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The Indian Theosophist

BENARES CONVENTION DAILY

सत्यान्नास्ति परोधर्मः

Vol. XXXVI | 26 DECEMBER 1938 | No. 1(A)

Today's Diary.

6-45 a.m. Bharat Samaj Puja (*Hall*).
8-00 a.m. Common Worship (*Pandal*).
9-45 a.m. The Theosophical Order of Service (*Pandal*).
11-00 a.m. Luncheon and Rest.
1-00 p.m. Indian Section Council, outgoing (*Headquarters*).
2-00 p.m. OPENING of CONVENTION. The PRESIDENTIAL ADDRESS by DR. ARUNDALE (*Pandal*).
2-30 p.m. Tea.
4-30 p.m. The BLAVATSKY ADDRESS: "SYMBOLIC YOGA" (First Convention Lecture)—THE PRESIDENT (*Pandal*).
6-30 p.m. Dinner.
7-30 p.m. Entertainments by T. N. Girls School.

COMING PUBLIC LECTURES
(Pandal)

Tomorrow (27th): SYMBOLIC YOGA (Second Yoga Lecture)—The President. 4-30 p.m.
Wednesday (28th): INDIAN SECTION LECTURE—Shrimati Rukmini Devi. 8-30 a. m.
YOGA AND NIRVANA—The Vice-President. 4-30 p. m.
Thursday (29th): INTEGRATION: THE WORLD'S VITAL NEED—Mrs. Adelaide Gardner. 4-30 p. m.

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Welcome to Benares

Welcome to Benares once again, to Benares, the greatest and oldest City in India, towards which every Aryan has wended his or her way for centuries. Here have lived and taught the wise men of India for generations; and it was here that Annie Besant, of revered memory, relit the fire to suit the modern times. People come here from far-off Madras and Sind, and did so when travelling was far more difficult. Even the educated B. Sc. of India *still* comes here, for the sake of his *illiterate* mother or wife, if not for his own; and practically every language is heard here every day. Not even the American tourist who *does* India in a week, will consider his visit complete until he has floated down the Ganges and seen the magnificent panorama that meets his eyes at Sunrise. How I wish he never visited the inside of the old city—but that is another story.

* * * * * * *

Physically, it is no use pretending that Benares is a particularly clean place; but if we see dirt lying about, we must not forget that it is not that of a refuse heap, but of a place where it has all been collected for burning it up. For, over this City, rules in some special measure, *Vishwanath*, the Lord of the World, *Mahadeva*, the Great Deva who burns up all the dross in every one. No wonder, He holds His office in a place suited to His work, and as He has to be on duty all the twenty-four hours, He lives there. So, as we enter this Sacred City, we must not forget that we are entering a *Crucible*. All that is gold in us will come out the better for it, but if we have been in the habit of identifying ourselves with the dross, let us beware. It is all a question of adjusting the Form to the growing Life within. Lord *Vishnu* constantly helps us in doing this, but He does it like the Mother, like a Physician with small doses of medicine, homeopathic or allopathic; but when all these remedies fail, and when the threads of Karma get so entangled as to be incapable of further readjustment, steps in like a Father, like a Surgeon, the Lord who does good—*Shankara*—and removes the offending part. But we must not forget once again, that He does it, out of His boundless Love for us, to help us to be born again. I remember having read somewhere in the *Puranas* that Lord *Mahadeva*, the Regenerator, has to work as Lord the Preserver for one *Kalpa*, before He takes up that high Office. So in calling upon Him, let us rejoice.

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Benares is moreover the home of Annie Besant, who was a great servant of not only Lord *Mahadeva* but Lord *Vishnu* as well. Purification is a very necessary preliminary to all progress, but knowledge is equally essential; and it is only when we have both of these, that God's power can safely flow through us. Without this, all else is of no value. Look within and purify; look without and learn; and then go out into the wide world with His power and in His name. That is what the Convention is meant to help us to do, and I welcome you all once again to this Holy Place and to the holy task.

* * * * * * *

Although I am nominally the Editor, this Daily Edition will be cooked up at night by our Bro. J. L. Davidge from Adyar as before. He will be assisted this year by Bros. Jagat Narayan, B.Sc., of Patna, and Hridaya Narayan Agarwal, M.A., LL.B., of Mainpuri. So you will see that we have two Narayans this time; and I have no doubt they will give us some nice dish every day.

G.N.G.

Theosophists and the War Spirit

In this Presidential Address to-day Arundale will review the world situation, specially with reference to the challenge of the war spirit. He will call Theosophists the world over to brotherhood, declaring that a grave responsibility rests on them to make the world conscious of the universal brotherhood of The Theosophical Society.

A sub-dominant note of Convention will be several discourses on Yoga. The President will give a preview of his new book, *Symbolic Yoga*, expounding a system of symbols which enables the man of the world to deepen his spiritual faculties while still living in and fulfilling the life of the world. Mr. Hirendra Nath Datta will discourse on "Yoga and Nirvana," and Mrs. Adelaide Gardner, General Secretary for England, on a cognate subject: "Integration: The World's Vital Need."

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The Besant Spirit

Seeing that the Besant Spirit is to be the keynote of the President's work for India during 1939, there is nothing to lose by sounding the note and keeping it sounding as a kind of undertone to the whole of this Convention. In a letter to the East Tamil Districts Federation, which he wrote on his 60th birthday, the President said:

"I am very much hoping that during the course of the next year we may be able to visit some of the principal localities in South India, as we at present have the intention of remaining at home during 1939. So far as I am concerned this tour will be dedicated to the revival of the Besant Spirit in this land, for I feel that members of The Theosophical Society have a special responsibility especially in these days, of giving more freely than ever of that power and wisdom to which they were so near in the person of our President-Mother. My message to you all is to fortify in yourselves the Besant Spirit and to spread it abroad in every department of human life with which you have contact. There could be no greater service to India and no more beautiful expression of gratitude to our beloved Chief."

"India needs to be regenerated by the Besant Spirit," Dr. Arundale writes in another place, "and I am sure we shall have Dr. Besant behind us and animating us as we refresh India's life with the soul of that great Personage."

"Even if our tour should not materialize for some cause at present unforeseen, I want every single member of The Society in this land to make, in gratitude and reverence to Dr. Besant, her spirit alive again. It is what India needs. India needs it urgently, and the more we can do it, the nearer the Masters will draw to us. You know how constantly They have said Their gratitude cannot be too adequately expressed toward anyone who helps that which is the Motherland of so many of Them."

Addressing a group at Adyar, Dr. Arundale said that Adyar must be drawn very close to every single Lodge in India. "I want every Lodge in India to become much more self-conscious than it is of the Adyar which is so physically near to each. How fortunate is India to be the setting for Adyar! How many countries would be happy to be given the privilege of having Adyar in their midst!

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"Those of you who reside here awhile, make the most of your stay here. Give your utmost to Adyar and India while you are here."

A Pundit And His Books

Dr. Bhagavan Das Adapting Manu to the West

One of the pillars of The Society, whom we meet at every Benares Convention, and occasionally at Adyar, is Dr. Bhagavan Das, well known in India and beyond our shores for his studies in psychology and philosophy, which have become text-books for students of Theosophy. Now that he has resigned from the Central Legislative Assembly (Delhi) he is devoting all his energies to the task of completing various books, some of which are half-printed and others half-written.

In the last six months Dr. Bhagavan Das has managed to get through the press a *Concordance Dictionary to the Yogasutra Bhashya*, the manuscript of which was lying with him for nearly thirty years; Dr. Ganganath Jha has referrred to it on the last page of his Preface to his English translation of the *Yoga-Darshana*, the second edition of which was brought out by the T. P. H. in 1934. Dr. Bhagavan Das has also put through the Press (The Indian Book Shop, published by the Indian Section of The Theosophical Society) the fuller version of *The Science of the Self*—an abridgment of which was published as a paper in *Contemporary Indian Philosophy*, edited by Sir S. Radhakrishnan and Prof. J. H. Muirhead.

Dr. Bhagavan Das is now working at "Ancient Psycho-Synthesis versus Modern Psycho-Analysis, or, The World's Disordered Psyche and Its Cure," an expansion of his 1936 Convention lectures at Benares. He had hoped to have this out before this Convention, but found it impossible, having to make many additions and alterations and incorporate new matter, which means hard work. He hopes, however, to get it ready within the next three months.

Then he will take up *Manu* as well as two Hindi books, of which about 250 pages and 100 pages respectively were printed off years ago. "There is a curious fate about my work," this learned pundit writes us. "*The Pranava Vada*, first volume, came out in 1910; the third in 1913. Anyway, that was much better than the fate of *Manu*, second volume. But it is all for the service of the Manu, as I profoundly and sincerely and most reverently believe; and if He wishes it, He will enable me to complete it."

A bee is buzzing in the doctor's bonnet—at least the suggestion of Dr. Besant is working in his mind that he should "think out Manu" afresh, with reference to the new thought of the West which is revolutionizing human life in all departments. The Manu's precepts—

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the Father of the whole Aryan race—cannot be blindly followed in an age so far removed from that in which he wrote, but his *ideas*, as Dr. Besant has pointed out, contain all the needed solutions, and to apply the essential ideas to modern conditions is the work which she laid on Dr. Bhagavan Das and which he is anxious to complete now that he has retired from active politics. The third volume of *Manu*, he informs us, will probably be completed within the next twelve months.

Then he hopes to bring out a new edition of *The Essential Unity of All Religions*—the first edition of which has been sold out by the T.P.H. For the second edition he has gathered many more parallel passages from the various scriptures.

Born at Benares in 1869, Dr. Bhagavan Das reaches 70 years of age on January 12, and well in advance we wish him deep happiness on that auspicious day, many more mellowing years of literary work for Theosophy, and first-class health to accomplish the tasks to which he has already put his hand. During half a century of public service he has written numerous books, supported a diversity of Theosophical activities, served in the Benares municipality and in national politics, and only lately resigned his seat in the Delhi Assembly in order to complete his literary projects.

