary and valued co-worker of the late Mr. B. G. Tilak, and lived to a ripe old age.

Raichur—Bro. P. Krishnarao orginally from Hyderabad, who had rejoined the Padma Lodge at Raichur.

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THE INDIAN THEOSOPHIST

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A PLATFORM—NO PULPIT.

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 nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members.

September 1938.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
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Objective and Subjective Service

By C. Jinarajadasa

Study and Action

I Would like to point out that there is a certain principle in connection with work and its close association to Theosophical propaganda.

The Theosophical Lodge exists to inculcate the Wisdom, but there is an important relation between study and action. Wherever a Theosophical Lodge continues merely to study, has regular meetings for the reading of the *Gita*, and so on, a time comes when everything is in danger of becoming mechanical, and in some curious way there is no longer a vigorous vitality. That is because, in the attempt to understand the Wisdom, one necessary element is to turn to the world of action. In so far as you can act, there is a reaction on your understanding.

Therefore, if there is a Theosophical Lodge properly organized, it should not merely be for the study of Theosophy and giving lectures on Theosophy, but also to help every individual member to know more of Theosophy. There are many members whose approach to Theosophy is not through study but through action.

I will illustrate: Sometimes new members come in. They are attracted by the brotherhood ideal, but when they come in, nobody is interested in their particular temperament which probably is of action. They actively do things as an objective expression

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of their ideal of brotherhood, and thus there comes to them more of an understanding of Theosophy. But if you impose your own ideas and think they will understand more by enrolling them in study classes, which are a subjective expression, presently you will find that they drop out of the Lodge.

In a good Lodge there should always be one section of it which is organized to get hold of the new members particularly and put them into various types of work, work for which they are temperamentally fitted.

Suggest to new members that there are many lines of work they can do to help humanity in the name of brotherhood. That was the view of Dr. Besant when she organized the Order of Service. We have the very wonderful exposition of the Wisdom in our Lodges, and many members go out into the world and transform it into the power and the activity of the Wisdom. I know many Lodges in the past which have had these groups connected with the Order of Service, and every time a member is inducted he is told that there is this Order and there are suggested to him lines of work wherein he will find others in the Lodge interested.

Fields of Service

At one time in India some Lodges had work for the welfare of Harijans, for day and night schools, and other things. All such service work is good. In one or two places our Theosophists have done very noble work for prisoners. I was taken by a group to address some prisoners, and one of our members went every week and gave a kind of discourse. Some years ago one of our blind members was taken inside the prison regularly to help the prisoners—a most striking act of service. That work for prisoners, of giving them something they could not find within the prison, has been done in many countries. In Brazil I spoke to such a group. Work for animals is also needed on all sides.

Then in many parts of the world there is much work needed in connection with children, such as Lotus Circles—child welfare work. This brings the children together to make them happy and give them certain ideals. In the Round Table there is a very simple ceremony. One expression of this is the Golden Chain for very young children. Every Lodge can organize something of that nature,

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so that on certain days the children come together, and one can teach them songs and little dances that make people happy. The children will feel the divine spirit if you give them beauty.

Always when you manifest as action your intellect is clearer. It is for that reason that wherever there is a Theosophical Lodge, which is not merely studying but is also turned outwards to aid the community, looking all the time to see what can be suggested in the life of the people as improvements (not alone in what way it can arrange more religious discourses), there is a brightness in that Lodge—a kind of freshness. It is along such lines that the Order of Service is so very essential.

The understanding of Theosophy is not alone a matter of reading books, even the wisest, or even listening to Convention addresses of the best kind—those are only incidents. The real thing is contacting the great life of humanity. What are we here for, but for that ?

It is essential that those of you who belong to Theosophical Lodges should remember that as you want to give of the Wisdom which releases people from suffering, you must not forget your own understanding of the Wisdom is dependent upon your action, and the Lodge as a whole becomes a greater centre of spiritual fire as the Lodge becomes more closely associated with the problem of the suffering of the world and the purifying of the world.

Every Lodge—A Temple of Help

There is so much you can do to bring a touch of beauty. Fortunately we have today something of the spirit of art, of organizing people to present beautiful things in drama and song. You can take the message of Theosophy to the masses along that line. I know many Lodges which make a point of giving something of this spiritual touch, which comes through some phase of artistic expression not only to the members but to the general public. There are ways of Theosophical propaganda which are not on the ordinary Lodge programme. If you will feel for yourself, imagination will begin to awaken, and then it is a matter of your getting some others with you and beginning something. Never mind if you fail after three months. Somebody else will come along and take up the result of your work. Do not say: "We cannot do anything, because we have not enough

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money and people." Do not begin by making a set of rules. The besetting sin of such an attempt is a constitution and by-laws. Begin something, and you will find as you open up the aperture for the life forces to flow through, later on the form will come. Open up, and you will find that from Those who are the True Guides much force will be given to you, for remember They are the Elder Brothers of mankind. Every element of suffering and ignorance touches Them closely. They are watching as closely to give help along that line. Every Theosophical Lodge should not only be a Temple of Wisdom, but also a Temple of Help.

The Theosophical World.

Rukmini Devi on India.

July the fourth, 1938. Rukmini Devi addressed for the first time in many years a public audience in Chicago. Despite the fine weather and "the glorious Fourth", the great American family-day for the out-of-doors, a fine audience of over 400 persons was present to hear, to delight in, and to applaud, the gracious speaker.

One always thinks of Rukmini first in terms of loveliness. The vigor and power of speech which emanate from that dainty firgure is a demonstration in paradox. Eloquence drawn forth by her love for her subject, "The Soul of India," plus an amazing vigor of manner and voice—that beautiful voice with its inimitable inflections—made us realize that not only the President but also the wife of the President is an orator of the first rank.

"Why" asked Mrs. Arundale, "should India be understood especially ?" "Because," she continued "she has a special keynote which no other country has: because she has expressed a great culture which remains and is not lost as are the cultures of other ancient nations—Egypt, Greece, Rome and others; and because even her illiterate people understand her ancient philosophy and her present culture."

Long before the western world discovered the word "efficiency" India had systematized every phase of her life. Long before western psychology came to understand the departments of consciousness,

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India taught the science of the emotions and the mind. In education there is a valuable point of view, namely that a teacher is only a teacher when he can correlate learning with life, not when he merely has a headful of facts and a few degrees.

Other keynotes of Indian Life touched upon are: reverence for life as of greater significance than form, though India has always had the form; the high place of womanhood as complementing the life of man rather than aping it; the search for greatness in every field and the deep understanding of the unity of life.

Olcott Daily News.

Benares Calling

When I visited Gaya last month, naturally I went over to Buddha Gaya to bathe in the influence that flows from that place, where Gautama Buddha attained enlightenment. After leaving his home and kingdom, Sidhartha had wandered far and wide in search of Truth for years, he had tried to understand every point of view in the land, and had practised austerities as well, but he had failed to reach a satisfactory solution. It was on a full-moon day of Vaishakha, under a Bodhi tree at this place, that he first fought all the menaces that threatened him, and successfully resisted all the temptations that then came to him, when at last during the last watch of the night, his Inner Eye opened and he saw Truth. He realised how all people are caught in the web of their own weaving, and how the weaver alone can undo that mischief, by keeping to the middle path in all things, by acting in all cases without *Fear or Favour*. It is said that after enlightenment, Lord Buddha hesitated for a time as to whether he should preach this new way of putting it, but ultimately decided to do so. Beginning with his first sermon at Sarnath, he then moved up and down the Gangetic Valley for over forty years, explaining his ideas to millions and getting thousands of followers. But in all this, it must be kept in mind that Lord Buddha was born of parents who were followers of the Sanatana Dharma, He lived and moved amongst Hindus, and preached to Hindus all his life.

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Judged by all accounts, the community amongst which Lord Buddha lived was by no means uncivilised in any sense of the term. As Hunter puts it "Megasthenes the Greek, observed with admiration the absence of slavery, the chastity of women, and the courage of the men. In valour they excelled other Asiatics; they required no locks to their doors; above all, no Indian was ever known to tell a lie. Sober and industrious, good farmers and skilful artisans, they scarcely ever had recourse to a law-suit, and lived peaceably under their Chiefs. The Kingly Government was almost as portrayed in the Code of Manu." They had a literature and philosophy of which any nation may be proud, nor were worldly arts less well known. There were merchants who could afford to purchase land by covering it with gold coins, and land-lords who returned all that vast sum, as a donation for building a rest-house for Lord Buddha and his Bhikkus. People had knowledge, and devotion, and the land was dotted over with thousands of prosperous self-governing communities, with a hereditory Chieftain in one place, or a Republic in another.

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That was two thousand five hundred years ago. During all this time, a lot of water has flowed down the Ganges. This ancient land of Aryavarta has been invaded by nation after nation for centuries; and what with one thing or another, we are now not as prosperous as before, and during all this long spell of adversity we have necessarily grown a thick shell round ourselves. Our very mental and moral qualities appear to be covered over and lie beneath the surface. And yet, in spite of all these obvious failings, we can not forget that the Civilisation based upon the Code of Lord Manu has withstood a hundred shocks, more or less successfully. Greece and Rome have come and gone in the meantime; and the fate of the present Scientific civilisation, which has risen over the ashes of these is hanging in the balance, and all over Europe they are dreading the day when it may all go up in fire and smoke, in an inglorious blaze. But India—this Land beyond the Indus, as the Grecians named it—jogs along, in spite of the naked sword of many a conqueror, bleeding and enfeebled, but fully alive and alert. The subtle propaganda which undermines all mental and moral values is perhaps the greatest enemy India needs to be afraid of, and if we can only resist this tendency, time will show

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who is the real conqueror. What may be the reason, one can not help wondering.

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Is it because the Sanatana Dharma is based on a recognition of the FACT in life, that although all men are essentially one, *they are not all at the same stage of evolution?* One; and yet not the same. We are asked to look for Unity in Diversity; and Diversity in Unity—a diversity, which takes account of the age of the evolving vehicles. It is pointed out that society is composed of men who are not all equally endowed, men with diverse tendencies, and differing capacities, and hence fitted for different responsibilities and different duties. All alike progress not by yielding to their senses, but by trying to conquer them; and yet the degree of self-control expected from a Teacher is not the same as from a Ruler. The one is asked to forgive his enemies, trusting absolutely in the Law; while the other is expected to keep a tight grip over them, while he tries to win them over, if that be possible. While all society is to respect the Teacher, he himself, desiring immortality, is to court humiliation all his life, knowing full well that it is the humiliator who really suffers more. But the Ruler must maintain his prestige, without which not only will he lose his own life but bring on his people the peril of anarchy. The Teacher must try to earn his livelihood with no clash or the least possible clash - "*Adrohena Alpadrohena wa*" but not so the Merchant, who must plunge into all sorts of ventures, and earn as much money as he can in all honest ways; and so on. Perfect non-violence for individuals who are ready for it—yes, by all means; but for all and sundry, for a whole nation, emphatically, No. All are not capable of it, and when we aim at impossible achievements, we make ourselves ridiculous, or what is worse become perfect hypocrites. Non-violence, a great ideal for the few, becomes in indiscriminate practice, a species of *Neo-violence* which succeeds only with decent people or friends—Never with brutal enemies. Patent medicines guaranteed to cure all the ills of life are entirely against the spirit of the Sanatana Dharma, on which the polity of Aryavarta is based.

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One can truthfully say that the Sanatana Dharma has a *Platform but no Pulpit.* "All the world is a stage and all the men

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and women are actors," or, as we put it, "It is all the *Leela of Ishvara*- the Play of God." And in this drama of life, everyone has his part to play, the greatest as well as the meanest, the King as well as the beggar. It takes all to make a whole. But all being in essence one, all are Princes of Royal blood, who are amusing themselves with the play, and it is but natural that the elders, should wish to give the younger ones the benefit of their experience. When some grown-up amongst men feels such an urge, he ascends the platform and respectfully places before other fellow-actors, how in his opinion, each part should be interpreted. He explains how he has arrived at certain conclusions and why, and how these have affected the course of his life. If he has suffered in any way, because he had done certain things, he can sound a note of warning and if he has become nobler and happier by following a particular line of reasoning and conduct, he can certainly say so, and offer to help those who are similarly inclined. If he has discovered any Laws of nature, he can expound them, and if he has been told by his Elders of others, which he has not yet verified, he can mention these with respect, as things to be looked into. But he will always remember that he is not the sole authority on any subject for all people, and that others, who feel so competent, have the same right to place their views before people: he will never forget that he speaks from a Platform and not a Pulpit. That is the position Sanatana Dharma expects every Teacher to take; and that is why it has no single Prophet, but a number of *Mantra Drashtas-Rishis*—Seers. Every Seer occupies a place on the platform and lays no claim to allegience, except what the hearer may be willing to accord him out of the fullness of his heart.

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Different Teachers have explained things in a variety of ways in the *Shrutis* and the *Darshanas* and *Purans*; and it has been a feature of the Sanatana Dharma, that whenever a new Teacher of merit has arisen, he has always been welcomed and his teachings have been more or less assimilated into the common stock. Thus was Lord Buddha accepted as the ninth *Avatar of Vishnu*, and this system of renunciation and *Bhikshus* was converted into the institution of wandering *Sanyasins*, although many of his other teachings were rejected. Thus do we see in Gaya, the place where the Lord attained enlightenment, still visited by thousands of Hindus every year, although none of them are formally known as Buddhists; and the whole property is owned

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by a Mahant in the manner of a *Sanghârâma.* While all Hindus worship the imgage with a *tilak* on the forehead, all Buddhists put on it what clothes they like; and so you find in Buddha Gaya a curious mixture of both, which many do not like. It looks too much like a *Khichadi* to them, and so it is. But Sanatana Dharma, accepting as it does, the value of both Carbo-hydrates as well as Proteins, considers *Khichadi* as better food. In fact that is its speciality; and that is why India is the Mother's house, where we say, "The more the merrier." That is the spirit of the Polity which has preserved India, when Greece and Rome have gone. The greatest enemies of the Country are those who want us to be narrow, down to a uniform cap for all Hindus.

* * * 7 * * *

In Sanatana Dharma thought is perfectly free; but the trouble is that so few of us want or care for freedom of thought. We do not mind letting others do this for us. What we like to have is freedom of action, which the Sanatana Dharma does not give, because on it depends the stability of the whole structure. Manu in his Code divides Society into four broad groups and each of these again into four more; and he lays down definite Standards of conduct for these sixteen categories. He expects every individual to find his appropriate place in Society, and try to play his part as laid down, to the best of his adility. As long as a fair number of actors conform to these Standards, Society can not go far worng, because these Standards are based upon Eternal Verities. Not that we have faithfully kept to this ideal, as they used to do when Megasthenes visited India; and perhaps the extent of our failure to do so, is the measure of our adversity. Most of us have clamoured for the privileges of each Order, without bothering our heads about the responsibilities which necessarily go with them, and we know how today, the *Vānaprastha Ashrama* is almost unknown; and that is why we have old men canvassing hard for extensions, and busy earning money till they drop down dead. Even when they do retire, as they have to do in Government service, how many spend their time in any real Public service, or Search for God ? If every Pensioner was asked to produce a certificate that he has put in a reasonable amount of such work, instead of merely keeping alive, Society will get the benefit of their valuable experience without any extra payment. But that is not

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yet. We have failed Manu in many other ways; but at any rate till recently we have not challenged the very Standards.

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Not that Eternal Verities can suffer from inviting doubt; and the Bhagvadgita has itself laid down not questioning but Cross-questioning-*Pariprashna*, as the only way in which we can learn. But this cross examination must be done after study and in a spirit of reverence—*Abhyasena and Sevaya*. I am afraid in our hurry to proclaim our researches, we forget these two qualifications, which are also essential to a proper understanding. We study three Slokas in Ramayana and consider them sufficient evidence to warrant an inference—for afterall it is only an inference—that Sri Ramachandra had many wives, that Sita was unchaste. I am not suffciently learned in these matters, nor do I think it possible to decide such questions of fact from a dozen scattered words. I do not know whether Sri Ramachandra and Sitamai ever lived in flesh and blood; but *I do know* that they have both been held as great Ideals in the land for untold centuries, and have served as Standards, seldom attained, but perfectly reasonable standards for our conduct. And there are today many young Indians, and old ones too who ought to know better, who seem to delight in dragging down into the mud, these Ideals of millennia, and all this in the name of Truth! All the same, it is worth noting that it is only amongst the followers of the Sanatan Dharma, that even such opinions can be published without any risk to life. That is our Glory and long may it live. I would be the last person to suggest that such attempts at wiping out standards should be suppressed; but I do appeal to our friends to consider whether it is a good thing to pull down Land-marks which have guided men for very long periods. This tendency to efface Standards is not an uncommon feature of all things Modern, and perhaps even in the Theosophical Society, we might do well to ponder over this aspect.

* * * 9 * * *

At least in matters mundane the West knows full well the value of Standards, and in all their commercial transactions they insist upon them. We in India in our hurry to get on, have not yet learnt even this lesson; and that is why I read that the Mica trade in South Behar is not what it might be. Fortunately God has endowed them with the best Mica in the world, of which they have almost a monopoly for certain purposes. But what do they do?

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Time and again on opening up cases in London they find Mica either better than invoiced or worse, and there have been instances of wholesale rejection of large quantities, resulting in great loss. Many attempts have been made and are being made to improve the state of affairs; but the trade has suffered a very great deal in the past for want of proper standardisation in packing. The same thing happens in other things. I know at least one of our friends—and he is a Theosophist, I am proud to say—who has made a name for himself, only by cleaning up the grain and oil-seeds he supplies to Europe and guaranteeing a standard product—so much so, that his *Salamat* Brand figures in the European market as a standard for the variety of goods he deals in. It is Europe which pays for the labour of cleaning the goods, and he gets the credit, and a better price. Standardisation pays in the long run. That is what they are finding out in the West, while with our Standards laid down for us all clear even in mental and moral values, we want to ignore those, because we can not weigh or dissect the Inner man! The standards laid down by Manu are not based on merely the carbon content of things but on other Eternal Verities extending into realms beyond death. Let us not ridicule His Polity so lightly. Who knows that after the Russian experiment has progressed a little more, the world may come back to Manu after all!

* * * 10 * * *

I was very happy to see a new Buddhist Publishing House (Macleodgunj-Gaya) which has been started with the following objects:—

To revive and strengthen Buddhism by encouraging Pilgrims to Buddhist Holy land.

To Spread Buddhism by the Publication of the Scriptures and by the printed word.

They are publishing a magazine "The Buddhist Mission worker" (Rs. 1-8-0 per year.) from February last. This gives all details of tours being arranged by them. Under the energetic guidance of their Editor, Mr. A. G. Young, they are making very good progress and I wish them every success. From what I was able to see, I am sure they will not try to keep the Pilgrims from other countries in a water-tight compartment, and there is nothing that makes for Goodwill more than Social contacts.

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Apropos the article in the August Theosophist (page 379) touching "Elizabeth and currency," perhaps it is worth noting that the stabilisation was brought about by fixing by law the ratio between the shilling and guinea, by laying down that one gold guinea of a particular weight was equal to 21 shillings. This was really the beginning of the *Gold Standard*. It is interesting that this was done--(by whom, do you think ?)—by Sir Issac Newton, the then Mint Master, who later *passed* the Law of Gravitation, which binds together the whole world. Perhaps as Bro. Jinarajadasa has suggested, Induction is not different from what we now call Intuition.

G. N. G.

The Coming Race

By Geoffrey Hodson

II

Look out for Leaders

The world suffers today from a lack of leadership. Where are the leaders to be found and trained ? Surely the answer is: "In the children now being born and in the children now at school." The whole educational profession, in the U. S. A., in South Africa and Australia especially, should be constantly on the look out for leaders, should watch for the spark of genius in every child who comes to them and do their utmost to encourage both leadership and genius.

The mass-production method of Education, unfortunately prevalent and apparently inevitable today, should always be sufficiently flexible to allow for special training for promising individuals.

"*Look out for Leaders*" might well be the slogan for parents and the educational profession throughout the world today.

Two great essentials appear to the author to stand out amongst the requirements for the training of leaders as indeed of all children. One is that the world outlook, the planetary vision should be inculcated from the very beginning. The other is that all discipline should take the form of a redirection rather than a suppression, of the budding and often overstrong energies of Youth.

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Above all, in the author's strongly held opinion, corporal punishment should be unthinkable, not only where new and more sensitive racial types are concerned but in the training of all children. Corporal punishment not only does not remedy the misconduct, but by the shock which it gives both to body and *psyche*, intensifies the existing causes of difficulty and in addition is most likely to create new ones*. Right conduct is dependent upon the harmonious relation between the Inner Self, the mind, the emotions and the physical body. Every shock, and what greater shock than the humiliation and pain of corporal punishment administered by those one loves, destroys the perfection of that relation, makes it more difficult for the ego to direct the forces of its new vehicles.

One imagines that egoic prevision of the possibility of corporal punishment both at home and at school would be quite sufficient to prevent an advanced ego from choosing the environment in which that possibility existed. Nothing one assumes, would drive an evolved and therefore sensitive individual away from prospective parents and teachers more than the existence in them of the irreverence, ignorance or the streak of sadistic brutality from which the infliction of corporal punishment arises. Observation of children and adults who have been brought up on the "spare the rod and spoil the child" principle has shown the author that they have been both spiritually and intellectually deadened and psychically and physically coarsened as a result of corporal punishment.

Love, unfailing kindness, refinement, a wise redirection of the misdirected energies and interests and a continual appeal to reason-these are the means which must be applied to the sensitive and responsive mind and body of the child of today.

III

Treatment of the New-Age Child

This is of especial importance just now. For whilst it is true that the finest type, the leaders and geniuses of the new-age, will be advanced egos, there would appear to be in addition very large numbers of children being born at this period who could be turned into the new-age type. This means that they have the necessary development and experience behind them as egos, and in the three countries

*Vide The Psychology of Punishment. By A. B. Allen. Allman & Son, London.

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are born under the parental, climatic and magnetic conditions which with the right education would turn them into new-age types. Since however, they are not particularly highly developed in sixth sub-race qualities and spirituality-intuitiveness, mental quickness, catholicity of outlook, adaptability, artistic leanings and capacities, refinement and sensitivity at present, wrong domestic and school treatment prevents them from growing up into outstanding people. This is why education is such an important subject today.

The chief qualities to be developed are refinement, gentleness, keenness of perception, physical and intellectual directness of purpose, action and speech, a profound love of beauty and of Nature and a reverence for the divine Life in all things.

The subjects to be particularly studied are modern languages, the arts with a special endeavour to develop outstandingly in one, science, and civic, national and international affairs. To all these the new-age child is especially adapted and should be encouraged to become proficient in each of them.

Bodily skill and dexterity should be especially inculcated and developed. The gentler games, particularly those which call for a refinement of skill, keenness of eye and perfect co-ordination between mind and body. Rough football, for example, and all games where sheer muscular development and insensitivity to pain are assets and coarseness, foul play, and dishonest practices can occur, should be avoided.

Aviation and wireless should be encouraged as hobbies and the children should visit foreign countries wherever possible. For the mental outlook must be broad, tolerant and co-operative, especially concerning other religions and foreign peoples. The planetary view must continually be inculcated and the new-age child taught continually to see humanity as a whole.

As to the intuition, exercises will eventually have to be designed to evoke and develop this faculty. In the meantime, appeals to the intuition may be made in various ways. The child may be encouraged to "guess" the outcome of certain events both small and great, the whole exercise being turned into a kind of game. The collection of mutually relevant facts and exercise in the deduction of their common principle might form another fruitful exercise. The plant kingdom

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of Nature might most usefully be employed for this purpose, the different plants of a common genus all being examined and their common qualities brought out and realised. The more widely different the outer appearance of the specimens, the greater their value for the purpose. From this, the older children may be led into the realm of abstract ideas and philosophic doctrines, syntheses of groups of which should be made. Thus the higher abstract mind can be developed and become receptive to the intuition.

When there are psychic powers, these should be treated as quite normal. They should be neither encouraged or discouraged, rather should they be taken for granted, so that the child may grow up to think of them as perfectly natural. On no occasion should they ever be made the subject of parade before others. Parents and teachers should always remember that the psychic child is far more sensitive in every way than the non-psychic. All treatment should be gentler, kinder and far more lenient. For the greater sensitivity produces a more intense response to disciplinary correction and especially to the mental aspects of any punishments which may be deemed necessary. Such children should never be corrected publically on this account. Their psychic nature causes them to experience an extreme sense of both guilt and humiliation when they have done wrong, causes them to brood unduly upon their error or in some cases upon the injustice of the treatment meted out to them.

Furthermore it should be remembered that the psychic child is subjected to influences and forces to which the non-psychic child is unresponsive. Those inevitably affect its conduct leading it into errors into which normally it would not fall.

The dress and home of new-age types should always be colourful, care being taken to use shades which harmonise with the temperament of the child, as also to avoid colours which are hard and crude.

Valuable though these practices may be in developing children along special lines, it is also important that both parents and teachers have the right attitude to their parental and tutorial offices and to the child. Above all, they should be conscious of a profound respect for the divine Self within every child. They should recognise the laws of rebirth and of cause and effect, and in addition should have the educative sense which means they would ever be

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watching for the revelations of the child's own innate qualities, powers and knowledge, and ever ready to assist in their fullest and freest expression.

Such briefly expreseed are the main principles upon which the treatment of all children should be founded. Where they are applied a very large percentage of modern children could be changed from ordinary to outstanding types, from mediocrity to genius and from fifth to sixth sub-race individuals.

Parents and teachers who adopt these and corresponding ideals will surely be the most likely to attract advanced egos and thereby give to the world the leaders which at this time it so sorely needs.

———

"There is no such thing as time"

It was in Toledo, at a sandlot baseball game, that I came across Johnnie. I sat by him on the bank from where most of the fans were watching the game; and I noticed that every youngster who passed us said, "Hello, Johnnie; what time is it, Johnnie?"—and that the man so addressed always replied, "There is no such thing as time, son".

A queer character has always fascinated me, and I determined to forget the ball game and try to engage Johnnie in conversation. I said to him, "Can you tell me just what time it really is? He looked at me with a pained expression and replied, "There is no such thing as time, my good fellow". He didn't turn from me as he said that, as though to dismiss our conversation; but on the contrary the look he gave me seemed to invite my asking him for an explanation of his statement. So I then said to him, "I'm afraid I've been taught wrong in that case, for I have never before heard any one say, as you say, that there is no such thing as time. Do you mean that you believe in what they call relativity? Or are you a follower of some school of philosophy with which I am not familiar?"