The Presidential Party

The President, Shrimati Rukmini Devi, and other members from Adyar arrived by the Grand Trunk Express last evening at 4.30, and immediately settled down in their allotted quarters, Dr. and Mrs, Arundale occupying Shanti Kunj, which was for so many years the home of Dr. Besant and is still fragrant with memories of her.

There was no time lost, for at 6 o'clock the General Council (including representatives of members in distant Sections) assembled at Shanti Kunj and were welcomed by the President. This was the first meeting on the agenda, and the only engagement for Christmas Day.

The party on the Grand Trunk Express—who filled a special carriage, so that there was no changing between different State railway systems—was thus composed: Dr. G. S. Arundale, Shrimati Rukmini Devi, Dr. G. Srinivasa Murti, Mr. N. Sri Ram, Mrs. Sri Ram, Mr. J. L. Davidge, Mr. van de Poll, Mr. Shankara Menon, Miss Vreesvijk, Mrs. Peterson, Miss Norma Makey, Mrs. Gray, Miss Henkel, Miss Tracey, Mrs. Fortune, Mrs. Lavender, Mrs. Gardner, Miss Hunt, Mr. C. R. Parthasarathi Aiyengar, M.L.C., Mr. Alex. Elmore, Mrs. Elmore, Mr. C. Woldringh, Mr. G. K. Ganesan.

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Today's Diary.

6-45 a.m. Bharat Samaj Puja (*Hall*).
8-00 a.m. Common Worship (*Lawn*).
9-45 a.m. YOUTH FEDERATION—SHRIMATI RUKMINI DEVI in the chair (*pandal*).
11-00 a.m. Luncheon and rest.
2-00 p.m. INDIAN SECTION CONVENTION (*pandal*).
3-30 p.m. Tea.
4-30 p.m. The OLCOTT ADDRESS: "SYMBOLIC YOGA" by the PRESIDENT. Second Convention Lecture (*pandal*).
6-30 p.m. Dinner.
7-30 p.m. Entertainment: Educational Film (*pandal*).

COMING PUBLIC LECTURES

(PANDAL)

Tomorrow (28th): INDIAN SECTION LECTURE—Shrimati Rukmini Devi. 8-30 a.m.
YOGA AND NIRVANA—The Vice-President. 4-30 p.m.

Thursday (29th): INTEGRATION: THE WORLD'S VITAL NEED—Mrs. Adelaide Gardner. 4-30 p.m.

Saturday (31st): SYMPOSIUM—"Theosophy applied to problems of Nationalism, Religion, Science, Economics, Education." Shrimati Rukmini Devi in the chair.

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CONVENTION OPENS

THE PRESIDENT STRIKES THE NOTE OF FRIENDSHIP

The President opened Convention at 2 p.m. yesterday in glorious weather and in the presence of over three hundred delegates. The international character of the gathering was reflected both in the flags of every country which lined the pandal, and in the greetings from National Societies, Federations, Lodges and individual members in many parts of the world.

Shrimati Rukmini Devi, in presenting greetings from the World Federation of Young Theosophists, of which she is President, said she hoped Benares would flourish more and more and become a great inspiration to all young people throughout the world.

In bidding a loving and hearty welcome to the President and delegates on behalf of the Indian Section, Mr. Hirendra Nath Datta (Vice-President) recalled that Benares was decadent when Dr. Annie Besant came here forty years ago, and consequently the whole of India was languishing. In establishing The Theosophical Society in Benares she had helped in no small measure to revive its spiritual life. Through the whole of that work her right hand man was Dr. Arundale, and it was due to his magnificent aid that her work had prospered.

The President recalled the many extraordinarily happy years he had spent in this beautiful home at Benares. He was hoping it would be possible to spend some time at Benares in October next, and from this centre to radiate Theosophical activities throughout the northern part of India. Both he and Shrimati Rukmini Devi recognized to the full the high spiritual importance of their beloved Kashi.

The Challenge Of The War Spirit

SHALL THE SOCIETY REMAIN NEUTRAL ?

THE PRESIDENT MAKES AN URGENT CALL TO BROTHERHOOD

The President sent out an urgent call for brotherhood in his Presidential Address at Benares Convention on December 26. After reviewing the conditions abroad—the European crisis of September, the fratricidal war in Spain, Japan's ruthless aggression in China and the persecution of the Jews in Germany and Austria—Dr. Arundale remarked : "Force and men of force have gradually become more and more dominant throughout the world. The spirit of true democracy has weakened, and many protagonists of democracy have, not

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altogether unnaturally, been afraid to be strong in their faith. The true totalitarian State has not yet emerged, for nowhere in any so-called totalitarian State is observed the principle of all for each and each for all. The freedom of the individual has been enslaved when it should have been exalted, and the State has been enslaved to the will of a single individual or of a small clique of individuals. The old cry of Louis XIV is heard again: *L'etat c'est moi*"

The inevitable war between force and freedom had only been postponed, if it was not going on all the time, the President observed. But its postponement, whether honourable or dishonourable, afforded all men and women of goodwill the opportunity so to live and to work that when the struggle did come, it might be short and finally decisive.

Referring to the persecution of the Jews in Germany, Dr. Arundale said he would not believe that the German people as a whole were otherwise than helplessly in the toils of the evil forces they had suffered to enslave them. "The German press, within the same enslavement, challenges the rest of the world as to its own atrocities. True indeed, no country is without its wrong-doing. But only very exceptionally has any country in any part of the world exulted in its cruelty, justified its injustice, gloated over its immorality, vaunted its indifference to the decencies of life, as do certain members of the German Government at the present time in respect of their deliberate devilry towards the Jews, thousands of whom have fought for Germany, thousands of whom are just simple citizens—honest, thrifty, seeking but to live and let live in peace."

The President urged that upon members of The Theosophical Society lay grave responsibility, all the more because the conflict in Europe had definite though not serious reverberations in The Theosophical Society. He could not say how strongly he felt at such a time as this the need to express their solidarity to the utmost of their power—to stand for freedom against slavery, for right against might, for justice against tyranny. Did Theosophists realize that now was a supreme moment for the testing of their worthiness to be members of The Society whose very soul was Universal Brotherhood.

"As President of The Theosophical Society," he said, "I have, therefore, the duty to call upon each individual member to work as he has never worked before, to make the world conscious of the reality of its Universal Brotherhood, to cause the light of Theosophy

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so to shine upon his life that he becomes more than ever an example of the wisest understanding of his fellow-men and a noble warrior to defend the oppressed, to fight tyranny and cruelty, and to succour the weak. Let him read H. P. Blavatsky's *Golden Stairs*. Let these be his marching orders for 1939."

Side by side with disturbing symptoms within The Society of world conditions outside, the President affirmed that there were many signs of virility pulsating through the body Theosophical. The President cited the work of Mr. Jinarajadasa in Central and South America, where in spite of the hostility of certain Governments he had pursued his lecture tour with the utmost vigour and determination. The new National Society in Colombia had during the year raised the number of its Lodges from eight to thirteen, with eighty new members.

The President said he had awarded certificates of honour to the Theosophical Society in Yugoslavia for organizing so efficiently the Congress at Zagreb last July; also the Theosophical Society in Scotland for their wonderful enterprise in maintaining a Theosophical kiosk at the Empire Exhibition in Glasgow. As for his recent tour in Europe and the United States, he had been received with that brotherliness which was so characteristic of members of the Theosophical Society all over the world. "We are indeed a Brotherhood, as I have full cause to know," stressed the President.

The President outlined his proposed tour of India during 1939, the courses on Theosophy which will shortly be sent out from Adyar, and his proposal to raise a new building to house the Adyar Library.

Apart from these concrete indications of renewed activity, the President said he felt that for The Theosophical Society there was immediately opening a way of greater service, and for Theosophy not only a far more more widespread recognition, but also a real vivification as to the forms in which it should appeal to the world. He had never felt so much confidence as to the future as he was feeling at the close of this unhappy year.

At the conclusion of his Address the President invoked "upon all true Theosophists throughout the world, be they or be they not members of The Theosophical Society, the gracious blessings of those Elder Brethren who are ever with us as we strive to live in brotherly understanding with all."

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The Question Of Neutrality

In the midst of his Call for Brotherhood, the President raised the question whether The Society should remain neutral "in the face of growing wrong and weakening of right." He said he had been pondering deeply over whether the conditions in Europe, such as "the savagery upon the Jews both in Germany and Austria," did not require from The Society, in its official capacity, a dignified but none the less emphatic pronouncement.

After reviewing the maintenance of The Society's neutrality over many years, with extensive quotations on the subject from Dr. Besant and other authorities, the President, notwithstanding that his own personal inclinations were strongly for a great statement in respect of "the present awful tyrannies and awful prosecutions," said he felt irresistibly constrained that it would not be wise and helpful for The Society, as such, to intervene by way of an official pronouncement.

The reasons for the President's decision are given at length in the full report of the Presidential Address published in the January *Theosophist*. The fundamental reason, briefly and in the President's own words, is "that The Society, as such, is not yet strong enough to be able to discern unerringly, impersonally, which wrongs should, and which wrongs should not, be the subject of an official statement."

Krishnamurti's Challenge

Krishnamurti and his philosophy were the subject of comment by the President in the course of his Annual Address to the Benares Convention on December 26. The President declared that Krishnamurti's strong challenging of much that seemed supremely true to many members of The Theosophical Society had caused a little confusion and unrest.

"How often," he said, "have I tried to insist that the study of our classic literature is not to make of us Theosophical gramaphone records or parrots, repeating, with very little real understanding, that which we read or hear, but is to help us to find our own Theosophies, our own halting-places on the road to Truth, and thus little by little to reach our Selves."

The President affirmed that the high purpose of Blavatsky, of Olcott, of Subba Rao, of Besant, of Leadbeater, of Jinarajadasa, of many, many others, of all the Scriptures, of all the words that had

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been written and spoken, was not that they might mould men into the likeness of their image, not to make us a dull, perhaps even dead, reflection of one or more of them, but to help us to discover our selves and to fulfil them.