"To say that time is relative is not going far enough", the man replied: "time just isn't. I am not familiar with the taught philosophies, so I am a follower of no one. I may be a co-discoverer with others, although judging from the treatment usually accorded my views,

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the ground I am travelling has not been very well trod before. Let me try to make clear to you what I believe as to time, and why.

"I shall explain to you that there can't be such a thing as time", Johnnie went on. "You have heard the old problem, I suppose, asking what would happen if an irresistible force should come into contact with an immovable object ?"

"I have", I said.

"And you know what would happen ?" he queried.

"I realize that it is a catch question" I replied; "and that the only sensible answer to it is that in stating the problem contradictory terms are used ; or, in other words, that no problem is stated at all".

"Fine !" he cried enthusiastically. "You would be surprised to know how many men I've talked with who couldn't see that. Many, many men have tried to tell me what would happen if the two things came into contact—entirely overlooking the contradictory terms used in stating the so-called problem. Even after I have tried to explain to such men what the only intelligent answer to the problem is, they have generally come back at me with, 'Well what would happen if the two things *did* come together ?'

"I wonder that you haven't conceived for yourself that time is something that does not (because it cannot) exist", Johnnie continued, "where you know there can be such things as contradictory terms. Have you never wondered if a single word, as well as two phrases, may not occasionally embody a contradiction and thus stand for an impossibility ? Or, specifically, is it not true of time that it presents itself to the mind as something just as inconceivable of having beginning and end as of not having beginning and end ? It does so present itself to the mind and the thing represented by the word 'time' therefore cannot really exist."

Johnnie's argument interested me ; and at the time of our talk, at least, I thought I saw some logic in his utterances. So I next said to him, "You don't believe in space or matter either, then ?—for space would also be a word describing an impossible thing ; and matter cannot exist except in space".

"You are right", he replied.

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I said, "I find it hard to believe myself, that matter doesn't exist". I pinched him a little. "Do you mean to tell me that that flesh I just pinched is not real ?" I asked.

"Let me answer that", Johnnie said, "by asking you if you have ever dreamed at night of physical pain".

I said that I had.

"Did the flesh that pained you in your dream state exist ?" he asked me.

"I guess it didn't", I replied.

"And yet", Johnnie then queried, "isn't it true that if a part of one of your dreams had been of my pinching that dream flesh of yours as you just pinched me, and asking you if the flesh weren't real, you would in your dream have said that it was real ?

I said that it undoubtedly was true. And that was that,

"Your dreams are so much like your waking state", Johnnie continued, "that you never know positively when you are not dreaming, do you ?"

I said that I guessed I did not.

"Nor does such a student of dreams as Havelock Ellis say he can distinguish his dreaming from his waking state", Johnnie told me—adding, however, that Mr. Ellis does say that there are a few recorded instances of reputable persons who have claimed to have had dreams in which they knew they were dreaming. "Ellis probably feels as I do about that, though", Johnnie said—"that (if it is true) it no more necessarily proves anything than does the fact that there are instances galore of waking people who have been sure they were dreaming. And one has only to plant a dozen or so coins so that a person will find several of them within a few minutes, to see how easy it is to make an awake person wonder if he is not dreaming! The dream, in which one can live many minutes in an instant (as well as travel long distances), shows clearly in itself that one doesn't have to live in a real time and space in order to experience living in time and space. So even if I had no other argument, the dream alone would keep me from blindly aceepting things as they seem to be.

"And think", Johnnie went on, "how unimaginative (to say the least) the creator of man must have been, if he did create a real world (to admit for the sake of argument that it was possible for him to have

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done so), when he could so easily have given us a fictitious world which would seem no less real. What intelligent man could thank such a creator for a 'real' time, space, matter ?"

A late-comer had arrived at the ball-field and (addressing no one in particular) asked what the score was. Johnnie promptly volunteered all the information as to hits, runs and errors that I could have given had I been watching the game closely. The fact is that I had practically forgotten, while I had been talking with Johnnie, that I was at a ball game—whereas Johnnie evidently had been following the game carefully right along! Apparently what was to me serious talk, was to him casual chatter.

"Do you know, they don't take much to me in this town", Johnnie said, to open our conversation again: "sometimes I think they believe me crazy. My statements as to what I can do in the way of what they call miracles are what bother them most I can, to mention one thing, walk through a solid brick wall, you know."

"Impossible !" I exclaimed.

"I have done it again and again", Johnnie said. "It is true that I can't do it before an unbeliever—that is, I can't convince the unbeliever that I have done it "—and as if to point out a parallel case, Johnnie reminded me that even Jesus performed but few miracles in Nazareth, the city of most unbelief.

The ball game over, Johnnie promised to call on me at my hotel the following day; but he never did so. And when, on the next of my then-fortnightly trips to Toledo, I made inquiry concerning him, many people with whom I talked seemed to know Johnnie by sight; but the only hint I could get as to his whereabouts was that some of his relatives (names unknown) had had him "put away".

That' s all I know definitely about Johnnie ; but you can imagine my start when I read in a medical journal shortly afterwards that one Johnnie Doe, a healthy inmate of an Ohio asylum, had (as an aftermath to his having been gently forced through a plenty-large asylum doorway which in his mania he thought to be too small to permit the passage of his body) died just such a death as he might have been expected to die had he really been dragged through too-small an opening.

EDWARD FARRELL—*The Aryan Path*

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News & Notes.

CONVENTIONS.

Undoubtedly many who have come to Convention have made many sacrifices to be here. Many more, while they are here, may stretch and wreck their budgets. We would like to give a suggestion to those who will find themselves in that state. When they ponder over the items let them have the point of view of a Belgian artist who was asked to renovate the paintings of an old Belgian Church. After he presented his bill of $ 67.30 the church Wardens asked him for an itemized bill. Here, in part, is the bill he presented:

For correcting the Ten Commandments... ...	... $ 5.12
For renewing heaven and adjusting the stars ...	... 7.14
For touching up purgatory and restoring lost souls	... 3.06
For brightening up the flames of hell, putting a new tail on the devil and doing odd jobs for the damned	7.17
For putting a new stone in David's sling and enlarging the head of Goliath	... 6.13

So much just to give you an idea of how to look at your expense items when you find you have strained your budget. May be you can enter a few such items as:

A glimpse into Devachan ...	... so and so much
A look into Nirvana with Dr. Arundale	... so and so much

and finally, I am sure each one who attends Convention will be able to enter in his record that same item the Belgian artist entered in his list:

"For renewing your heaven and adjusting your stars".

DR. HENRY A. SMITH—*Olcott Daily News*

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PRE-NATAL INFLUENCES

One morning Cheiro finds in his mail a letter from a certain Vicarage in England asking Cheiro to give his opinion about the impression of a boy's hand, which impressions were included. Cheiro, being interested in the lines of the "Impression" set to work on it. The lines

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indicated a strange abnormality and as Cheiro continued his study he became "convinced that some pre-natal influence alone could cause such an abnormal creature".

Finishing the study he despatches his conclusions to the Vicar. The result is a very angry Vicar who even threatens to denounce Cheiro as an imposter "How dare you indicate that my boy's hand is that of a thief ?"

In due time however, the boy developed criminal tendencies and was sent to a reformatory for long term.

Then, later, in a coufidential talk with the Vicar it transpired that, seven months before the birth of the boy in question, the mother (the Vicar's wife) had a most unaccountable craving to read the history of criminals and Murderers of every description.

One book she read no less than three times. In this book there was an account of a boy of a respectable family who was an experienced thief before he was fifteen and who, later, was executed for poisoning every member of his own family.

RESPONSIBILITY OF MOTHERS

On being told this story by his wife the Vicar became convinced of the power of pre-natal influences and actually requested Cheiro one day to make this story public so as "to warn mothers of their enormous responsibility during the pre-natal period."

Life—Bangalore

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KRISHNAJEES PROGRAMME :—

November.....2-10 Bombay ; 10-17 Poona ; 28-30 Karachi ;
December.....1—5 Karachi ; 7—14 Lahore ; 15—23 Delhi ; 24—31 Benares ;
January.....1—8 Benares ; 10—17 Nagpur ; 18—21 Calcutta ; 21—31 Vizagapatam :
February.....2–18 Madras ; 19—28 Rishi Valley ;
March.....1—6 Rishi Valley ; 8—15 Calicut ; 17–24 Trichanopoly ; 26 to April 3rd Colombo.

For details write Mr. D.K. Telang, Vasant Vihar, Adyar, Madras.

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Sri Shri Ram's tour.

Sri N. Shriram, B. A., Treasurer, The Theosophical Society, Adyar, visited Guntur, Vizagapatam, Vizianagaram, Chodavaram, Yellamanchili, Cocanada, Rajahmundry, Dowlaishwaram, and Bezwada, commencing from 21st July. His public lectures attracted large audiences and were very inspiring and thought-provoking. At Guntur, his talks were mainly in private meetings. Members from Bezwada also attended them. He addressed youths specially at Vizagapatam, Vizianagaram, Cocanada and Bezwada on "youth and the Future" and his main advice to them was to cultivate the spirit of Beauty, Originality, Cosmopolitanism and Spirituality in their lives. Everywhere the youths were much inspired. His public lectures were mainly on The World at Cross Roads, Nationalism and Internationalism, The Ancient Wisdom in a Modern Form, India and Her Message. Brotherhood, Freedom and Justice are the ideals that are greatly needed in the world, he said. His addresses to members everywhere were very instructive and every body could feel a sort of peace which surrounded him and felt really uplifted in his presence. A District Conference was held at Bezwada, and an Inter Lodge meeting at Cocanada and informal conferences at other places. At Vizagapatam members from 6 lodges were present. Seven new members and 4 youths were admitted. He had heavy programme everywhere. Bro. M. Subramania Iyer also lectured at several places and his talks to members at almost every place were very interesting.

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General Secretary's tour

The General Secretary spent a fortnight this month mainly in South Behar, visiting Gaya, Kodarma, Giridhi, Hazaribag, Patna and Muzzafarpur. He delivered in all sixteen lectures between 28th July and 10th August, when he returned to Head-quarters. He was glad to see the very fine school at Gaya, which is one of the few Theosophical schools, where Religion has a definite place. They have recently added a Technical Section also. Kodarma is a small place and yet commercially important in as much it exports the best

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Mica in the world, for which it has almost a monopoly. Giridhi is another place, very rich in Coal and Mica, no less in intellect. Mr. Gokhale's lectures on "Religion and Science" and "Mind the greatest problem of man" were very well received; and gave an excuse for starting a Cultural Association for the town, for which the thought-forms were quite ready. Hazaribag was the next place visited, where again two lectures on the same subjects were given. At Patna the General Secretary spoke on the necessity of "Religion in Education" in the Lodge, and on "Creative Education" at the Behar Young Men's Institute, when Mr. H. R. K. Bhateja Director of Public Instruction presided. Next day he spoke on "Theosophy and Reconstruction in India" under the Chairmanship of the Hon. Mr. Anugraha Narayen Sinha, Finance Minister. All the lectures were well attended; but perhaps the lecture on "Religion and Science" at Muzaffarpur, attracted the largest number of people. Swami Samatanand the Behar Federation Lodge Organiser has been able to interest quite a number of Youths and if they can keep up their enthusiasm, Muzaffarpur ought to be buzzing with activity. Bro Muniswar Prasad is busy as usual with his nine Night Schools, and now he has added a *Mahila Shilpa Kala Bhuvan*—A Ladies Industrial Home, which is said to be the first of its kind in Behar. He is also organising a Physical culture Institute for which a fine building is rising. The General Secretary was glad to visit these Institutions and wished them every success and after delivering another lecture on "Mind" he returned to Benares on the 10th August.

Conference at Hajipur Behar.

The Muzafferpur Dist. T. S. Conference was held this year at Hajipur on 23rd & 24th July last under the presidentship of Mr. V. Ramnathan, I. C. S., Sub Divisional Officer. On the 23rd evening informative and appealing lectures were delivered by Bros. Samatananda and Jagat Narayan on "Theosophy & the Theosophical Society." On the 24th morning, there was a symposium on the "Problems of Life & their Solution by Theosophy." A number of speakers took part & touched on Religious, Educational, Social, Economical & Spiritual aspects of the question. In the evening, Bro-Samatananda delivered

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a lecture on "Yoga & Health" and Bro. Jagat Narayan on "Life After Death." The public seemed much impressed by the Conference which was consequently a grand success.

Lodge Activities

Ankleshwar—Shrimati Indumatiben Mehta P. A., the Lodge Organizer of Gujrat-Kathiawad T. S. Federation, visited "Shree Dharma Lodge" T. S. here and delivered two public lectures on 30th and 31st July 1938, on the "Ideal Homelife" and the "youth of to-morrow" respectively. She also addressed one meeting of ladies when she delivered a lecture on "Duties of Women". There was a great rush. She also addressed the lodge members in a special meeting.

Benares—Head Quarters activities. Brother Madho Prasad Khanna F. T. S. resident of the Indian section compound delivered public lectures in Hindi at under-mentioned places on following subjects with magic lantern slides

In May 1938

(1) D. A. V. School New Delhi on life of Lord Buddha.
(2) Ramjas School Karore bagh Delhi on life of Sri Krisha.

In June 1938

(1) Local Lodge Srinagar Kashmere on life of Lord Buddha.

In July 1938

(1) Indraprasta Girls School Delhi on life of Lord Buddha.
(2) M. V. School Delhi on life of Lord Buddha.
(3) Minto Club New Delhi on life of Lord Buddha.
(4) Indraprasta Girls School on the Influence of Buddhism on civilization of India.