"The high purpose of Krishnamurti is just the same. He does not and cannot come to lay down *the* Law, but to disclose *his* Law, such as it is at present, for we must not forget that he changes, as do all of us." The President continued :

"I am convinced of the truth of many things which Krishnaji declares to be untrue, but I am thankful to him that he should have forced me to challenge my convictions to see if there be gold in them to emerge from the fire he pours upon them."

"Why are we disturbed ? Because we want to be as sure of salvation as we can. We want safety, and we are foolish enough to think that safety lies in orthodoxy, in conformity to opinions hall-marked in some way or other as right. We can never forget how Krishnaji himself was so hall-marked, and subtly that influences us so that we feel we ought to follow him. And yet there are other hall-marked opinions which so far have sufficed us. "What disservice we do to him as we thus retain him within that from which he would escape !"

Krishnamurti's message, as the President understands it, "is not to believe what he says, but to be sure of the truth of our beliefs by challenging them without fear or favour. It is the Truth we need, our Truth, the Truth appropriate to us at our stage of evolution and suited to our individual natures."

A RISING BAROMETER

The number of delegates who have actually arrived for Convention is as follows :

Sunday evening	268
Monday noon	300
Monday evening.	325

Still they come ! The number of registrations is larger by fifty per cent.

THE RHYTHM OF BROTHERHOOD

On Monday Dr. Arundale telegraphed the following message to the Support Convention which is being held simultaneously at Adyar : "Loving greetings to Brother Adyar from Brother Benares. May the rhythm of universal brotherhood swing potently between them during the coming year. Arundale."

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Yoga For The Man Of The World

THE PRESIDENT EXPOUNDS A SYSTEM OF SYMBOLS

"This type of yoga is not for the ascetic who renounces the world, but for the man and woman in the world," said the President, expounding his system of symbolic yoga to the Benares Convention, December 26. "It is the yoga of the market-place and not of the forest, though someday it will lead to the forest."

It was a yoga of liberation, and those who followed it, the President affirmed, would find potent adjustments being effected not only in themselves but to all fellow-lives, for the true yogi enfolded life outside his own, sharing not only with the human kingdoms on their evolutionary way. This form of yoga thus enabled its votaries to perceive with awakened consciousness that brotherhood was real and immanent. When the Christ said: "Ye are gods," he was addressing the whole of life in every realm of its expression.

The President's lecture was in the nature of a preview of his forthcoming book, *Symbolic Yoga*, on which he has been working for over a year and on which he lectured during his recent tour in the West. It was delivered by invitation for the special instruction of our Indian brethren.

Dr. Arundale said the origin of the book lay in his interest in symbology as a means of conveying metaphysical conceptions within a very limited and tangible compass. He would plant a Symbol as he would plant a seed, so that the symbol might be a constant radiation and modify and change the surroundings. Great cosmic events could be reduced to living and radiant symbols. Was not the supreme enlightenment of the Lord Buddha in the Wheel of the Law, the coming of the Lord Christ in the Latin Cross? When he watched Rukmini Devi dance he said to himself, each of the postures was a cosmic symbol. If he could get back to the Dance of Shiva, to Nataraja himself, he would perceive the ultimates of the dance, and see in every gesture of the hand the release of a power.

His desire found its fulfilment. He was shown great symbols one after another in their cosmic significance, unveiling the whole vista of the meaning and purpose of evolution, and he had done his best to write it all down. The purpose of the book was to release a somewhat differ-

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ent aspect of the evolutionary process, and to help any people who were sincerely interested in yoga to study a line which would be safe and at the same time fruitful. The book told of prerequisites and preparatory stages, described the symbols seen, and applied them, released and dynamic, to various aspects of daily living. Symbols were used for concentration of attention. There were no breathing or physical exercises, and all was within the compass of the ordinary individual.

The President expressed the conviction that this particular form of yoga was really the same as those forms which were studied in the sacred books of Hinduism, but he felt that the translations at our service, and even the original Sanskrit, were by no means adequate. In fact he thought they were cleverly arranged to prevent people from discovering what they had better not discover.

Dr. Arundale then traced the macrocosmic process unfolding into microcosms, and synthesized the simplicities of the symbols into their ultimate unity. In an eloquent peroration he besought everyone in his audience to fulfil the fine rhythms of his human state, "serving his Godhead by groping inwards to finer rhythms still—those of the highest reaches of the kingdom he has still to conquer, and those of the kingdoms beyond the human."

MEETINGS OF DELEGATES

Behar and U.P. delegates will meet at the Indian Section Hall tomorrow at 3 to discuss questions of common Theosophical interest.

Federation Secretary, Behar.

U.P. delegates will meet to-day at 3 in Room No. 10, C.H.C. House No. 1.

Federation Secretary, U.P.

INDIAN SECTION COUNCIL

Voting papers will be issued at the office of the General Secretary today from 5 to 6.30 p.m. and tomorrow from 8 to 11 a.m., and should be returned tomorrow by 5 p.m.

MEALS

Delegates are requested to purchase tickets for the morning meal the previous evening, and the evening meal before 11 a.m. This greatly facilitates the work. Kindly note that meals are served between 11 and 12 noon, and between 6.30 and 7.30 p.m.

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8-00 a.m. Common Worship (*Lawn*).
8-30 a.m. INDIAN SECTION LECTURE—SHRIMATI RUKMINI DEVI (*Pandal*).
9-45 a.m. Round Table Ceremony—for Members of Round Table only (*Hall*).
11-00 a.m. Theosophical Educational Trust (*Shanti Kunj*).
11-00 a.m. Luncheon and rest.
1-30 p.m. League of Parents and Teachers (*Hall*).
2-00 p.m. Questions and Answers (*Pandal*).
4-30 p.m. THE BESANT ADDRESS: "YOGA AND NIRVANA" by the VICE-PRESIDENT. Third Convention Lecture (*Pandal*).
7-30 p.m. Entertainment by the Theosophical National Boys' School (*Pandal*).

COMING PUBLIC LECTURES

(PANDAL)

Tomorrow (29th): INTEGRATION: THE WORLD'S VITAL NEED—Mrs. Adelaide Gardner. 4-30 p.m.

Saturday (31st): SYMPOSIUM—"Theosophy Applied to Problems of Nationalism, Religion, Science, Economics, Education." Shrimati Rukmini Devi in the chair.

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THE CAMPAIGN FOR 1939

The attendance seems to have reached its peak yesterday, the number of delegates actually attending numbering 350. A batch of Boy Scouts from Adyar arrived at nightfall after making the grand tour of the North.

The outstanding events of yesterday's programme were the Youth Federation meeting, the Indian Section Convention, and the President's second lecture on "Symbolic Yoga."

The whole day's deliberations centred on the work of the Indian Section during 1939—What can Young Theosophists do to achieve India's spiritual freedom, while the legislators are freeing her physically?

At the Indian Section Convention the General Secretary outlined a programme of work to support and amplify Dr. Arundale's lecturing campaign throughout the country.

In his second lecture on Symbolic Yoga the President explained the cosmic symbols which had been unveiled to him, emphasizing that though his system differed from the orthodox methods, it enabled the ordinary individual to become a yogi, and gradually to realize his own divinity.

Dr. Arundale's Tour of India

THE SPIRIT OF THE CAMPAIGN

The President gave further details at the Benares Convention on the 26th of his proposed tour of India throughout the length and breadth of the country in order to vivify the spirit of our noble President-Mother, Dr. Annie Besant, "which," he declared, in his Presidential Address, "had it been understood in time, might have already regenerated India." Because of the ignorance around her, she was unable to achieve that which she had designed, "but her spirit remains no less potent than when she was physically with us, and she remains working more ardently and magnificently than ever, even though unseen to our physical eyes."

The President hopes that Theosophists throughout India will give him their enthusiastic help and that people will respond wholeheartedly to "the call of that soul of India which Dr. Besant so purely and truly embodied."

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At a meeting of the Theosophical Order of Service the same day the President said he would endeavour, as far as his other engagements permitted, to "rouse again the Besant spirit of dedicated service to the Motherland, service inspired by her spiritual heritage, and not based upon a westernized reversal of values which extols material values above those of the spirit."

The President announced that a book of extracts from Dr. Besant's "truly God-given writings and speeches," still deeply applicable to present problems, had already been printed at Adyar, and other volumes would be published shortly. "These teachings need to be studied and reapplied with enthusiasm and devotion to lead India's renaissance into channels that will be expressive of her ancient and spiritual grandeur."

If you are eager to help your Motherland, read and study *THE BESANT SPIRIT*. The book is on sale at the Publicity Bookstall and at the Indian Book Shop. The price is only annas 8. This first volume, a most attractive book, illustrates greatly the President-Mother's outlook on Politics, Sociology, Education, Religion, Science and Art.

In his Introduction Dr. Arundale writes: "I feel, having myself had the privilege of working under Dr. Besant in the many fields of her activities, that India would profit immensely, the Congress would profit immensely, the world would profit immensely, were the Besant Spirit to be fiery throughout the land."

The Bhagavan Das Spirit

The President also pays the following fine tribute to our eminent Philosopher-Theosophist at Benares: "I cannot omit mention here of the striking contributions by my old friend Dr. Bhagavan Das to India's political regeneration. His most valuable works deserve a far wider publicity than they have so far gained, for they have the unique advantage of being both definitely constructive and broad-based on the essential, and indeed eternal, principles of Indian—I might well say, Aryan—life. No finer studies for India's regeneration have been made by anyone than by Dr. Bhagavan Das. And I am sure that Dr. Besant herself would be the first to say that through many years of active association with him her own power to serve India was immensely strengthened. I venture to feel that Dr. Bhagavan Das embodies in very true measure the Besant Spirit, for he contributed to it the Bhagavan Das spirit—a precious contribution indeed.

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"In the times to come, whoever else may be honoured, the name of Bhagavan Das will stand out as that of one who saw when many of his contemporaries were only looking, if that."

A Challenge To Young Theosophists

SWADESHI OR VIDESHI?