Broach—Shrimati Indumatiben Mehta P. A. visited the Atmavidya Lodge T. S. here on the 21st July 38 morning and addressed the members of adult and youth Lodges and explained to them the greatness of Theosophy. Bro-Pathak, with feelings of gratitude and reverence garlanded her and thanked her on behalf of the Lodge.

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Karachi—(Youth Lodge) A study class is conducted every Tuesday by Bro. Jamshed Nuserwanjee regularly and the attendance is increasing steadily day by day.

A Music class is being conducted by our Music teacher regularly on every Monday and Friday for one hour in the evening. *Social Activities* : On *24th April* a "Youth Day" was organised at Clifton, where Mr. Hatim Alavi, the Mayor of Karachi, addressed the gathering of about 50 Youths in the morning.

On the *26th April* a Social Function was organised at the Sarnagati Hall, where Bro. Sri Ram gave a talk to the members. The Social was preceded by the "Mystic Star Ceremony" which has been taken over as the special activity of the Lodge, and which was very much appreciated by Bro. Sri Ram.

In *June* a Social gathering was held where Hon'ble the Revenue Minister was invited, who gave us an idea as to how the Youth of Sind can help towards the betterment of our Province. He invited the members to go and discuss with him the various possible ways of ameliorating the conditions of the rural population. A suggestion was made by the members that the Lady members of the Lodge would have no objection in going to the small villages and telling the un-educated village women the uses of sanitation, education etc. The Hon'ble the Revenue Minister promised to look into this matter.

Lucknow—Rai Bahadur Panda Baijnath of Benares gave an informal talk on *'The importance of Character in life'* before a well-attended meeting of almost all the young theosophist members and several sympathisers. The talk was very interesting. A ladies meeting was held, addressed by Mrs. Bhagwan Sahai of Benares. A lecture on "Invisible bodies of man" illustrated by magic lantern was delivered by Dr. Peyarey Lal Srivastava.

Poona (East) Bro. G. S. Marathey of the Maharashtra Lodge, Poona, spoke on "Theosophy and Krishnamurthi." Bro. W. L. Chiplunkar of Akola spoke on H. P. B. and the Theosophical Society and on Lord Buddha and Krishnamurthi, Pro. D. D. Kanga, of Adyar spoke on "How Theosophy and Science Meet"; Bro. Mahomed Al. Mamoon held 14 meetings and spoke on Self-Realisation, Sufi meditation, Coming of the Mahdi, Ten Commandments of the Sufis and Yoga and Islam.

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The climax, however, was reached during the visit of Bro. A. N. Bilimoria who is an experienced lecturer on Theosophy and Zoroastrianism; and Sister Homai D. Tata from Navsari who is a new and valuable recruit in the lecturing field. In addition to lectures she gives "Kirtans" on Zoroastrian topics. Both of them speak in Gujerati. They had two friends with them viz., Mr. Burjorji Pestonji Mullan, a violin player and singer, and Mr. Kunte, Music teacher. Two songs were given at the beginning and two at the close of each meeting. Seven such meetings were held viz., from 18th to 24th July 1938. The audiences were enthusiastic and appreciative and varied from 300 to 400. Miss Tata gave two "Kirtans" and one lecture. Her lecture on "Self-Sacrifice" was as impressive as her Kirtans. Bro. Bilimoria spoke on "Sun-Worship"—"Why Prophets suffer" "Zoroastrianism and Theosophy"—"Is Union of all Religions possible." The music was of a high order.

—:o:—

Reviews

A Study in Synthesis: by James H. Cousins, D. Lit. Published by Ganesh & Co., Madras. Pages 503 including three indexes.

At a time when an aggressive individualism and an egoistic, militant nationalism, born of a materialistic and selfish conception of life, have reduced humanity to sub-human straits and given rise to grave problems which are threatening civilization with collapse, this book, which seeks to find a true and lasting solution of these problems, has a vital message for all who really have the good of the world at heart.

A thinker with synthetic vision, Dr. Cousins takes his stand on the bed-rock truth of "the unity and community of life and its forms," studies the fundamental capacities of man's nature in their subjective and objective aspects with their interactions, shows how the present impasse in civilization has been brought about by an ego-centric view of life and defective systems of education in which Religion and Art, "two of the highest phases of a complete humanity," have gone by default, and concludes by making out a strong, well-reasoned case for an education which must aim at the full and harmonious development

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of all the powers of the individual so that he may become a conscious factor in the shaping of a world-civilization wherein will reign order, harmony, beauty, peace. For, Dr. Cousins holds with Mr. Krishnamurti that "the problem of the individual is the problem of the world" and rightly maintains that no true social synthesis is possible which is not based on individual synthesis and that there can be no collective peace without individual peace and no synthesized civilization without a synthesized individual education.

There are 76 diagrams in the book intended to serve as visual summaries and aids to the understanding of the text.

With reference to Paramâtman enjoying the fruits of action on the strength of the dual used in the word पिबन्तौ (pibantau) in the Kathopanishad text translated on p. 25, the commentator Shankarâchârya remarks: "although only the worldly soul obtains the reward from its work, and therefore the singular number should have been employed, the dual number is here used on account of the connection of the worldly with the supreme soul" (Dr. Roer's translation). See also Mundakopanishad, third Mundaka, 1st Section, verse 1.

The get-up of the volume is very good but two misprints have been noticed in it :—(a) on p. 381, in the 1st line of the fresh paragraph, the word "now" has appeared twice, one of which should be deleted ; (b) on p. 399, in line 17, read "corruption" for "curruption".

N. B.

* * * 2 * * *

The work Promethean, Interpretations & Applications of Shelley's Poetry, by J. H. Cousins, D. Lit., Ganesh & Co. Madras. 122 Pages : Price Rs. 1-8.

Like all other works of Dr. Cousins this handy volume is nicely got up; and it is full of thought provoking ideas. Dr. Cousins, being a poet first & then a critic, has successfully & sympathetically penetrated into the sacred recesses of Shelley's poetry, and has revealed to the Occidental world the profound truth about Shelley, whom his own countrymen have always considered a delinquent. Readers will be surprised to find that Shelley, who was rusticated from Oxford for being an Atheist, has given to the western world true religion, art, and philosophy through his writings. As Dr. Cousins says, Shelley himself was Prometheas like Christ.

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This tiny volume will surely be very useful to students of Shelley and lovers of literature.

R. V. M.

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A World Expectant, by Prof: E. A. Wodehouse, abridged Edition 1938, Theosophical Press, Olcott, Wheaton, Illinois, U. S. A.

The philosophically minded Scientists of today have begun to speak of a design discoverable behind the universe. This book written 2 decades ago calls it "a definite underlying *spiritual purpose*". In it, Prof. Wodehouse presents what the foreword describes as "an all-inclusive and compelling philosophy that, reaching deep among the causative realities, unveils the *raison d'être* of modern perplexities and induces an understanding of the grandeur of life's processes that lead inevitably through present difficulty to new heights of human welfare & fulfilment."

In 5 chapters, the author describes how, under the cyclic law of evolution, he discerns, amidst the present problems and difficulties, the passing of one era and the preparation going on for the emergence of a new epoch. He shows how the present is a period of transition describing the indications of a "new vitalism" and a "new organization" traceable in all departments of life and predicts that these are the promise of the great movement towords a dawning civilization of Brotherhood—an essentially spiritual civilization.

Some of us are apt to be overtaken by dispair at the doings of aggressive militarists, bigotted religionists, unscrupulous capitalists, dictatorial faddists and the like, but Prof. Wodehouse shows that these, by their very recklessness and by reason of the gathering menace of their actions, accentuate and so bring the problems nearer to solution and thus unconsciously play their part in the general reconstruction. A perusal of this excellent book brings confidence and certainty to wavering minds and faith in the beneficent plan behind apparent chaos in nature.

S. K. K.

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Shri Shri Sadguru Sang, Vol. I, pp. 212, Illustrated, cloth bound, in *Hindi, title in gold letters, price Rs. 1/8 Tara Printing Works, Kamachha, Benares.*

Bijaya Krishna Goswamy (born 1841 A.D.) was a great Yogi and devotee. Kuladanand Brahmachari, his devoted pupil, wrote in five volumes a diary of the chief events of the Goswamy's life that came under his observation. The above is a Hindi Translation of the first volume. The value of these volumes consists in their placing the reader into touch with the living traditions of the best form of Hinduism. This book gives correct account of the Goswamy's visions and ecstacy, of his predictions, of his visions of the Great Mother, of his great humility, of his miraculous recovery from his death bed with the help of his Guru and of many other wonderful events. Incidentally some account and a picture are also given of another great Yogi, The Brahmachary of Barodi.

There was a young disciple Lal Behari of about 12 years of age. He was a born Siddha. He could master the contents of a book by keeping it on his head. One disciple was cured of his uncontrollable sex-urge by rubbing oil on the Goswamy's head. The author also describes how his Kundalini was awakened with the aid of his Guru and what the symptoms observed were. He explains how and in what different ways power can be withdrawn from another, also how one could protect oneself from Black Magic dangers. A small 3" or 4" long steel trident would be a good safeguard.

The book also shows the importance of dream life. The whole book is very interesting and whatever one's views about such things might be one cannot afford to discard the testimony of this book on spiritual and psychic things because the evidence comes from an eyewitness. We would therefore recommend this book to the notice of all interested in such subjects. Ladies and children will also find it very interesting and instructive.

P. B. N.

* * * 5 * * *

"Gitamala and the Heart of Gita"—By Narayan Swaroop, B. A., L.T., F.T.S., Sahitya Mandir Press Ltd. Lucknow. Price as. 12.

The book is a masterly collection of the precious jems from the ocean of the sacred Gita. It is a representative collection of the

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various aspects in which Gita had been cited to Arjuna. I recommend this to every lover of Hindu Culture who is anxious to master the best out of the most enchanting song of the Lord Himself.

S. P. Z.

* * * 6 * * *

दीक्षानो मार्ग *by H. C. Baxi, Raj-Pipla, 100 pp., price 6 annas. From the author.* Based chiefly on Masters and the Path and Initiation or the Perfecting of Man. This is a brief summary of some of the main contents of these books. This small booklet is intended for those who cannot read the originals in English and will thus meet a great want on their part. It would have been more useful to have included illustrative addresses after the various occult steps and also an account of the Vaishakh ceremony.

P. B. N.

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ब्रह्मविद्यानो पारिभाषिक कोश; *by Bhupatrai Mehta, obtainable from The Theosophical Federation, Bhavnagar pp. 49; price two annas.* This is a Gujerati glossary of the English Theosophical and masonry terms. The vernacular terms are well chosen and the booklet will certainly supply a long felt want and be useful in many ways. If the vernacular equivalents had been printed in the Devnagari characters it would have been useful to a wider circle.

P. B. N.

In Memoriam

Bezwada — Mrs. B. Mahalakshmamma.

Guntur— Bro. P. Govindarajuln Naidu, an earnest member of 20 years standing.

Poona East Lodge— Bro. D. J. Dabholkar. The house in which the Lodge is working at present is his property, and as a landlord he was very considerate to them.

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The Indian Theosophist

Monthly Review

DEC... No. 12.

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"We did all we could to become peaceful, full of the spirit of good-will and understanding, perfectly impersonal and as free as we could make ourselves from our normal prejudices and convictions. In fact we strove to become fit to receive the forces of darkness and to refine them into harmlessness at least."

G. S. A.

December 1938.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

Vol. XXXV | DECEMBER 1938. | No. 12.

From the President.

Very dear brethren of the Indian Section of The Theosophical Society :

I take the liberty of addressing you on the occasion of the approach on December 1st. of my sixtieth birthday, of my entry into that period of life associated with the principle of renunciation, marking in life a new period and a new outlook.

I feel very conscious that I am in fact entering a new stage of that dedication to the Masters which, in this life, I associate with my return in 1902 to the cherished service of Dr. Annie Besant. For some time past I have been preparing for entry into this final stage of activity on the physical plane in this incarnation, less by renunciation—in worldly goods I have long ago given all I had to give—more by such deeper dedication which I may be capable of offering to the Masters, to Their work, to Their Society.

If permitted, I am eager to mark such entry by a year's service to India, visiting as many places as I can throughout the country, and seeking to vivify everywhere the spirit of Dr. Besant—India's greatest daughter of modern days. She was indeed the mother of India's renaissance in every department of India's life—in religion, in education, in social life, in politics. And I make bold to say that Dr. Besant's spirit was never more needed in India than it is today, despite the fact that the renaissance is in full swing. There is very present the danger lest the soul of India be ignored in the hurry to give her a

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status equal to that of every other country in the world. India must be free in terms of her own soul. She must never become a copy of the west either in politics, in her governmental forms, or in other department of her life. Dr. Besant knew well the danger. She was more truly Indian than almost any actual child of the soil. She lived and worked and died to make India Indian according to the stature of her ancient greatness. Her addresses, her policies, her Commonwealth of India Bill for example, her very personal life itself—all were to the end of India's regeneration in the spirit of her eternities, and not that India might become but a western east.

I hope to offer a year of work in India to intensify this spirit, for I am sure that only an Indian India—an India great in the measure of her own unique genius—can be a free India, or can give to the world the example it so sorely needs. It is hardly an exaggeration to say that the world is in its present condition of unrest, in which brutal tyranny, false pride and the spirit of war are undermining the very fabric of our civilisation, largely because India still remains unfree, is still enslaved in foreign forms and customs, is not yet her own true and glorious self. When India at last lives as India and speaks to the world with a voice from which all foreign inflexions are free, then only shall the world emerge from darkness to enter the light of her new life.

As I myself approach my Shastiabdi Purti, I can think of no greater privilege than to dedicate its first year to the land which has adopted me, and to which I owe more than I can ever repay.

I ask you, dear brethren, to wish me well in my new adventure, and to give me the blessing and strength of your co-operation. And if you too feel the spirit move you, then may I ask you in the name of our revered and beloved President-Mother also to dedicate yourselves to your Motherland during the coming year? May I ask you too to renew in yourselves the spirit of our great leader and to release it to the greater glory of India the Mother of the world? A year's devoted work just now, in such departments of India's life as may be open to you, may well help India to remain true to her age-old self, to be Indian in the noblest sense of the word, and to avoid the pitfall of becoming sicklied o'er with a pale and unnatural cast of foreignism, into which pitfall some of her prominent men are leading her even now, though I hope unconsciously.

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I salute you, brethren, in all affection and loyalty on this birthday of our beloved Society, November 17th. It is an auspicious day for the sending forth of this letter, and a happy augury for my own Shastiabdi Purti, for I have been a member of the Society for over forty-three years, and have found my peace and happiness in its membership and in the heights and depths of the mighty Science of Theosophy.

Very fratenally yours,

Adyar, November 17th, 1938

George S. Arundale

Annual Report of the General Secretary,

INDIAN SECTION, THEOSOPHICAL SOCIETY. BENARES 1937-38

* * * * *

1. One more year has passed, and as your steward, it is again my privilege to present to you the Annual Report for the financial year ending September 1938, but as is usual, the narrative relates to the Calender year January to December.

2. Looking backwards. I cannot help recalling the President's marching orders published in January 1936 :—

1. That the Section should have a virile head-quarters at Benares;
2. That *Theosophy in India* should be made full of interesting news and articles;
3. That there should be freedom from deficits
4. That there should be virile sectional lecturers to stir up Lodges;
5. That there should be a campaign for India's National welfare along four lines ;—
   a. International good-will and co-operation;
   b. Inter-religious peace;
   c. Dignity, refinement and justice in political work;
   d. The restoration of Indian culture in the Indian home, in Indian Art, in Indian industry, and in Indian outlook generally.

3. I have tried my best to get things done on these lines, but I must regretfully admit that the net result is very little, as compared

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with what yet remains undone. I am not saying this in any spirit of false humility, for I too have a fairly good opinion of myself, and I can also think of plenty of excuses and difficulties; but all these notwithstanding, and considering that we are here to get over these, I cannot help feeling that a Greater driving power is necessary to get things really going in the Indian Section. I therefore welcome most heartily, and with gratitude our Revered President's offer to devote the next year to India. The details as to how he will work will be settled in due course, but I shall be glad to have suggestions, which I shall place before him—only, please, let them be brief and to the point, and fairly practical. But let us not forget, that even the President, with all his Eastern devotion and Western energy, can do little, unless we are all willing and prepared to take things to heart, and to extend to him our active co-operation. And afterall, India can only be what we Indians will make of it. The Great Ones can guide us through Their agents and servants, and the Regent of India (the *Bharat-Bhagya Vidhata*) can explain to us what He expects of His children; but if we, who happen to be in incarnation for the moment, will shut our eyes, or close our ears, and only live on the tip of our tongue, gloating over the spicy dishes that other Nations are supposed to be eating, we can make but little progress. We shall be ultimately licked into shape allright; but at what cost? They have eternity before them; but in the meantime we suffer. Shall we continue to do so, or rise to the occasion?

4. During the year 1938, I visited 36 places as follows:— Darbhanga (Behar Federation-3), Muzzafarnagar (U. P. Federation-3) Ambala (2), Patiala (4), Lahore (2), Multan (2), Sukkur (3), Rohri, Shikarpur (2), Hyderabad (3), Karachi (5), Poona (2), Aundh (1), Jammu (2), Sri Nagar (4), Simla (3), Lucknow (2), Gaya (4), Kodarma (1), Giridhi (2), Hazaribag (2), Patna (4), Muzzafarpur (3), Cawnpore (3) Dhulia (2), Bombay (12), Thana (3), Surat (3), Jubbalpore (5), Buldhana (2), Akola (4), Nagpur (8), Amraoti (Marathi Federation 8), Jalgaon, (2), Bhusawal (2) Poona and Allahabad; and I addressed meetings given in brackets in each place a total of about 120 including Benares.

5. I was received everywhere with great kindness, and of course well-fed, and had the privilege of making many personal contacts and friendships. Members and, in many places non-members took great trouble to arrange meetings and lectures, and the response on the whole was quite good. I know that my way of putting things

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sounds almost flippant at times, but I do try to mix into it all some deeper Truths, and the desire to know about these is evident everywhere. Where the lecturer can speak the mother-tongue of the place, women flock to the meetings in numbers, and even Purda is no real bar. Even amongst the younger generation, who are not supposed to care for these things, they are quite acceptable if put in a slightly different form. Schools and Colleges are always available and give large audiences very easily and even the young men themselves want these things. To mention an instance I was just asked to speak by the Students of Benares one evening on "Whither Civilisation" a subject of entirely their choice: and what is it but "Man, Whence, how and Whither" ? All I did was to serve this great book on their table, with a little table-decoration of my own. I cannot therefore agree with some of our friends, who tell us that Religion and even Theosophy has had its day, and that the modern world has no use for them. Millions of the older generation and the uneducated cultured in India still repeat the old jargon, which now fails to inspire them ; and our illiterate B. A. s are generally trained by the galaxy of annotators, to skip over the surface of things so much, that they have never seen the pearls deeper down. But a memory of the Lost Secret—that Something which is beyond the mere senses and which ever eludes their grasp—a conviction that it is there, is unmistakeable. All have heard of the intoxication it once produced and they all want it too. The orthodox will not change the bottles, and the new impatients want to try new wines ; it is the Theosophist alone who tries to put the old wine in new bottles. That is his speciality, and in this new packing, I am convinced that there is a great demand for it. The thirst for the Inner Realities is there allright ; but *the more I sense it, the more I realise, how utterly inadequate all our efforts to quench it are.* Not one but fifty Gokhales visiting fifty places each would not be sufficient. How are we going to get these ?

6. I have no desire to be critical ; but one of the painful impressions I have formed in my tours is that the number of people who take Theosophy seriously in India is very small. I am afraid that so many of us, who have had the inestimable privilege to know Theosophy, do not sufficiently realise the value of what we have got. Born and bred up mostly in the traditions of the Sanatana Dharma, and no doubt due to some ties from past lives, we feel attracted to it. We look on interested, perhaps attend a few lectures and skip over a few books

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which send a momentary thrill through us. We then join the Society, pick up some Theosophical jargon, so that we no longer speak of having an afternoon nap, but mention it as an engagement on the Astral plane. Cases are on record, where people have been known to open the Indian Theosophist, which all members get free; but then the colours begin to fade out of the picture, and so many soon forget all about it—including the payment of the dues. Some of us who have in the meantime, caught sight of the "Masters and the Path" stay on longer, and try for our Diploma of Discipleship. Judging by results, we find it a tedious process, and when we perchance hear it whispered that someone, *decidedy worse* than ourselves has been accepted, we naturally feel disappointed, and often begin to wonder if we have not been fooled all along, by that "cleverest Forger" of the nineteenth century. Of conrse we know that infants take time to grow into giants, and that the failures of one chain can be the Budhas of only another chain. But we fail to realise at least in our own case, that evolution is such a slow process. If at this critical period, somebody should offer us some Salvation pills, guaranteed to give liberation here and now, we leave Theosophy and run after him, forgetting that the Direct path demands lives of preparation behind it. Our Society thus serves as a very good resting place where tired souls get consolation for a time, but the people, who stay on in this caravansarai are few and far between.

7. If our irrepressible personality does not pop up again on some other pretext, we stay on; but the odds are only in favour of those, who have learnt fairly early, that the Theosophical Society is not a magic club for Kundalini culture, but a place where even Discipleship is only a means to an end—*the Formation of a Nucleus of Universal Brotherhood*, bringing down on this sorrowful earth, what already exists in Heaven. Although the Society claims to have been founded by two Great Masters, they certainly are not the *Gurus* we hear constantly spoken of, *Gurus* who are waiting to have their feet shampooed, by admiring pupils. To us, they are only two Great Ones, who once were, where we now stand, and who have now risen to a level of Consciousness, where Unity of Life on the whole earth is not a theory, but a constant living fact. They are not now compelled to live on this earth, but do so, only out of sympathy for all of us, whose sorrow is equally theirs. They stay on just to help us over the stile, just as Their Elders did before; and do not demand of us any

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blind beliefs, not even a belief in Their very existence. They are willing, nay, anxious to help everyone who is prepared to *work for Brotherhood*: but as such guidance is chiefly Mental, They obviously cannot give it effectively, if we vehemently bang and bolt the doors of our minds against Them. Respecting the Divinity in the meanest of us, They *will* not force Themselves. They knock and wait. They are in the nature of Generals commanding an Army, and asking for voluntary recruits. But once a man joins their ranks, They do expect him to fit into their Plan. They are not recruiting privates, but for the Officer's Training Corps, and so They expect everyone to learn by using his or her own Intuition. They are willing to, and do give Inspiration, but only after the would-be *Chela* has properly perspired, in trying to understand and follow the Standing Orders of the Hierarchy—which means reading with a discerning eye Religions, Philosophy and Science. It is only such a study that will enable us to be aware of the walls which divide different races, castes, creeds etc. which we will then proceed to demolish. When we seriously set about this, we discover that afterall, these walls are but the ugly things, in our own minds. These exist, and living in a conditioned world as we all necessarily do, we cannot ignore them. The knowledge given to us in the Society is not to help us to cover up all that dirt, but to teach us to offer our very imperfections, for the fulfillment of the Divine Plan, for *thus alone can the ugly be made holy*, with the least possible trouble. This means tedious study, and toilsome work; often a war within, a war without. That is the lot of every member who sticks to the Theosophical Society; and speaking for the North, at any rate, how I wish we had a few more of such stalwart warriors amongst us.

8. In proposing the translation scheme last year, of course I wished to help the Indianisation of Theosophy, for the sake of our sisters, who do not know English. But more than that, one of my objects was to discover such student-warriors, who were prepared to spend some time every day in rendering the Theosophical thought into their own language. As Bacon put it, having read Theosophy we are full of it. Writing would have made us more exact, and then conference, ready. I myself attempted some of the pamphlets and discovered the educative value of trying to interpret not the words, but the ideas; and all this benefit would have accrued to those, who would have set their hand to that task, not to speak of the precise *thought-forms*, with which they would have filled their surroundings. That

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would have prepared the way for our propaganda, which we all want. That was my hope; but judging by the response, I must say I am disappointed. We all know that in every Province we have some stalwarts, who have already a great deal of such work to their credit, and many of them have submitted their copies. I am grateful to them all, but the number of attempts by fresh enthusiasts is quite negligible. Many a flower, born to blush unseen, still continues to blush unseen in different parts of India. The Society wants their fragrance very badly. The flowers that have reached Benares are not enough to justify my starting a garland. I do not like to set my hand to it, until I can put on the market at least a dozen pamphlets, each in seven or eight languages, on the stalls at the same time. The Indian Section, if it is to dabble in this at all, must treat all languages equally, and there must be a variety of subjects to choose from. All people cannot be expected to enter Theosophy from the same angle, and often a wrong approach repells a man for a whole life. The Council was good enough last year to authorise me to spend a sum up to Rs. 3000, as capital for such an enterprise, out of which I have spent nothing. I suggest that the permission be continued for the present. We shall make another attempt.

9. Besides touring of which I have done a little, and the translation work in which I have failed entirely I have tried to concentrate on the Indian Theosophist, with the result that every one has had during the year, practically five hundred pages of more or less readable matter. It must be kept in mind that although we give it free to every member, the annual dues do not necessarily include a magazine. The number of paying subscribers is very small—just enough to satisfy the requirements of the Post Office—and so the major portion of the cost of printing and postage has to be met out of Rs. 3-11, per head, allowing for five annas sent to Adyar, and in the case of members from Autonomous Federations only Rs. 1-11 per head. Even these figures are theoritical, because not all members who get the magazine care to pay. Considering that we have 4000 on our rolls Benares should get at least Rs. 16,000. Our actual receipts on this head during the year are much less. If this state of affairs continues it would soon be impossible to conduct the Magazine on the lines on which I am trying to run it, not to speak of any improvements. Judging from many letters which I have received, I know that so many appreciate the effort, for which I am grateful; but unless the

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appreciation takes a practical shape, unless those who get the magazine at least pay their dues, or get us fresh subscribers, I am afraid the work will have to be considerably curtailed. I have exceeded the budget allotment for the purpose, once again, but as we can not evidently go on doing this indefinitely, it is for the Members to decide what they want done. These are the unfortunate limitations of the physical plane, and have to be met with in some such way.

10. Our Joint General Secretaries are of course helping in every way; and here are a few extracts from their reports :—

EAST :—

11. Orissa, in Bengal Federation, has not maintained the advance made in the past when there was a whole time paid organiser. Cuttack is the only Lodge at present existing in Orissa. The work in the muffassil lodges (in Bengal) showed no sign of appreciable improvement although attempts were made in some of them for improving the sluggish condition. The Bengal Theosophical Society, Calcutta, continued to be the best lodge in the Federation.