Talking of the spirituality of India, at a meeting of the Youth Federation at Benares on Tuesday, Shrimati Rukmini Devi said: "We must try to express that spirituality in our work. Just to work like other people for the freedom of India will not bring her spiritual freedom. India may be free physically, but she will not be free spiritually unless we work as well for her spiritual freedom. The more India is becoming swadeshi (indigenous) in the buying of her goods, the more she is becoming videshi (foreign) in her ideas. You go to a Congress Exhibition and you find things displayed which are swadeshi in make but videshi in ideas. We try to work with a videshi brain. If we are going to express the Besant Spirit we must express not only the soul of Dr. Besant, but the very soul of India."

Greetings were given from Youth Lodges in India—Adyar, Benares, Bombay, Calcutta, Karachi, Indore; and from the Federations in Holland, Java and America.

In his annual report, Mr. Rohit Mehta, Federation Secretary, gave the total number of Young Theosophists in India as 367, with 21 Lodges and eleven centres. He emphasized that there should be a Youth Lodge in every city in India, and suggested the opening of training classes to make young and efficient workers in the cause of Theosophy, who would spread the Besant Spirit throughout India.

Office-bearers of the All-India Federation of Young Theosophists for 1938-39: President, Shrimati Rukmini Devi; Federation Secretary Mr. Rohit Mehta; Joint Federation Secretaries, Mr. M. Subramaniam, Miss Tehmina Wadia, Mr. Sukumar Mitra, Mr. K. P. Lakhaney; Assistant Secretary, Mrs. Ramâ Mehta.

THE ROUND TABLE

The Secretary of the Round Table in India announces that today's meeting in the Headquarters Hall, at 9-45 a.m., will be for members of the Round Table only.

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Symbolic Yoga

DR. ARUNDALE ON THE SACRAMENT OF MARRIAGE

In his second lecture on "Symbolic Yoga" to the International Convention at Benares on December 27, the President said the symbols of which he was speaking were among the formulae of God the Scientist rather than those of man the scientist. This form of Yoga brought the student into touch with the great End while he was still, as it were, fumbling with the means. On his pathway were already shining far-off ultimates which it would necessarily take him aeons to achieve. Consciousness was elastic and required scientific stretching, and this could be accomplished by the influence of symbols, "which are realities so expressed that we may look upon them without danger and with at least some small measure of understanding."

The President took his audience in imagination back to cosmic origins, when the great call went forth to create, and there began "an evolutionary process of the grandeur of which not even the greatest among us has more than the faintest conception." Each one of the symbols involved the creative spirit and led to creative activity. The father-mother aspect of being in its cosmic sense was sex pure and simple. There was only one great sexual force. "It manifests in every mode of Life's consciousness. No one can begin to gaze upon the heights of Yoga who is not master of this mighty and therefore dangerous force. Otherwise he is heading straight for disaster."

It might be well for those so destined to give birth to children, the President observed. But it was well for all to give birth to great feelings and emotions, great aspirations, great ideas, great plans. Man and woman together created most wondrously. "Alas!" he exclaimed, "Marriage, that magnificent and sacred sacrament of creative activity is today but too often a fleeting convenience, and one of the greatest tragedies of modern life is that what should be a sacrament is turned into that most terrible circumstance—the caricature of a sacrament, when dedicated forms are deliberately refused the life which is the only title to their existence.

"How inconceivably horrible it is that any of the great sacraments connected with these outer regions can be desecrated as is the sacrament of marriage in its fulfilment. We hear of the black mass. There is also the black marriage. Every posture of Symbolic

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Yoga is an assertion of the sanctity of the sacrament, and of the right of every seed to grow into the beauty of its destined flower."

The fact that the yogi-to-be in this system of Symbolic Yoga might stand erect as an alternative to the sitting posture, led Dr. Arundale into a dissertation on curvature. By his erectness the yogi was lifted out of all the sordidness of earth, he lifted his lower consciousness into the higher, and caused the higher consciousness to flood the lower, not by slow effort, as set forth in the ordinary books of yoga, but by the resolution of a quick and magic will. Yet Symbolic Yoga was the yoga of essential curvature.

"We owe to Einstein," he said, "the bringing down within the grasp of Science a fact generally known to students of yoga alone. However strange this idea may seem, it is immensely appropriate to yoga, for yoga is action and action is curvature." The President quoted Eddington: "Action is the curvature of the world...wherever there is matter there is action and therefore curvature." Curvature was in every symbol, and alive in every state of consciousness no less.

"As we contemplate the great symbols," the President concluded, "at last we see them in everything. In the plant, in the rock, in the heights of the animal kingdom and on the great road that leads to divinity. The moment manhood is consumed in Godhead, there is an extraordinary sense of divine exhilaration in the forthgoing and your own upward progress is ceaseless."

The Unknown Member

Dr. Arundale has reserved at Adyar a garden plot close to Headquarters which is to be dedicated to the unknown member, the many unknown members of the Theosophical Society throughout the world "upon whose faithful shoulders rests in large measure the sweet but heavy burden of the work." There will be a marble slab, he told Convention on Monday, surrounded by Adyar's most beautiful flowers, which will read: "To those unknown members of The Theosophical Society throughout the world whose silent loyalty and sacrifice ensures to it the Masters' constant blessing."

INDIAN SECTION COUNCIL

Delegates will please return their voting papers by 5 p m. today. Papers may be obtained from the office of the General Secretary from 8 to 11 this morntng.

QUESTIONS AND ANSWERS

Kindly note that for the Questions and Answers meeting at 2 p.m. today, Questions should be handed to Mr. Gokhale before 11 a.m., in writing and in brief.

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India: Spiritual Mother Of The World

There is spiritual exhilaration in the common worship every morning on the lawn in front of the imposing Benares headquarters building, not only because prayers of the great religions are offered here, but because also of the joy of meeting under the open sky in such a picturesque environment. Down the lawn is outlined in white, with tiles driven end-wise into the ground, a map of India at the top of which stands a marble altar in the same relative position as the marble altar which we associate with the home of the Lord Maitreya in the Himalayas. Yesterday we noticed that the President stood on one side and the Vice-President on the other side of this altar, symbol of the streams of love and wisdom which are ever flowing in upon us from His mountain home.

Every Adyarian, steeped in the beauty which is Adyar, is conscious of another beauty which is Benares. Benares for the national Theosophical atmosphere; Adyar for the international, the world outlook. In either place the thought is insistent that India really is the spiritual mother of the world, that from her wells up and flows abroad the universal brotherhood of humanity. Here every religion and every creed is tolerated, and new ideas and streams of thought are adjusted and assimilated into her spiritual elements, to their great enrichment. We have not yet heard the prayers from the Hebrew scriptures recited by a Hebrew. Perhaps there is no Jew among the delegates. Yet we think of the Jews in their dark hour of trial and pray for their release from the bondage of tyranny and persecution. Happily the Congress Governments are giving positions to Jews in some of the provinces, and in this sacred City of Benares, in the great Hindu University, Dr. Neddle, a Jewish scientist from Poland, has been given charge of the research and manufacturing work of glass technology under the direct control of the U. P. Government. Let us will that the thoughts of this international Convention shall kindle in the world a brighter, clearer light of toleration and harmony.

The Charm Of The East

Evening is the time for relaxation, after the day's strenuous work. Monday evening's entertainment by the students of the Theosophical National Girls' School gave happy relaxation to a large audience in the Shamiana just alongside the headquarters building. A Westerner is deeply impressed by the exquisite grace and beauty of the Indian girl, herself the efflorescence of long ages of spiritual culture. The choruses, the drama, the group dances at this delightful concert were the very apotheosis of fluent and delicate expression:

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the solo dance by Miss P. Varma, the songs by Miss A. Dravid and Miss N. Das, the sitar music by Miss Patwardhan, in addition to the group work—all these items released the strain of the day and sent us home in peace, with visions of Persian poets, Indian women heroes, the childhood of Lord Krishna, and other legends and episodes exhaling the subtle charm and fragrance of the East.

Greetings To Convention

Characteristic notes of every country were struck into a world symphony as delegates or liaison officers offered greetings at the opening ceremony on Monday. The central note, with variations, was love and loyalty to the President and cooperation in the work of The Society. The following gave direct messages:

America, Miss Henkel; England, Mrs. Gardner; India, Mr. Gokhale; Australia, Miss Tracey; New Zealand, Miss Hunt; Netherlands, Mr. Munnik; France, Prof. Kanga (Liaison Officer); Finland, Mr. Elmore (Liaison Officer); Russia, Mr. van de Poll; Switzerland, Mr. van de Poll; Belgium, Mr. Woldringh (Liaison Officer); Netherlands East Indies, Mrs. Elmore; Burma, Dr. (Miss) Hormusjee; Rumania, Mr. van de Poll; Yugoslavia, Mr. van de Poll; Ceylon, Mrs. Motwani.

Dr. Srinivasa Murti (Recording Secretary) brought greetings from these Sections: Sweden, Italy, Cuba, Hungary, Czechoslovakia, South Africa, Scotland, Norway, Denmark, Ireland, Mexico, Canada, Argentine, Chile, Brazil, Bulgaria, Iceland, Spain, Portugal, Wales, Poland, Uruguay, Puerto Rico, Greece, Central America, Philippine Islands, Colombia.

The East Asian Lodges were represented by Mrs. Peterson.

Dr. Srinivasa Murti gave greetings on behalf of the following Presidential Agents: Egypt, Paraguay, Peru; also the Non-Sectionalized Lodges.

The World Federation of Young Theosophists was represented by Shrimati Rukmini Devi (President).

Telegrams of greeting were received from the following:—

SECTIONS: America, Australia, New Zealand, Cuba (signed by Colonel Bustillo, Mr. Warrington, Mr. Jinarajadasa).

GROUPS: Adyar Support Convention; Bombay Shadow Convention; Kerala Federation; Mrs. Dorothy Anderson for the Theosophical Order of Service, Calgary, Alberta, Canada; Stamford House, London.