In Behar, the attitude of the members in general and the Public in particular was reported to be one of hopefulness and helpfulness.

There is a general tone of optimism in both the Federations and it is undoubtedly a good sign but the Lodges in general do not appear to have recovered from the effects of the pandemic wave of sleeping sickness which visited them some years ago.

WEST.

12. I visited 37 places, addressed 77 meetings, delivered 108 Public lectures, took active part in conducting an annual T. S. study class at Hadala—worked for village reform classes, village panchayets, Cooperative Societies, reform committees in villages of Bhavnagar State and also for the Harijan-Seva Sangh.

There is a great demand for unselfish and trained T. S. workers in different fields of life. To me Brotherhood, true and unclouded Brotherhood seems to be the need in most of our T. S. Lodges.

SOUTH.

13. I visited 21 places and addressed members and public meetings. The Federations in S. India are maintaining their strength or even adding to it in spite of adverse circumstances.

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All the Federations with the exception of Karnataka are faced with heavy financial deficits. It is good that they have carried out their duties satisfactorily under very trying conditions.

Materialism strengthened by economic chaos is spreading its tentacles round the youth of the world and driving it to rebellion and despair. So the need of Theosophy is as great as ever. It never fails, when rightly presented, to awaken the sleeping God in man. So no efforts can be spared in assiduously spreading the message of Theosophy in all countries and to all classes which like pure water never ceases to quench the thirst of thirsty people.

14. Most of the Federations have, at my request, sent summaries of their own Reports and these are reproduced below, as they will give an idea of their work, achievements and difficulties in their own words :—

———

Federation Reports.

ANDHRA CENTRAL DISTRICTS :—

15. The Andhra Central Districts Theosophical Federation has fifteen active Lodges and six active centres and eleven Dormant Lodges and five dormant Centres. This includes one Ladies' Lodge and one Ladies' Centre with a total of 267 active members. Nine active Lodges and two dormant Lodges have buildings of their own valued at Rs. 75000/- Five Lodges have free reading rooms, Eight Lodges have libraries of their own and three Lodges have private libraries of members for their disposal. The Chittoor Lodge has E. S. Group and has regular study classes and guest rooms. Six Lodges in all have E. S. Groups namely the Bellary Sanmarga Lodge, The Cuddapah Lodge, Hospet, Hyderabad, Madanapalle and Chittoor. Two District Conferences were held one in Kurnool and another at Ananthapur District and one Federation Conference at Tirupati, in Chittoor District.

The Chittoor Lodge members are taking interest in scouting, women's upliftment and rural reconstruction, and Prohibition work.

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The Madanapalle Lodge is conducting a magazine called THE MADANAPAL and the members are exerting tremendous influence in rural reconstruction, poor feeding, and poor relief and Harijan uplift, Baby Welcome, prohibition work. The Nandyal Lodge members are doing poor feeding, Temple service work, monetary and instructive help to Harijans, Scouting and Sanitation. The Bellary Sanmarga Lodge is maintaining a free reading room and a free Sanskrit school. Poor Feeding for about 400 persons is done quarterly every year.

ANDHRA CIRCARS :—

16. This Federation has 32 lodges and 4 centres with 343 members. 6 Lodges have their own buildings, 22 have libraries, and 5 have Free Reading Rooms. Several members are connected with the Scout Movement, Seva Samiti, Indian Red Cross, Junior Red Cross Harijan Movement. Social Service, Medical Relief, Poor Relief, Jail visiting, Leprosy Relief, Humanitarian and S. P. C. A., Naturopathy, Library Movement, Rural Uplift, Co-masonic, Women's uplift, Cooperative Movement, Maternity and Child Welfare and even political movements. One Federation and 4 district conferences and 9 Inter-Lodge meetings were held. I visited all lodges in the area except two, and several dormant lodges and 19 villages. The Secretary also visited a few, and Mr. Sriram and 4 other visitors visited several lodges. 3 New pamphlets were published by the Federation of which one *'परमार्थ साधन'* has been very popular. 10,000 copies of this have been published. 3 New Centres sprung into existence and one old lodge revived with 12 members. Very good propaganda was done during the year and there has been much awakening in the area which is evident by the increase in membership. There is every hope of showing increased activity next year.

BEHAR:—

17. The Behar Theosophical Federation has 26 lodges and 4 centres with 267 members. Six of these have buildings of their own valued approximately at Rs 75,000/- All of them have got Libraries and Reading Rooms and run 14 schools (2 High English schools, 10 Night schools and 2 Industrial classes, one of which is for ladies). Some of them have regular study classes and most of them hold weekly meetings. They held in the year one annual

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Federation besides six District conferences. It has got one Publishing House and a Youth Lodge. Some of its members are interested in Boy-Scouts and Seva-Samiti movements in the uplift of the women, cause of widow re-marriage and in Rural development. It holds every year Religious examinations for students and awards Scholarships and Prizes and has got one Hostel for the residence of College students, whom it imparts Religious training.

BENGAL FEDERATION :—

18. The Bengal Theosophical Federation has 16 lodges excluding 7 in which at present there are only one or two members of good standing. It has altogether 241 members of which 193 paid their annual dues up to 30-9-38. Almost all lodges have their own libraries and 12 lodges hold regular weekly members' meetings and study classes. The Bengal Lodge in Calcutta with a membership of 110 continues to be the most active and the strongest lodge in the Federation. Some of the muffassil lodges are showing distinct signs of improvement though not in strength, but in activities e. g. Janai, Jalpaiguri, Cuttack T. S., etc. but the activities in several others continue to be sluggish as before, and need some stimulus from outside. The Hony. lecturers appointed by the Federation did some work in Calcutta but could not visit muffassil towns and lodges. Benares & Adyar should occasionally depute lecturers to do propaganda work in this Federation.

Most of the members continue to be in their receptive attitude and to be lacking in initiative.

The Bengali magazine Brahmavidya is conducted by the Federation in which valuable articles are contributed by distinguished scholars. Of the original publications in Bengali (books and pamphlets) special mention may be made of "Mystical Teachings of Chandi" by Mr. Nibaran Chandra Basu and of "Atheism of Buddhadeva" by Mr. H. N. Datta.

Mr. H. P. Tamuly Phukan, M. A., B. T., translated "At the Feet of the Master" & "Bharat Samaj Puja" into Assamese language.

BOMBAY :—

19. Bombay federation has seven Lodges with 252 members. The Blavatsky Lodge is the chief Lodge with 192 members. It has a splendid building valued at Rs. 1,50,000. It has a big Library, a

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Free Reading Room, and a well managed Book Depot. They hold regular Lodge meetings, study classes, and a series of public lectures. They also celebrate the Birthdays of the Founders of great religions. They have a Zarathoshti Theosophical League. Every month they have the Ritual of the Mystic Star, Bharat Samaj Pooja, a Healing Group, a Games Day with the Youth Lodge, which has a Round Table Group. They issue a magazine called "The Bombay Theosophical Bulletin." All the other six Lodges are holding study classes, and other allied activities. One has its own building, four have libraries, one has a free Reading Room. Many members of our Federation are conducting or helping various institutions, a night school, and a Home for the Blind.

GUJERAT—KATHIAWAR :—

20. Gujerat and Kathiawad Federation has 22 Lodges and 4 centres with 435 members, 320 men and 115 women.

Bhavnagar, Bhaloo, Rajpipla and Baroda and Surat have buildings of their own valued at Rs. 60,000/-

Bhavnagar, Ahmedabad, Surat, Baroda, Navsari, Broach, Rajpipla, Bhalod, Godhra, Desar, Avidha have libraries. Baroda and Ahmedabad have reading Rooms one High School is conducted by Messrs. Pranjivan and Gopalji Odhavji, members of Bhavnagar Lodge. Ahmedabad, Surat, Godhra, Baroda, Broach, Navsari, Rajpipla, Bhavnagar, Desar, Bhalod have study classes and weekly meetings. We held federation regularly every year and last federation session was held at Bhavnagar.

We have jail visiting Committee at Bhavnagar and Masonic Lodges at Bhavnagar, Baroda and Ahmedabad.

Mr. Gopalji Odhavji takes a leading part in organising scout association of the Bhavnagar State.

Mr. Gunvantrain M. Bhatt is working as the Scout-organiser in British India in Gujarat.

KARNATAKA :—

21. The above Federation comprises 26 Lodges and 5 Centres, of which one Lodge and 2 Centres are dormant. Its membership, as it stood at the close of the Federation year 1938, was 364. 19 Lodges and Centres have buildings of their own in value aggregating

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Rs. 72,100. Nine possess libraries, ranging in value from Rs. 2,000 to Rs. 500. To three of them Free Reading rooms are attached. Kollegal has been running a Night School for many years. 16 hold regular Study classes, daily, weekly or fortnightly, and also Lodge business meetings as occasions may require. Bangalore has got a Co-freemasonic Craft lodge and the Chapter.

2. The annual Session of the Federation is being held, without any break, in April or May every year. 6 District and Provincial conferences were held during the year under report.

3. Members of the Bangalore and Mysore Lodges pay regular Visits to Jails and Hospitals, and Mysore is permitted to discourse weekly to the Jail population on religion. Bangalore is participating actively in the Asaktha Poshaka Sabha, and in the Scout movement and in the Harijan uplift, and Tyamagondlu in the Child-welfare and Red-cross Organisations. Bowringpet has uprooted the long established custom of sacrificing animals to local dieties, in a Group of Villages and takes a leading part in conducting Harijan homes. Rural reconstruction has also been taken up by 3 Lodges.

4. The Federation monthly, "Divya Jyoti" in Kannada, is being published very regularly. In addition, 6 pamphlets and leaflets were printed for free distribution. There is also a Board composed of 8 Correspondents who keep close touch with the members in out of the way places. A "Travelling Library" is being got ready for circulating Theosophical Classics.

KERALA :—

22. The Kerala Theosophical Federation has ten lodges and two centres with 94 members. Nine of these have buildings of their own valued at Rs. 41,000. Seven lodges have libraries and 3 have Reading Rooms and 3 have schools. Five lodges conduct weekly study classes. Trivandrum lodge carried on the campaign of understanding with great success. It has a music Subha attached to it. Tellichery lodge has a gymnasium. The 18th session of the Federation was held in Trivandrum and the S. Kanara District Conference was held in Mangalore. The Federation manages two presses and issues its own bulletin. Trivandrum issues its own monthly gazette. The Federation manages a Charity Fund and gives stipends to Brahmin widows for their education.

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Four members gave religious lectures outside their lodges, one member distributed 2500 pamphlets and leaflets free, gave talks to convicts, 6 of the lady members interested themselves in work for women's uplift, 12 members interested themselves in educational activities, 3 in Humanitarian and 3 in Art activities.

MARATHI :—

23. A. The Federation has 12 lodges and 5 centres and 164 members.

B. 5 Lodges have their own buildings valued at Rs. 33,000/- total.

C. 4 lodges hold regular weekly meetings.

D. The Secretary, Mr. Chiplonkar visited 15 places and delivered 23 lectures and address in all.

E. Mr. Bhâgwat of Thana visited a number of places.

F. Mr. Chiplonkar runs Students' Aid Association and about 5 members do Jail preaching.

G. Next session of the Federation is to be held at Amraoti on 5th and 6th November, 1938 under the presidentship of General Secretary.

NORTH WESTERN :—

24. (No report 30-11-38)

RAJPUTANA & CENTRAL INDIA :—

25. (No report 30-11-38)

SIND BALUCHISTAN :—

26. It has eight Lodges. Three of these have buildings of their own valued at Rs. 70,000. They have five Libraries, five Reading Rooms. All eight have regular study classes and all the eight hold weekly meetings. They held their annual Federation at Multan.

(1) Poor relief :—Many members at Karachi, Shikarpur, Hyderabad and Khairpur are connected with institutes which help the poor patients and poor widows and families. Karachi and Shikarpur and Hyderabad have lately formed sub-committees to do the work under the auspices of T. S.

(2) Co-Masonic :—Yes, there are Lodges at Karachi and Hyderabad.

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(3) Scouting :—Yes, at Karachi.

(4) Magazines :—Karachi Lodge issues a bulletin of 4 pages every month showing programme of lectures, news of Federation and its 8 lodges, important news of T. S. Leaders and other notes and news.

TAMIL (EAST):—

27. The (East) Tamil Federation has 32 Lodges and Centres with 293 members. Eleven of these have buildings of their own, valued at Rs. 78,000/-. We have 10 Libraries, 3 reading rooms. and 5 schools; 14 have regular study classes and weekly meetings. We held one Federation and two District Conferences. 55 members of our Federation take active part in Co-Masonic work. Three of our members take active part in the Scout Movement. The Kumara Gurukulam managed by the Mannargudy Lodge is doing good rural Circulating Library work. The Tamil Theosophical monthly "Dharma Jyothi" is being published regularly from January 1938. Mr. A. Rangaswamy Iyer or Madura is the President of the Board of Management of a College and two High Schools with nearly 2000 students. Mr. Duncan Greenlees has founded Sri Bala Gurukula at Cuddalore, giving High School education based on the ideals of ancient Indian Gurukula, incorporating the Wardah Scheme and the preparation of the students for the matriculation examination. Within 3 months he has been able to gather 112 students, of whom 66 are boarders. A committee of 3 members who wish to remain *incognito* have done substantial work in rendering Theosophy-both theoritical and practical-in Tamil. The Federation is very much indebted to them for their work. Pandit S. Subramania Sastri of Tanjore has done much literary work in Sanskrit, English-rendering, and Tamil versions of Oriental religion and Philosophy, Tantric Works, Applied Theosophy and on the Art of Music. Mr. K. Srinivasa Iyengar takes part in the Discharged Prisoners Society, S. P. C. A., and imparting religious and moral instruction in jails.

WEST TAMIL :—

28. (No report 30-11-38).

UNITED PROVINCES :—

29. It has 22 Lodges and 1 Centre. Only 8 lodges sent their report to him and he is unable to furnish the tabular information. One new

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Lodge was started at Muzzaffarnagar in March which is working well. Much public work is done by members especially at Mainpuri, Mirzapur, Jhansi and Fattehgarh.

The Federation held its annual meeting in Muzzaffarnagar in March, the General Secretary presided.

Dharma Sandesh, the Hindi Monthly, still continues, now under Dr. Nand Kishore at Lucknow, but lacks the necessary financial support and subscribers.

YOUTH FEDERATION :—

30. The All India Youth Federation has 32 Lodges with 453 members.

"The year under report was one of steady growth with very little outstanding events to mention. The general impression of the Federation in the Lodges is distinctly encouraging and it is not too much to expect that the Youth Federation within a year or two will become a powerful force in the Theosophical movement."

Owing to work at Adyar the General Secretary and Assistant General Secretary could not undertake extensive tours. Mr. Mehta visited 6 places and the assistant General Secretary several places in South India. The Joint General Secretary vitalised the Lodge in Bombay and started a new Lodge there.

"Practically all the Lodges have study classes in one form or another. Public lectures are also organised by Lodges. Socials, picnics, music concerts, dramatic performances are also features common to many Lodges. A number of useful activities are supported by members."

The Secretary suggests (1) the appointment of one General Secretary and four regional Joint General Secretaries at Adyar, Bombay, Calcutta and Karachi, as the field is very vast and constant local contact is not possible for one man (2) that workers' training camps be organised once or twice a year (3) that young Theosophists should be encouraged to join the Theosophical Order of Service in large numbers which will make the movement grow from strength to strength.

31. The net result of all these efforts, as far as numbers are concerned, can be seen from the following table :—

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Federations (A Means autonomous)	On 30th September 1938		Membership on 1-10-37	Addition			Total reached	Deduction					Active Membership on 30th Sep. 1938
	Lodges	Centres		New Admissions	Revivals	Transfers		Resigned	Died	Dropped	Transferred	Total	
1. Andhra Central (A)	23	3	282	37	2	...	321	...	3	34	...	37	284
2. Andhra Circars (A)	31	4	335	45	2	...	382	5	7	28	...	40	342
3. Behar (A)	22	3	243	36	1	...	280	3	7	20	...	30	250
4. Bengal (A)	16	...	241	24	5	..	270	5	9	14	...	28	242
5. Bombay (A)	7	..	298	16	1	...	315	7	4	18	...	29	286
6. Gujerat & Kathiawar (A)	19	4	424	39	1	.	464	14	4	18	...	36	428
7. Karnatak (A)	24	5	372	32	...	...	404	1	6	12	...	19	385
8. Kerala (A)	9	1	107	3	...	...	110	1	6	6	...	13	97
9. Marathi	12	1	149	16	5	..	170	3	7	6	...	16	154
10. N. W. Provinces	8	1	72	3	...	...	75	1	1	...	...	2	73
11. Rajputana & C.I. (A)	10	1	160	4	2	...	166	...	.	11	...	11	155
12. Sind & Baluchistan	8	.	213	25	...	..	238	2	...	13	...	15	223
13. Tamil East (A)	22	2	310	9	8	...	327	...	2	12	...	14	313
14. Tamil West (A)	16	...	263	32	7	..	302	..	...	24	...	24	278
15. United Provinces	22	1	316	35	6	...	357	3	4	35	...	42	315
Unattached	...	...	250	11	2	1	264	2	4	...	...	6	258
Total 1937-38	249	26	4035	367	42	1	4445	47	64	251	..	362	4083
Total 1936-37	251	22	4124	239	46	9	4418	28	74	280	1	383	4035
16. Youth Fedn. 1937-38	21	18	396	119	1	..	516	...	...	149	...	149	367
do 1936-37	25	10	406	105	1	...	512	...	1	115	...	116	396

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[Dec.

Total Membership on 30th Sep. 1938	Active
37	284
40	342
30	250
28	242
29	286
36	428
19	385
13	97
16	154
2	73
11	155
15	223
14	313
24	278
42	315
6	258
52	4083
33	4035
19	367
6	396

Head-quarters at Benares.

32. An account of the last year's Convention, which was held at Adyar has already been published. One of the decisions taken at that time, re. the termination of the tenancy of the Rishi Valley Trust, in respect of the buildings occupied by them for the schools, naturally created a somewhat unsettled atmosphere in the Compound. The R. V. T. asked for an extension of time up to the end of April 1939, and as this was granted, the old routine has been resumed. Dr. Phansalkar had been doing the Bharat Samaj Congregational worship in his house for a long time past; but at the request of some friends, he, assisted by Mrs. Phansalkar and their son, have been performing it every morning in the Section Hall. The Puja is attended by a few friends who find it very elevating and useful. The only other change in the compound of any importance, is the starting of a small School on the Montessouri system by our young friend Mr. Gajanan Kanetkar. It is entirely a private venture of his, but the Section Executive Committee has given him rooms, at a concessional rent in the compound, and it is very pleasing to see twenty happy children going about with their leader and friend Gajananjee. The recent Histrionic competitions at Benares, were opened by a child of five from this little school, with a piece taught him at that school, and this was very greatly appreciated. The school supplied entertainments on the First of October, and is on the whole getting woven into the compound routine, slowly but unmistakably.

33. I continue to be surrounded by *the old guard*, except Bro. M. G. Kanitkar who has spent the year at Adyar working at the Besant Memorial School, of which he worked as the Head-Master during the absence of Mr. Krishna Menon in Europe. Raibahadur Panda Baijnath is always by my side, ready with his advice and help, and he has in addition to other heavy duties assigned to him, translated into Hindi, portions from the "Masters and the Path". Miss Lilian Edger continues her Secret Doctrine Class every week, and remains one of our links with the past. She is now leaving for her Native Land, and we shall all miss her genial presence. Babu Damodar Prasad is still our magician who has filled the tank in Shanti Kunj with "earth from nowhere" and has had the satisfaction of raising quite a modern building near the Shanti Kunj Gate, to serve as an indication, as to how we would like to rebuild

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the whole compound. If we only had the money! Bro. Baijanath Bhargava continues our Librarian, and he is now very ably assisted by Bro. Madho Prasad Nagar a fresh addition to the workers at the Head-quarters. Our "legal remembrancer" Bro. N. K. Lal does not now live in Benares, but he continues to help me in connection with the management of the Nafardas estate. Bro. S. K. Kulkarni is always ready with his cheerful help in whatever may be required of him. Bro. Madho Prasad Khanna has been doing lecturing work with a magic lantern and some fine slides. The office staff, continue to give satisfaction and so does the staff at the Book shop.

34. On account of the serious illness of two out of the three Office clerks, the accounts are not yet (30th. Nov.) quite ready in the final form, but they have been audited from month to month, and on the whole there is nothing very unusual about them. Of course they will all be completed and placed before the Section Council at their next meeting in December. The only thing worth noting is that the Zemindari so kindly given to the Section, by our devoted member Babu Nafar Das Roy some years ago, still happens to be rather a drain than a source of gain, to the meagre finances of the Indian Section. With the guidance and ever-ready legal advice of our revered Vice-President, we are trying to do our best, but somehow it does not seem to amount to much. If that is how our "bloated capitalistic Zemindars" fare in actual practice, all I can say is that they have my fullest sympathies.

35. The Indian Book shop continues to be under the management of Mr. M. S. Venugopal, and during the year they had, in his words, steady business. One large customer who used to place orders to the extent of Rs. 10,000 every year, had to be given up, as experience showed that the business did not leave sufficient margin; but other business continued, so that during the year under report the fresh stock imported amounted to Rs. 17,787, whereas the net sales brought in a sum of Rs. 22,016, *leaving a margin Rs. 4,229, against the actual working expenses of Rs. 3684.* Some of the old stock with us was sold, but some had to be written off as damaged, and the book values of some had to be reduced, due to lowering of prices by the T. P. H. But when we remember that half the stock of our Theosophical books is over 25 years old and the rest ranges from 3 to fifteen years, we shall not be surprised at the result. On account of this, the actual book value of

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stock has now been reduced from Rs. 11,836 to Rs. 10,761, resulting in a book loss of Rs. 927.

36. I would like to point out that there seems to me no reason to be alarmed at this figure. In a business we must always take a long view of things, and if we do this, we shall recollect that when the *business was handed over to the Indian Section, the Shop had no liquid capital, and a book debt of Rs. 1200. Its capital consisted of old Theosophical books only.* It has been given no financial help whatsoever from the Section funds, and it has actually spent out of its capital Rs. 1552 in renovating the old building, which belongs to the Section. It had on 31st March last a cash balance of over Rs. 8000, in the Bank; it has been paying its foreign and local creditors promptly and regularly and its credit in the market is high. Although Theosophical books do not form the bulk of its sales, its main stock consists of books of cultural interest; and customers, who come in for general books, do ramble among the Theosophical books; a few do get interested and buy them. In my opinion, the Book-shop has been giving its quota of service to the Theosophical Society at this centre; and I do not think there is any need to worry about book-deficits till it becomes necessary for the Indian Section, to divert its other resources to the up-keep of the shop.

The Future of The Indian Section

37. The most important thing that looms large on our horizon this year is the resumption of Dr. Besant's Educational work at Benares. Members will recall that in opening the Indian Section Convention last year at Adyar, the President pointed out:—

"But there is one particular thing which is necessary to our Centre (at Benares), rebecoming a pulsating, vibrating, throbbing centre for the Indian Section. There should be as an integral part of the Indian Section work, educational activity. You have educational activity already there that works on its own lines, excellent work as it is doing, and fine men and women engaged in it, among them some of my own old pupils—N. S. Rama Row and many others. That is very well, but we must as an Indian Section, have our own educational activity as part of the Indian Section work, and in a very large measure controlled by the Indian Section. *That is vital. Until that is done, you will not have a really fine centre.* It is the same with us. We shall not have what

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Adyar ought to be, until the Besant Memorial School becomes a Besant Memorial College, and a Besant Memorial University in due course. We are working for that. Youth is vital to the energising of every centre. That, you must put yourselves to, in due course."

38. Having worked in close association with Dr. Annie Besant at Benares, and so successfully, both as the Head Master of the Central Hindu School, and then as Principal of the College, Dr. Arundale is by no means, a mean Educationalist as well; and in the light of this clear lead given by him, I need hardly labour the point. I traced very briefly the history of this great experiment of Annie Besant's in giving Religion its proper place in our system of education, in my last year's Report, and in adopting it unanimously at Adyar in December last, and in deciding to terminate the tenancy of the Rishi Valley Trust schools, in the compound, the Indian Section Convention and the Council have, in fact, agreed in principle to the necessity of making efforts in this direction. Our buildings will be vacated, and will be on our hands by the end of April 1939, and if only as a means of utilising them to the best advantage, and in a manner which will help us to maintain a Theosophical atmosphere in the compound, we have got to take definite decisions in this matter, during the next Convention.

39. Assuming then that we decide to start our own school, the next question to decide will be the agency, through which the work will be carried out. We have the old Theosophical Educational Trust, and the Adyar Besant Memorial Trust, both available, and either of them might be willing to take over the work. But as this will be essentially a Theosophical venture, just as the Central Hindu College was of old, it seems very desirable to make it an integral part of the Society's work in some form, *to ensure their going together at all times.* It may perhaps not be legally possible for the Theosophical Society, as such, to carry on such an activity only in one corner of the world; but personally, I see no reason why the Indian Section should be precluded from taking it up, if of course the Members of the Indian Section so decide. The accounts of the school should be kept separate, just as those of the Indian Book Shop are kept at present; but the whole management should, I think, be entrusted to the Principal who will work under the orders of the Executive Committee, and as its ex-officio Secretary, as far as school

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affairs are concerned. A separate budget for the school should be framed and passed by the Executive Committee every year in March, within limits laid down by the Council, and then placed before the Indian Section Council in December next, for ratification. Any general directions given by the Section Council or the Convention should of course be considered as binding on the school, as they today are in respect of other matters, all decisions being enforced through the one Executive Committee at Benares.

40. There should be one Advisory Body, a small Sub-committee of Educationists, say three or five members, who may or may not be members of the Executive Committee, to advise the Principal on all Educational matters. It should be understood that they should have no Executive authority, but they should have the right to place before the Executive Committee any matters they think necessary. On all matters connected with the Internal Discipline in the School, the Principal should have the sole responsibility, and no action of his in this behalf, should be questioned or be set aside, except by the Indian Section Council, who will consider a proposal to that effect only at the instance of the President T. S., the Vice-President (when he is from India) or the General Secretary, only. Any one wishing to question the Principal's conduct must first approach and convince one of these three in the reverse order. That is the form of Constitution, I should personally propose and support. It is for the Convention to give general directions in the matter, and the various amendments necessary for the purpose will be framed by the Council. If the Convention should decide to entrust the work to the Theosophical Educational Trust, or the Besant Memorial Trust, these bodies will have to be consulted, and the form in which, they would collaborate will have to be settled.