LODGES: Perth Lodge (W.A.), Claremont Lodge (W.A.), Blavatsky Lodge (Bombay), Krishna Lodge (Calgary), Volonte Lodge (France).

MEMBERS: Chandra Devi, Miss Marie Poutz, Dr. and Mrs. van der Stok, Miss Chambres, Miss Petrie, Mr. Peter de Abrew, Mr. and Mrs. John Coats, Mrs. N. Langdon Thomas, Miss Arnold and Miss Macdonald, Mr. and Mrs. Warrington.

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The Indian Theosophist

BENARES CONVENTION DAILY

सत्यान्नास्ति परोधर्मः

Vol. XXXVI | 29 DECEMBER 1938 | No. 1(D)

Today's Diary.

6-45 a.m.	Bharat Samaj Puja (*Hall*).
8-00 a.m.	Common Worship (*Lawn*).
9-45 a.m.	Publicity & T.P.H. Conference (*Pandal*).
10-30 a.m.	Initiation of New Members (*Hall*).
11-00 a.m.	Luncheon and rest.
11-30 a.m.	Besant Educational Trust (*Shanti Kunj*).
2-00 p.m.	Indian Section Convention closes (*Pandal*).
3-30 p.m.	Tea.
4-30 p.m.	THE LEADBEATER ADDRESS—"INTEGRATION: THE WORLD'S NEED" by Mrs. Adelaide Gardner (*Pandal*).
6-30 p.m.	Dinner.
7-30 p.m.	Entertainment by Youth Lodge, including a Play: "Reap As You Sow" (*Pandal*).

COMING EVENTS

(PANDAL)

Tomorrow (30th): 8-30 a.m. CLOSING OF CONVENTION by the President.

Saturday (31st): YOUTH DAY:

9-45 a.m. Meeting of World Federation of Young Theosophists.

2-00 p.m. YOUTH SYMPOSIUM: "Theosophy Applied to Problems of Nationalism, Religion, Science, Economics, Education." Shrimati Rukmini Devi in the chair.

4-30 p.m. Public Address by the President: "What the President Expects of Young Theosophists."

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CONVENTION MARKS A NEW ERA

A PRACTICAL BEGINNING

The President, Dr. Arundale, was happy to open the Indian Section Convention at 2 p.m. on December 27, particularly because, he said, the Convention marked a new era of devoted service to the cause of Brotherhood. He exhorted the members of the Section to be up and doing, to throw off lethargy and be active.

"Members write and tell me that Lodges in the Punjab and the United Provinces are languishing because our leaders have not visited them lately. If the Lodges need vivifying, why don't the people who complain go out and vivify them?" The President urged: "You should realize that the work depends on you. You should show by your work that you have laid great foundations upon which any one who comes to help can build perhaps some fine and stable superstructure."

The President particularly wanted all members to consecrate the year 1939 to the service of Mother India. He pointed out how their money, their energy, their time and all they had belonged to The Society; they were mere custodians and as such responsible for their right and proper use. "Cannot some of you retire and devote yourselves to national service?" he appealed strongly and feelingly.

The President recalled the old days under Dr. Besant, when many voluntary workers, dedicating their lives for such service, were readily available. He was eager to see if "a little band of fiery soldiers," utterly dedicated to The Society's cause, could not be raised even now, at this most critical juncture in the life of India and of the world.

"India stands today on the threshold of a conscious awakening," he said. But there was imminent the great risk of her going astray. Therefore, to bring out the real soul of India, to make India really Indian, it was essential to spread abroad the Besant Spirit—which was the same thing as the Theosophical spirit or the true Indian spirit—in all departments of her life and activity, so that she might be in the position to fulfil her great role of giving the right spiritual lead to the world.

For this a large number of devoted workers were a necessity of first-rate importance. The President said he wanted every member

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to cooperate with him in his great work during 1939, as every member could certainly do something, with the right spirit within him. He particularly appealed to all members,

(1) To make the Lodge premises beautiful, spotlessly clean and harmonious—a place worthy for a Master to enter in.

(2) To strengthen the Indian Section Headquarters in every possible way. There was already much improvement noticeable under the present General Secretary, Mr. Gokhale. But there was much room for further developments. And above everything he appealed to the members to help in the reestablishment of an educational institution here full of the Besant Spirit.

(3) To draw youth to our Movement. That was essential to the future wellbeing of The Society, and he appealed to all older members to make it a point to interest the youths in our great work.

EDUCATIONAL WORK

After much discussion Convention adopted the following resolution:

"This Indian Section Convention approves of the proposal contained in the General Secretary's Report, to resume Dr. Besant's educational work at Benares Headquarters in principle, and authorises the Indian Section Council to decide details and take all necessary steps in the matter."

More Greetings

The eyes of the Theosophical world are on Benares.

In addition to the greetings to Convention read on the opening day, the following have since been received:

SECTIONS: Mexico, Portugal, Wales, France.

GROUPS: Bengal Theosophists in convention, Calcutta; Southern California Federation, U. S. A.; International Order of the Round table, per Mrs. Trudi Kern.

LODGES: Krishna Lodge, Zanzibar; Narayan Lodge, Dar-es-Salaam; Soerabaia Lodge, Java; Olcott Lodge, Edinburgh. Lodges in India: Sri Anandeswara Asram, Kallapalli; Sri Goureshwara, Chodaram; Cuttack Lodge; Salem Lodge, Ahmedabad Lodge; Alibag Lodge.

MEMBERS: Dr. and Mrs. Cousins, Trivandrum; Miss Sarah Magee, Colwyn Bay, Wales.

LODGE HANDBOOK

A number of Lodge Handbooks are still available, and will be given away at eight annas each. Please apply at the Section Office.

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The Summit of Nirvana

ITS ATTAINMENT THROUGH YOGA

"Yoga and Nirvana" was the subject of the third Convention address which the Vice-President (Mr. Hirendra Nath Datta) delivered at Benares on December 28.

Mr. Datta said that Yoga, about which the President had been discoursing so illuminatingly for the previous two days, led by an easy gradient to the summit of Nirvana. Yoga was really samadhi or super-trance induced by intense concentration. To illustrate how deep this concentration might be, he related an incident in the life of Lord Buddha, whom he described as a true master of Yoga. This concentration, he said, was a long and slow process and had to be built up laboriously. It involved prolonged self-discipline and tireless effort, maintained with unflinching determination and the refinement and purification of the vehicles. One had to become passion-proof and truly unselfish and lead the inner life so as to enter the straight and narrow gate, because until the power of the passions was dead altogether, the summit of Nirvana could not be reached.

Nirvana, he proceeded, occupied such a conspicuous place in the Theosophical scheme that it was worthwhile to clarify our ideas about it. In order to understand what Nirvana truly was, one had to discard what George Grimm had rightly stigmatized as "the nonsense of absolute nihilism," and turn to the original teaching as handed down in the Pali Tripitaka, where the Buddha is reported as having said that Nirvana was a vanishing of desire, of hatred, and delusion. It was a condition which was free from disease, decay and death, as also from sorrow, suffering, grief and despair. In a word, it was the death-less, the sorrow-less, the stain-less.

That to be sure was only the negative aspect of Nirvana, but it had likewise a positive aspect. In its positive aspect it was inward peace that could never be ruffled. So we found Sariputta saying "Bliss is Nirvana, bliss is Nirvana"—what the Rishis of the Upanishads characterized as the "acme of bliss." It was said that when one attained Nirvana, he was not anywhere whatsoever, to anyone whatsoever, in anything whatsoever—that is to say, he was indefinable, inscrutable and immeasurable, like the great Ocean. Therefore we must not presume to measure the Immeasurable nor sink the plumb of thought into the Fathomless, to use a simile from the *Light of Asia*.

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The Buddha, in common with the Hindu Rishis, had declared that one who had attained Pari-Nirvana reposed in the boundlessness and infinitude of his highest essence—that is to say, the perfected Holy One, having rid himself of all upadhis, was one with Immortality—the words of the Master, which Mr. Datta quoted, being "In this realm of reality—as in the deathless (Amrita) the delivered One is submerged."

Mr. Datta made a brief excursion into the history of the word "Nirvana" and showed that the expression was not familiar to the old Rishis of the major Upanishads. The idea, however, was quite familiar, only they called it "Moksha" or emancipation, and quoting some passages from the Upanishads he showed that the Buddha's idea of Nirvana was identical with the Vedantic idea of Moksha.

What India Needs

We learned at a meeting of the Publicity Group from Adyar with representatives of Indian Lodges yesterday that the President and his party who will tour India next year will visit specific places, and members who so wish will visit them. There will be no rush of meetings. It is not possible to bring the power of the Masters to any place unless one is easy, relaxed, meditating. Programmes will be directed more to spiritual self-recollectedness. What India needs is real spiritual vitality.

"THEOSOPHY IS THE NEXT STEP"

This campaign during the coming year will be applied to all departments, not quite as to form necessarily, but certainly as to life. Several pamphlets are already in hand, and *Theosophy Is the Next Step in Business* has already been prepared. All competent members are invited to help in the preparation of short articles or pamphlets dealing with youth, science, art, government, civics, education, philosophy, religion. There might even be a pamphlet on government addressed to Cabinet Ministers. Another: How to use your leisure. Several prominent Theosophists are already working on some of these subjects. Names of competent writers should be handed to Mrs. Lavender at the Publicity Bookstall—she is Publicity Officer at Adyar, and in charge of this Next Step Campaign.

BHARATA SAMAJ

At the Bharata Samaj public meeting to be held on Friday at 2 p.m. in the Hall, Mr. Hirendra Nath Datta will be the chairman, and the following will be the speakers: Dr. G. Srinivasa Murti, Mr. G. N. Gokhale, Mr. R. V. Phansalkar, Mr. M. G. Kanitkar, Mr. G. R. Phansalkar.

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The Spirit Of Indian Culture

Rukmini Devi Tells How to Express It

"It has become necessary for Indians to be reminded what Indian culture really is," Mr. Gokhale, General Secretary at Benares, told Convention on Wednesday morning, when Shrimati Rukmini Devi delivered the Indian Section lecture on "The Spirit of Indian Culture."