41. The name under which the School is to be started will have to be decided next. The name given in 1898 was "*Central Hindu School and College*" and in 1913, they were called "*Theosophical Collegiate School.*" As we are not thinking of going in for a College, that word will of course have to be dropped for the present. To me, the word *Central* has a peculiar charm and an Ideal about it, and I should very much like it to be retained. The word *Theosophical* must of course be there. I therefore suggest that the School to be started by us should be called "*THE CENTRAL THEOSOPHICAL SCHOOL BENARES.*" If

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the school is to be run by the T. E. T. or the B. M. T. they will of course have to be consulted in deciding this. Our present effort will have to be confined to boys; but if, and when, we do start a school for girls as well, we can add the words "—for Boys," and "—for girls" at that time; and when we grow into a college in God's good time, we can insert the word "Collegiate." in the name.

42. The school will naturally be expected to be worthy of the word "Theosophical" in its name, and in that of the Society by which, or in whose name it will be run. In the old Central Hindu College we already have a practical Ideal, and it should be the aim of the School to reincarnate that as far as it can be done. We can not forget the saying, "Well begun is half done," which is specially true of an Institution, where the whole tone is set during the first few years. The first thing therefore that we should do, is to make a very respectful request to our revered President and Shrimati Rukmini Devi, to take charge of the School from the very beginning, and to get it going on right lines. Dr. Arundale has himself expressed his great desire to dedicate his next year to India, and I am sure it will need no great argument to persuade him and Shrimati Rukmini Devi, that relighting the Sacred fire of Theosophy at Benares, to illumine the path of the future generations, is an object well worthy of inclusion in their scheme for India. As we shall not start the school till early in July,—till the seventh of the seventh month, I would suggest—it will give them enough time, to have an Indian tour and some rest at a hill-station, during the first half of the year. They can then stay on here till about the end of February 1940, and have the satisfaction of seeing things really on their way. Of course this will mean, that the next Convention in 1940 will also have to be held at Benares. The Schools will need an outpouring, as only a Convention can give; and as we have some old arrears, nobody need grudge us that honour. In future moreover, it would be a very good convention, for the President to stay on at Benares, during December and January in alternate years, beginning from December 1941. I suggest that the Indian Section Convention should respectfully make this request, and if the President and Rukmini Devi accede to it, more than half the work will have been accomplished.

43. In proposing this, I am not underrating either our own abilities, or the great necessity of choosing the staff with the correct

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attitude, for it is these who will have to carry on the work, after a few months' push. I have no desire to be dogmatic, but I see nothing wrong, or narrow in having an understanding, right from the beginning that a Theosophical school should be manned by Theosophists, by members of the Theosophical Society, who have at any rate, accepted its first two objects. In the case of new comers, I would not mind letting them stay on, for a year on probation, without insisting upon their joining the Society; but if during this year, that the Society will be equally on probation before them, they are unable to see in it any great ideal, I think they should make room for others, who can. I yield to none in insisting upon the individual's 'Freedom of thought' but I can not accept that membership of the Theosophical Society has ever demanded anything else. On the contrary, it is perhaps wider than is good for people, who have to *work together every day of their life.* Too much time is lost in convincing each other; and this hardly conduces to efficiency. I therefore propose that it should be laid down clearly that all the teaching staff of the School be members of the Society, unless in very exceptional cases, the Council decide otherwise.

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44. I would moreover expect all the members of the staff to honestly accept the second object—viz. that the only way to make Brotherhood possible is to study all Religions, Philosophy and Science together. I quite agree that Religion is mainly a matter of attitude, a development of *the heart*; but while modern Science refuses to include knowledge beyond the five senses, within its legitimate sphere, we can not afford to ignore *the head* in forming a really Religious conception life. The Law of Karma and the necessity of Reincarnation are things to be understood; and it is futile to expect that the younger generation will themselves come to those great Truths, if left free to develope their own Intuitions, unfettered by any opinions whatsoever. We all have read of how Akbar brought up a dozen infants in a perfectly "unconditioned" world, where they were not allowed to hear even one word of any language, hoping, that they would all thus develope their Inner voice. After sixteen years in that condition, they all turned out to be deaf and dumb idiots. That was perhaps one of the greatest, if somewhat cruel, psychological experiment of all times; and has a lesson for us. I am not speaking of very exceptional Souls, whose Inner Self *might* burst out through all these physical limitations; but in the case of ordinary individuals, I do think, that

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a careful study of the world in which we live, and of the theories of life which necessarily colour our conduct, are a very essential preliminary to a healthy development. It is quite true that we do not consciously go through, or even remember our rules of Grammar, when we speak every day, but people, who have not learnt their Grammar properly, can not help making mistakes, as I do. We have to learn our Grammar first before we can afford to forget it; and the more thoroughly we have done our first part, the less need we have to bother about it. This looks like a contradiction in terms; but Educationists must not forget that Inspiration comes only after perspiration, seldom before. All I ask moreover, is a *Study*, which is quite different from *lip acceptance.*

45. Nobody will dare teach a subject like Physiology, without studying it; how can he explain the Law of Karma, without understanding it himself? If therefere, we are going to give Religion its proper place in our Schools—we must insist upon every teacher—not the Pandit only—studying at least the fundamentals—viz. *The Universal Text-book of Religions*, to which I would add in the case of all Hindus, The *Advanced Text Book of Hinduism of the Sanatan Dharma* series. Personally I would expect every Teacher not only to read, but to take to heart *Education as Service*, as a companion volume, to show him his own Religion. As for the students, I would expect them to be taught during the school course, that beautiful little book, *At the feet of the Master*, and the *Universal Text book of Religions*, supplemented in the case of all Hindus, by *Sanatan Dharma Elementary Text book* at least. None of these books are very difficult, and are likely to be any strain on the students, if taken in the right spirit. This would give us the intellectual back-ground to our Religion; and we might always keep in mind the fact, that if Religion was only a question of *heart*, *Sri Shankaracharya* would never have taken the trouble to provide the world with a set of books, on which the best intellects of the world have broken their heads for centuries. Call it philosophy, if you like, but you will find even that word, mentioned in our Second Object.

46. Religion must of course appeal to the Emotions of our pupils in their younger age; and that is why the *Puranas* and Mythologies always formed part of every Religion—and that is why Dr. Annie Besant, in her wisdom, did not forget *to rewrite "The Story of the Great War,"* etc. for the Central Hindu School at Benares. But

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somehow, we are so enamoured of syllabuses, that we have a tendency to forget what is not prescribed there; and that is why, I have considered it necessary to mention it here, as a necessary part of our Religious atmosphere. And we shall of course study them not to find out whether *Sri Ramchandra* had one or more wives, but with a discerning eye to see the Ideal behind; we shall study not the story of *Ramayana, but "Sri Ramchandra the Ideal King"*, not the detailed shapes of the monkeys, but the virtues which even they showed forth. To us it matters little, whether every word in these books is the historical truth; a student of a Theosophical school has to be taught to go behind the words, and if we only created in our younger generation a desire to read our own treasures in that spirit, we shall have given them *some* education.

47. In emphasising Religion the physical body can not be left out; and that is the least that our Rituals and Ceremonies are meant to do. All drills, parades and even bathing and washing our teeth are ceremonies, and if carried out in the proper manner help us in our life very much. The Physical body is thereby trained to behave in a certain correct manner, and it is no small gain. It is also the common experience of so many of us, that the Religious Rituals *do help* our Minds as well, and we are told that their effect actually reaches higher up still. In our school therefore, I would insist upon a daily assembly of all the staff and students, when after a short sweet chant, or a song, they should go through a definitely prescribed Ritual, before beginning their day's work. I would suggest that they begin their week on Monday with *The Common Worship of Religions*, now done at all Theosophical meetings. Tuesday may be devoted to a short reading from the Bible, Wednesday from Budhist scriptures, Thursday from the Sanatana Dharma, Friday from Islam, Saturday from other Religions, to be rounded off on Sunday morning with the full Bharat Samaj Congregational Worship. Fifteen minutes spent like this every day, and half an hour on Sundays, will not fail to have an effect on the boys, if only to get their ears accustomed to hearing readings, from different Religions in respectful silence. Nor need we be afraid of forming habits, as long as we take care that they are not undesirable ones. I know there is nothing new in all this; but unfortunately our memories are so short, and in these days of "Complete Independence" and "Freudian complexes", we are almost afraid of forming traditions. Let us by all means break through

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traditions which have lost their soul. but we can not forget that we all go from tradition to better traditions.

48. If our object, in resuming our educational work is to reemphasise the place of Religion in our system of education, these things are the minimum, we should definitely lay down from the very beginning. I know that with Annie Besant at the Head of a school, or while Dr. Arundale lives at Benares himself to look after it all this is quite superfluous, but Institutions have to be run by the *best person available for the time being*, and when the inner fire runs low, some crutches like these are very useful. All Codes—educational or otherwise—are no more than common sense, but most of us like to consider ourselves so uncommon, that we shall not stick to a thing, unless it is so laid down on the tablets of fate. And this question of Religion is of vital importance to us, and has in fact been the chief Greatness of the Central Hindu College, and we can not afford to take any risks in this respect.

49. We shall of course follow the other traditions of the Central Hindu College, "where an Englishman was loved as much as an Indian, and both worked together on equal terms, where love not fear was the controlling force, where mutual courtesy and respect were the rule of life, where independence was wedded to good manners, and where patriotism walked hand in hand with loyalty." Readers of the Indian Theosophist will recall that I have purposely tried to remind them of that great Institution, in June (Pages 292-301) July (328-29) and August (363-69) last, which I would specially request them to read again, so that they have afresh in their minds, the Ideal, they shall be called upon to vote for during the next Convention.

50. Trying to live with our heads in the clouds as we shall try to do, we shall certainly not forget our clay feet on the ground. We cannot be unmindful of the spirit of the times, to make our education more practical. To me it is not a question of weaving culture round spinning or round any other industry, but of how to surround Ancient Culture in the Land, with the modern spirit of Industry—how to make our young generation *more Industrious and not merely industrial.* If the Convention so wishes it, we shall try to bring down to the earth my dream school described in March (168-69), and April (206-07) and many more dreams not yet written down. We shall have our Director

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of Nutrition, with the Steam kitchen, and the Cafeteria, where the students will serve themselves and do their own washing. We shall have our Narrator of Stories and we shall have our Art and Industrial Home not only for Boys, but for Ladies as well, and all that. And when I tell you, privately, that we shall request, and expect, and not rest, till we get Rukmini Devi to preside over all this, need I add anything more?

51. "Yes", whispers an elemental in my ears, "do not forget what the ancient poet said : *सर्वारंभास्तंडुलाः प्रस्थमूलाः ।* The beginnings of every thing are rooted in Rice." Yes, of course, all these things mean men, mean money, and mean parents, who like their sons to be brought up in these fairly hard and somewhat unusual manner. Our boys will certainly have a Parliament, where they will learn, how to conduct deliberations in a decent manner, and Courts of Honour where they will consider all offences against the spirit of the Institution, and gently admonish the culprits. They will have their Scout Troop, where they will encourage outdoor habits, and their Round Table group, where those, who like ceremonies, will be able to strut about with benefit to themselves and the world. They will have all that, but they will not decide at what hour they will get up, nor how often they go to the Cinema, nor will they go on hunger strike, because their suggestions are not accepted—that is not go on strike *and* continue in the School. Parents will of course keep this in mind in sending their boys; but knowing something of the mind of even the modern boy, I have no doubt myself, that if, only the Parents unreservedly accept this ideal and cooperate with the School, there should be no occasion for any such action. Boys are not fools to go in for things, which they can not do with impunity, and if they appear to be wanting in discipline, I am afraid they are only trying to imitate us, their elders. That is why, we need a Self-disciplined Staff and Self-disciplined Parents.

52. If you like the Ideal and accept it, give us what you can. No sum is too small nor too large. You will control the expenditure yourself, and see that no money is wasted. It is not even a question of starting anything new, but only of reviving on the old foundations, what already exists. Miss Lilian Edgar in bidding us farewell yesterday told us, that after being a Theosophist for practically half a century, she is as convinced as ever, *that it is only Theosophy*

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which makes life worth living. If you agree with her and want to make *Theosophy a more living force in your life and that of our dear Motherland,* help us actively in this sacred task of reviving the Heart of India. Some of us, who at the latter end of their lives, have nothing better to do, will help; but it is you—every member of the Society in every nook and corner of India, who will decide and enforce his will. Even the Great Ones can and will only inspire and guide; it is we who have to carry out Their wishes; and if only we are faithful to our trust, the end can not be anything but glorious.

Benares, 2nd. December 1938. G. N. GOKHALE

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Benares Convetion.

There is practically no change in the Convention programme as published in the November Indian Theosophist. It has moreover been reprinted in extenso in the Theosophist as well as the Theosophical World; and copies will of course be supplied to all Delegates on arrival. Do make up your mind and come.

* * * 2 * * *

The Convention Lectures will be delivered as follows:—

The First and Second by The President Dr. G. S. Arundale on "Symbolic Yoga".

The Third One by the Vice-President, Babu Hirendra Nath Datta, on "Yoga and Nirvana."

The Fourth One by Mrs. Adelaide Gardner, General Secretary for England.

The Indian Section Lecture by Shrimati Rukmini Devi.

* * * 3 * * *

"The Benares T. S. Youth Lodge invites other Youth Lodges to co-operate in the entertainments to be given during the forthcoming Convention at Benares. Please communicate to the Secretary Benares T. S. Youth Lodge Benares."

General Secretary.

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