"It is a fact that India needs to be told what Indian culture is, just as much as the West needs to be told," Rukmini Devi began. "We all need to know what the soul of India is, what is the essential spirit of India, and what we can do in modern times to bring back that marvellous culture that belongs to India and give it not only to India but to the whole world."

As for expressing the Besant Spirit, she continued: "India is fortunate, and yet she is unfortunate, not because of any lack of political freedom, but chiefly because our souls are not free to express themselves. Suppose we had freedom, what are we going to do with it? Freedom is the birthright of every person, every child, every animal. Yet freedom is merely a platform on which we are going to build, and the only way to build an India that is true to ourselves and to herself before the world is by being truly Indian—let us receive the culture from all nations, but instead of allowing them to dominate us, we must take that which best suits us and transmute it into Indian thought and experience."

"Freedom is expression of our emotions, our mind, our intuition, and our divine knowledge. That expressed in terms of form becomes art. The culture of the heart is compassion, the culture of the soul is knowledge, the culture of the mind is true understanding. Combine the three in terms of form, and then you have real beauty."

In the ancient literature of India they would find there was great beauty, Rukmini Devi said, but much of it was lost because of modern scepticism. The greatest surgeon could kill, but he could not create, as did the great spiritual beings of the world. "How do you know," she asked, "that the ancient people of India did not have scientific minds? They must have been scientific to express so much beauty. In modern times that spirit of ancient India lives, and we must revive it, and make it live in the present."

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"We are too much given to imitating the West, and the India which imitates will never be respected." Rukmini Devi described how she had visited a Swadeshi exhibition at Madras where many of the exhibits were copies of European articles, saucepans made in India, khaddar made into European clothing, European liqueur glasses. "You can see that everywhere; we do not have the real Indian culture or understanding. The very spirit of Indian art should be part of our everyday lives, expressed in good manners, in courtesy, in reverence, in kindness and tenderness to the children and the animals. That is all part of the art of life."

After discoursing on the sculptures of Chidambaram, the Greek temples at Athens, the Gothic churches of Europe, and other great works of art, which were divine responses to the aspirations of the artists, Rukmini Devi went on: "But in the West today things are somewhat different. Whatever you see going on in Europe in the way of cruelties and persecutions, you have been seeing in the art galleries for years past. Wars and tyrannies are expressing what the West has for years been thinking." She urged two points, first to express divinity in form, and second to express that form in our lives.

"Our slogan should be not 'Let us buy Indian,' but 'Let us be Indian!' That is the only way to bring spirituality to India. That spirituality is the precious truth, and it will come when the Indian resolves at all costs to express all that is beautiful and reject all that is ugly. Let us respond to all that is beautiful. We who are Theosophists should make this a principle of our daily life, and then we shall express the true spirit of Indian culture."

Legislation Is Not Enough

Are there any other ways of liquidating poverty and unemployment except those used in Russia? The President was asked the question yesterday, and he replied, admitting his lack of knowledge of the real conditions in Russia, that more than anything else, it was character that built up the State. In India the Congress Governments were working out many reforms—prohibition was one, but it was men that mattered most. What was the use of forcing prohibition unless you educated the people to appreciate its value? No amount of legislation could take the place of character.

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The Light of the World.

From time immemorial India has been the main cradle on this earth for the great Saviours of the world, remarked Mr. Madhava Prasad Khanna at a lantern lecture delivered to a Convention audience on Tuesday evening. Such a one was the Lord Buddha—the Illuminate, the wisest of men. During the past 2500 years His teachings had more or less permeated all the great religions of the world.

All the principal incidents in the Lord Buddha's life were thrown on the screen and lucidly explained: His mother's dream at the time of conception and its interpretation, His natural inclination to probe into the mystery of things, His father's effort to divert Him from renunciation by surrounding Him with all kinds of earthly enjoyments, His realization of the nature of disease and death at very first sight of persons afflicted, His determination to renounce the world in order to find deliverance, His renunciation in the midst of great inner conflict, His deep studies, His severe austerities, His attainment of illumination, His first preaching at Sarnath (near Benares) of the fundamental principles of His Dharma, His Para-Nirvana—all these scenes, depicted in colour, made up a most impressive narrative.

Mr. Khanna spoke in Hindi. The Europeans present who could not understand the language followed the story in the pictures.

INDIAN SECTION COUNCIL

The following persons have been declared elected to the Indian Section Council by the scrutineers:

1.	Mr. G. N. Gokhale	131
2.	Dr. Bhagavan Das	126
3.	Mr. Hirendra Nath Datta	126
4.	Rai Bahadur Panda Baijnath	115
5.	Mr. Damodar Prasad	107
6.	Dr. R. V. Phansalkar	104
7.	Mr. Jamshed Nusserwanji	101
8.	Pt. Iqbal Narain Gurtu	96
9.	Dr. G. Srinivasa Murti	92
10.	Mr. M. G. Kanitkar	90
11.	Mr. Harjivan K. Mehta	81
12.	Prof. R. K. Kulkarni	81
13.	Mr. Radha Kant Saran	80
14.	Pt. Ramchandra Shukla	73

As there is a tie between No. 15 and No. 16 with 66 votes each, the question will be decided by the Council.

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The Indian Theosophist

BENARES CONVENTION DAILY

सत्यान्नास्ति परोधर्मः

Vol. XXXVI | 30 DECEMBER 1938 | No. 1(E)

Today's Diary.

6-45 a.m. Bharat Samaj Puja (*Hall*).
8-00 a.m. Common Worship (*Lawn*).
8-30 a.m. CLOSING of CONVENTION by THE PRESIDENT (*Pandal*).
9-45 a.m. Mystic Star—Open to all (*Pandal*).
10-30 a.m. Round Table, admission of new members—for members of the Round Table only (*Hall*).
11-00 a.m. Luncheon and Rest.
11-30 a.m. Indian Section—New Council (*Headquarters*).
2-00 p.m. Bharat-Samaj Public Meeting (*Hall*).
3-30 p.m. At Home (*Lawn*).
6-00 p.m. Besant Political Club (*Hall*).
6-30 p.m. Dinner.
7-30 p.m. Cinema Film of Adyar (*Pandal*).

YOUTH DAY

Saturday, 31st.

(*Pandal*)

9-45 a.m. Meeting of World Federation of Young Theosophists.
2-00 p.m. YOUTH SYMPOSIUM: "Theosophy Applied to Problems of Nationalism, Religion, Science, Economics, Education." Shrimati Rukmini Devi in the chair.
4-30 p.m. Public Address by the President: "What the President Expects of Young Theosophists."

IMPORTANT NOTICE TO DELEGATES

Delegates will please note that the Kitchen arrangements will stop after the morning meal on the 1st January (as usual), and that they have to vacate the premises by the afternoon of that date.

General Secretary.

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A NEW EDUCATIONAL VENTURE

THEOSOPHICAL SCHOOL AT BENARES

FUND STARTED AT CONVENTION

The ideal of starting a Theosophical School at Benares to resume the educational work begun there years ago by Dr. Besant suddenly burst into realization in Convention yesterday, and a fund was immediately raised, totalling over Rs. 6,500.

Mr. Gokhale had been suggesting that Theosophical education was needed to give the synthetic view of life in education and religion and philosophy, specially at this critical time when India was passing through a renaissance. Hence the urgent need to begin as early as possible a school under Theosophical auspices, which he proposed should be named the Central Theosophical School.

Dr. Mohammed Hafiz Syed made a practical suggestion. "We must push this school—a school that will give Theosophical education and the synthetic vision—we should start it on 1st January 1939, and we ought to form a committee here and now."

The President took it up from this point, and entirely associated himself with the idea. There could be no greater memorial to Dr. Besant than to have a school in this home of hers in which she vivified a great educational movement. It was one of her great sacrifices that she let her work go into the great Hindu University. We had now the honour and opportunity to begin again in her name the work which she established so many years ago.

The President said he had been examining the Wardha scheme, and he found it had something to commend it, but not much. It was for us Theosophists to work out a real scheme suited to the spirit of India. The President, commending the "practical and sensible note" which Dr. Syed had touched, called for donations to start a school fund, offering Rs. 500. That was the least he could do, he said, to help Dr. Besant's work. "I do believe she will bless this work," he remarked.

Other donations poured in, the Vice-President offering Rs. 1,000 every year for five years, and Dr. Syed Rs. 100 a year so long as he holds his post at the Allahabad University. Donations recorded yesterday totalled Rs. 6500, as follows, and the list is still open :

DONATION LIST

	Rs.
Dr. G. S. Arundale, President, T. S.	501
Babu Hirendra Nath Datta, Vice-President T. S. (per year for five years)	1,000
Rai Bahadur Panda Baijnath	500
Mr. G.N. Gokhale, General Secretary, Indian Section, T.S.	500
Dr. A.C. Johnstone	200/8 (Pd.)
Dr. Syed Hafiz (per year)	100

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Dr. & Mrs. Pearey Lal Srivastava	100	
Prof. R. K. Kulkarni	100	
Sardar Natha Singh	100	
Mr. Harish Chandra Mathur	100	
Mr. & Mrs. Taimini	100	
Mr. H. C. Bansal	101	
A Friend, through Mr. Baijnath Bhargava	101	(Pd.)
Prof. Jagannath (Sambhar Lake)	300	(Pd.)
Mrs. Kalavati Murti	50	
A Brother, through Mr. Baijnath Bhargava	101	(Pd.)
Mr. & Mrs. Harjeevan K. Mehta (for 5 years)	101	(Pd.)
Mr. Harihar Prasad	200	
Mr. Chainrai Kishendas	101	(Pd.)
Mr. Radhakant Sharan (for 3 years)	100	
Mr. Shambhu Dayal	100	
Mr. Ram Jeewan Sinha	100	
Mr. Haribansi Sahay	100	
Mr. Raj Narain Srivasta (for 5 years)	100	
Mr. Kameshwar Prasad Bhargava	101	
Dr. Srinivasa Murti	101	
Mr. Rai Ramraj Sharma	50	
Mr. Pandey Brindaban Behary Varma	50	
Mr. & Mrs. Kanhaiya Lal Razdan	101	
Dr. K. J. Kabraji	50	
Mr. J. N. Gangoli (for 5 years)	100	
H. K. Gurtu	100	
Sardar Fateh Singh Bahadur	100	
Anonymous thro' Mr. Kale of Poona	100	
A Maharastrian thro' Mr. H. K. Mehta (for 3 years)	100	
Mr. M. C. Bhagat	5	(Pd.)
Mr. Venishankar G. Bhatt	51	(Pd.)
Mr. & Mrs. Rohit Mehta & Miss Indumati Mehta	51	
Mrs. Peterson	5	(Pd.)
Mr. Baijnath Bhargava (per month)	5	
Mr. V. Sharma	2	
Mr. R. D. Lal	3	
Mr. Jagat Narain, Patna	25	
Mr. R. S. Sinha, Gaya	10	(Pd.)
Miss Prabhawati Kulkarni (for 5 years)	10	
Mr. R. L. Dar	50	
Mr. J. T. Keshani	5	(Pd.)
Mr. van de Poll (for 5 years)	100	
Mr. Madho Prasad Nagar (per year for life)	5	
Mr. P. R. Green	25	
Mr. Venkat Narain, Chhatrapur	2	(Pd.)
Mr. Ravi Sharan Verma	25	
Rai Bahadur Surya Bhushan Lal of Patna (for life)	50	
Rao Bahadur Surya Narayan Sharma, Jaipore (for life)	15	(Pd.)
A friend to Mr. Pranjivan Oodhavdas (for 5 years)	201	

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Integration : The World's Need

THEOSOPHY HAS THE KEY

MRS. GARDNER'S LECTURE

"Hinduism has an immense contribution to make to the world's integration," said Mrs. Adelaide Gardner (General Secretary for England), addressing the Benares Convention on December 29 on "Integration : The World's Need." But to make that contribution, she urged, Indians themselves must value their ancient heritage and be on the one hand not indifferent to its meaning, nor yet subordinate its essential spirit of unity to the dualistic and conflict-creating philosophies of the West. Mrs. Gardner observed that social disintegration, political disharmony, and personal distress, both of mind and body, were all too apparent in the world.

Economic and social disorder, wars of aggression, and religious persecution were the obvious symptoms of some fundamental disease from which our whole civilization was suffering. The increase of nervous disorder in individuals, the increase of suicide and of insanity was evidence that the world's disorders reflected a similar disorder in the human units of which the civilization was composed.

Since the early days of Christianity a certain splitness or disintegration of mind had characterized western civilization. The temporal world and the spiritual were viewed as in conflict with each other, man's spiritual life being governed by the Church, and his national life by the State. Hence western life, except in the period of the Renaissance, when the Greek influence was strong, had been nourished upon a fundamental dualism.

Humanitarians and mystics had been able to bridge this gap, and there was an increasing tendency to regard mankind and nature as aspects of one life, and the State as the collective social nature of the individuals who composed it. The same influences stressed the need for the individual to find a subjective spiritual centre where

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DONATION LIST

(Continued from previous page)

Mr. Prem Narain Sharma, Jaipore	5 (Pd.)
In memory of the late Vaman Prasram Phansalkar, (for 10 years.)	100
Mr. Indu Bhushan Akhouri—Personal Library to form nucleus of Library named P.K. Telang Library.	

(The List is open.)

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all his faculties could be unified and his creative life released for the benefit of both himself and the community.

These integrating trends were gravely threatened, Mrs. Gardner contended, by the attitude of some countries which had reverted to that state of barbarism in which might was right, and the only religion tolerated was the worship of such tribal deities as governed war. In these States the individual could only live an integrated life by a ruthless subordination of himself to the community. Such a method did not produce true integration of the personal and the spiritual self, for the spirit was essentially free in its nature and must have an atmosphere of freedom and spontaneity for its true marriage to the personality.

What was needed to combat regressive influences and to carry the world forward into a period of peace and creative activity was a true view of man and the State in relation to each other, such a view as had maintained the Hindu civilization intact through the centuries, despite conquest and economic and industrial changes. In India the State and the individual were viewed as parts of an esssential whole, and the State as the normal outcome of man's spiritual unity with his fellows.

A vital need of the world was a convinced orientation towards spiritual values, based on a sound and inclusive philosophy, such as that outlined in Theosophy or the best traditions of Hinduism. To this must be added some sound method of personal development such as the ancient system of yoga supplied for those who could follow so strict a discipline; or for those who wished to remain in the world, such a a system as that outlined by Dr. Arundale in his recent lectures on Symbolic Yoga.

Mrs. Gardner concluded; "Our failures are all failures of individuals We have few leaders of spiritual stature great enough to draw the world to safety after them. It is the rank and file who, by a constant orientation of their lives to the things of the spirit, can produce an increasingly potent public opinion, an effective public demand that the things of the spirit shall be seen as having as great a social significance as politics or economics."

LIVE WIRES

What lines would you adopt to bring youth into The Theosophical Society? The President made a lengthy reply, of which this was the pith: You want live older Theosophists, live wires, so that every time a youth contacts an older Theosophist he gets a shock, perhaps the shock of his life.

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What Is Fundamental In Theosophy?

BROTHERHOOD—HIERARCHY—EVOLUTION

Dr. Arundale indicated the simplest fundamentals of the Science of Theosophy in a talk to T.P.H. and Publicity workers in the Benares pandal yesterday. Even within our classic literature, he said, there was great need for insistence on these simplicities. "We tend, because we are in the period of mind domination, to become very complicated," said the President, "and as far as my experience goes, it is simplification which is the sign of real growth. If we could stress whatever fundamentals we regard as essential, we could do far more than in any other way. What the fundamentals of Theosophy are the President indicated:

1. Universal Brotherhood.
2. Hierarchy in life.
3. Evolution.

These followed in natural sequence. The President urged that, "we should emphasize those simplicities without going into complications. The world needs direct Theosophy in words of one syllable. And not so much in terms of the mind, but more in terms of the emotions, the intuition, and the will. Those three fundamentals are quite vital, and quite enough for most people."

The President elaborated each of these essentials, but the small compass of our journal compels us to state them thus briefly. Fuller reports will no doubt appear in *The Theosophical World*.

A number of workers contributed to the discussion which followed, as to the type of lecture which is most acceptable to the Lodges, and to the public. These of course differ in various parts of India, and in different oversea countries, but the most acceptable lecture programmes appeared to be those which deal with the daily problems of life, and to which all others—life after death, the path of discipleship, economics, education—are incidental.

Miss Anita Henkel invited help with the Study Courses which she is preparing at Adyar for circulation throughout The Society, suggesting that the study schemes might be amplified in the Lodge by local students correlating subjects in the schemes of study with authorities in modern science, with the ancient scriptures, etc. She spoke highly of the follow-up methods used in the U. S. A., for example, the To Those Who Mourn Club.

Mrs. Gardner (London) emphasized the success which had been achieved by training lecturers to be conversant with modern science and history so that they could use authorities to support *The Secret Doctrine*.

Mr. Gokhale introduced a leaflet indicating his lecture courses, which had brought appreciative response from his audiences, the most attractive series being "Religion and Science" and "Psychology and Science."

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"If I Were Born Again," says the President

WELCOME TO YOUNG MEMBERS

"There is no brotherhood like the brotherhood of The Theosophical Society, because our Society was founded by the Elder Brethren," the President said in welcoming a group of young people into membership yesterday in the Headquarters Hall. "It was not founded by people like ourselves. but by Those far older than ourselves, and that gives our Society a very definite uniqueness."

The President proceeded to communicate to the newly admitted members the signs and passwords which used to be given to members everywhere. The Theosophical Society in the early days was a secret society. There was a great deal of persecution, so they had closed meetings, signs and passwords which were available only to members. "I wish the signs were used everywhere today," he suggested. "I think this little ceremonial has very definite value. It marks a definite stage in one's spiritual advancement. In the West they do not use it, and it has fallen into desuetude, and often into oblivion. It is used much more in India, even though you may not make use of the signs."

Addressing the young people, Dr. Arundale said he was glad to know that they had come in of their own freewill, and had not been pushed in by their parents. "If you join because you want to join, then your membership will be of immense value." The President said he joined at fifteen and a half in the London Lodge, of which Mr. Sinnett was the President, and he at once felt the comradeship, the brotherhood. Later he went to Cambridge and his membership helped him to study better than he otherwise could have done.

"Study to help more wisely, and I hope there wlll be opportunities for you to study in happy and easy manner so that you may know more of the wonderful science, and so be able to help people more."

"You stand on the threshold of India's revival. It is wonderful to be born an Indian citizen, at the opening of India's awakening. You will find many examples of splendid heroes who have helped to advance your noble country. Read especially Dr. Besant's *Children of the Motherland*—it will make you very proud of your Motherland. If I were to be born again, I should like to be born in India. I have seen many countries, and I know how wonderful India is.

"I welcome you to our membership, and hope you will be happy in it, as so many of our older members have been happy in their membership."

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India Converges On Benares

The attendance at Convention rose a few points yesterday. The total in the afternoon was 373, the Federations in the Indian Section being thus represented:

Andhra Central	11
Behar	44
Bengal	13
Bombay	17
Burma	1
Central India	10
East Tamil	32
Gujerat Kathiawar	25
Kerala	1
Maharastra	11
North West Frontier	9
Rajputana	19
Sind	16
United Provinces	117
Youth	38
	364
Oversea	9
	373

Twenty-three Europeans came to Benares from Adyar, but only nine are shown as oversea delegates, since the rest belong to the Adyar Lodge.

INDIAN SECTION COUNCIL

The Indian Section Convention decided yesterday to elect Mrs. K. Taimini as the fifteenth member of the Council.

Members of the Indian Section Council will meet at the E. S. Office this morning at 11.30.

THE MYSTIC STAR

At today's celebration of the Ritual of the Mystic Star, in the Pandal at 9.45 a.m., the following will be the officiants: Power, Mr. N. Sri Ram; Wisdom Mr. D. A. Jayavant; Joy, Mr. D. D. Kanga; Beauty, Miss Clare Tracey; Love, Mr. J. H. Billimoria; Servant, Mrs. Malai Deshpande; Judge, Mr. V. S. Ramkrishna Aiyar; Craftsman, Mrs. Gray; Scientist, Mr. A. M. Modi; Healer, Dr. R. V. Phansalkar; Starbearer, Mr. M. Subramaniam; Thurifer, Miss Aloo Chenoy; Organist, Miss Rie Vreeswijk.

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Vol. XXXVI | 31 DECEMBER 1938 | No. 1(F)

Today's Diary.

YOUTH DAY

6-45 a.m.	Bharat Samaj Puja (*Hall*).
8-00 a.m.	Common Worship (*Lawn*).
8-30 a.m.	Munshi Ishwar Saran will speak on Harijan welfare work, and Dr. Kabraji on animal welfare work (*Pandal*).
9-45 a.m.	Meeting of World Federation of Young Theosophists (*Pandal*).
11-00 a.m.	Luncheon and Rest.
2-00 p.m.	YOUTH SYMPOSIUM: "Theosophy Applied to Problems of Nationalism, Religion, Science, Economics, Education." Shrimati Rukmini Devi in the chair. (*Pandal*).
3-30 p. m.	Tea.
4-30 p. m.	Public Address by the President: "The Spirit of Youth" (*Pandal*).
6-30 p.m.	Dinner.

THE POT AND THE KETTLE

When the President was asked at a Questions and Answers meeting whether he still believed there should be an Indo-British Commonwealth, he replied: "Yes, certainly." England's standard had been lowering of late, but there were black spots everywhere, not only in England. What about India? Perhaps the British kettle was no blacker than the Indian pot. There was black on both sides, and by rubbing both together they might get rid of some of the blackness of both the kettle and the pot, the Indo-British kettle-pot. The harmonious meeting together of East and West was essential to the world plan, and was still the wish of the Elder Brethren.

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A GREAT SWADESHI PROGRAMME FOR INDIA

The President Spreads the Besant Spirit

IN POLITICS AND EDUCATION

"With the stimulus and impetus of this fine Convention," said the President in his closing address yesterday, "we are going to look forward to great things in the coming year. I hope each one of you feels himself shaken to new endeavour."

The President followed after Mr. Hirendra Nath Datta, who as Vice-President had reviewed this fine Convention, with special comment on the inspiration which had filled it, and, adapting a phrase from Shakespeare, on the "energy and enthusiasm which is Arundale."

The President went on to review the situation in India, and to suggest ways in which the Besant Spirit may be applied to its amelioration in politics, national and international, in education, and in the whole field of Theosophical activity. Dr. Arundale proceeded :

"There is great work to do in 1939, and I hope you are all going to help to do it. There must be no excuses and no exceptions. Nobody must think he is doing all he can. Anybody who thinks that he is doing all he can is not doing even as much he can do now. Beware of self-satisfaction. Each one of us can do more than he is doing now.

"In what direction can we do more ? Let us seek as we travel in the railway trains to our homes to discover this more. I find the rhythmic vibration of the railway train is an extraordinary stimulus to the creative spirit. I remember that one of the great composers in the West found that he could compose far better in a railway train than he could at home. I shall think of you all, as you retire to your various homes, in the bumping up and down of your railway carriage bubbling through that bumping with all kinds of splendid ideals.

AN INDIAN CONSTITUTION

"What can we think of first ? The Besant Spirit. I see two things, so far as the Besant Spirit can be applied in politics, that have to be done and that we ought to help to do. Never mind what the National Congress is or is not doing.

"We must first stimulate the directing and framing of a Swadeshi Constitution for this country. This is entirely forgotten at the present time by the Congress Governments. We do not seem to be any nearer that most important foundation for India's freedom than we were when Dr. Besant introduced the Commonwealth of India Bill. Never mind what other people are doing or saying. Make up your mind what you have to do and do it. The whole principle of an Indian Constitution is absolutely vital. We must have a Swadeshi framework into which we shall introduce a truly Indian mode of living.

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HINDU-MUSLIM SOLIDARITY

"We must also cultivate a Hindu-Muslim solidarity of which there is very little at the present time. Both Muslim and Hindu leaders have failed us. It is useless to blame either side. We are all of us Indians, and it is our business as a majority to give way to the minority. Without a solid India, we are not going to get anywhere. Certainly in so far as the Congress represents mainly the Hindus, it is not yet sufficiently Indian. The difficulty is that the leaders always stand in the way. The leaders are standing in the way of the peoples in Europe, and I believe that they are also standing in the way of the peoples in India. I am perfectly clear in my own mind that the Hindus and Muslims, as a whole, would be quite happy to come together. It is because we have all these leaders on top of us that the difficulty arises.

"I would say to you all here and to all whom you can influence ; Think in the first place of a great Indian Constitution. You may be able to produce something better than that of Dr. Besant or C. R. Das, but we want a really Indian Constitution based on the great traditions of the country. Then we must draw together the Hindus and Muslims and all other faiths and races in common solidarity. That is from the point of view of the national life of the country.

THE INTERNATIONAL OUTLOOK

"Internationally we have a great message to give to the whole world. India is the voice of the Mother of the Aryan Race. We are the heart of the Aryan Race, and we should be able to influence the world no matter what our political or other situation may be. From my own particular point of view, I see three emphases which we could lay on very vital matters, matters of moment to the whole of the world.

"First is Tolerance-Understanding. I think we have it in this country, but we need to voice the tolerance, the understanding, which is an Aryan characteristic.

"Then there is the whole spirit of Ahimsa—the spirit of harmlessness is also evident in this country. We must voice the spirit of harmlessness.

"Then we must not forget the Kurukshetra spirit. We must be willing, we must be able to fight in the very highest and most beautiful sense of the word, in fact as that great fight took place on the field of Kurukshetra. We must, we have to fight. It is our duty to fight, but we must lift up that fighting on to a plane, a level on which it does not exist at the present time.

"It would be well that our Indian Theosophists should promote those three aspects in every part of the world it is possible for them to reach.

EDUCATION

"Now as to Education: I am not at all satisfied with the Wardha scheme. There is no doubt it is a step in the right direction, but I think that it tends to put the real essentials at the end and

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the lesser essentials at the beginning. For my own part, I say as I have always said, and as I learned to say from Dr Besant herself, that *Education is for Service*. That is the principle of education, and we must establish that as the foundation of our Indian education. We must consider particularly from the point of view of our Indian needs:

First, the Comradeship of Faiths;
Second, One Citizenship, One Land;
Third, the Cultural Unity of India.

"I think that in many ways these three points are the basis of the future Indian education:

"First, the spirit in each pupil of the *Comradeship of Faiths*. We have splendid literature available in that regard. We have the *Universal Textbook of Religion and Morals*, and we have Dr. Bhagavan Das's wonderful book *The Essential Unity of Faiths*. These and other textbooks can be used especially for the training of teachers and the education of pupils.

"Besides a comradeship of faiths, there is one citizenshp and one land, and the various races and faiths contribute to that cultural unity which ought to be expressed, perceived and understood by everyone.

"Then come more the details of education: the education of the Hand, the Eye, the Heart, and the Mind. All four are of equal importance. There is not one of more importance than another. There is education by doing for craftsmanship; education by seeing—appreciation; education by hearing—music, dancing and so on; education by knowing—study.

"I think of the four great principles of Lord Vaivasvata Manu: Service, Study, Simplicity, and Self-Control. You never have to go anywhere else but to the great Law-Giver of our Race for a solution of any problem that happens to come up here or in the world at the present time. Though I am by no means an authority on any particular department of life, in so far as I have studied education I know that His principles of education are the only principles that can possibly be used for the right solution of the problems of education in India, or as a matter of fact in any other country.

INDIA IS FOREIGN-DOMINATED

"The difficulty is that in India today without exception practically everybody is foreign-educated and is unconsciously dominated by the foreign spirit, is unconsciously the slave of a foreign mentality however much he may speak for India's freedom and demand its independence. His lines of thought, feeling, emotion, activity are foreign lines to no small extent, however much he may try to twist them into a Swadeshi form. One notices with deep regret that the Congress Governments themselves are much more foreign-minded than they ought to be. I am disappointed with our Congress Government in Madras because it does not stand up as it should for independent Swadeshi principles, even if it cannot carry these into practice. We

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want a great Swadeshi Indian programme given to us and not this tinkering that is going on throughout the country.

"We Theosophists must try to give such a programme to the country. That is our work. We can save India better than any other organization throughout the country. Not by talking extravagantly, but by talking in terms of the eternal unities of this great country. I do beg all of you not to be afraid of the flow of thought, of public opinion, even of obloquy, but to take your stand on these principles Dr. Besant so splendidly taught us, and to try to give the country that without which the country can never become the India she ought to be.

"Education should be for Truth. Education should be for Courage. Education should be for Happiness. Education should be for Leisure. I am afraid that all these ideas of the Wardha scheme are dominated largely by foreign conceptions of education. We want to get away from these foreign into national conceptions. I regard the Wardha scheme as foreign-dominated, however much it may have the blessing of this, that or the other individual.

"We do not need so much book-learning, so much stress on the mind. It is the heart that matters more, the spirit of comradeship we can induce in the pupil for those around him, his fellow-citizens who need his help. Learning will come easily when there is the desire for it to serve more effectively. If only we had a few schools based on this principle rather than on the Wardha scheme, I think we should come far more closely to the Indian ideal.

NATIONAL SERVICE CORPS

"I have been dreaming of many things that I am afraid in the educational field will not come to fruition in my lifetime. I am thinking of a Teachers' National Service Corps, a guild dedicated to the service of the nation to which every Indian teacher would be proud to belong. What a wonderful thing if the Congress should start such a Corps, if we could all belong to such an army dedicated wholly to India's educational service.

TRAINING COLLEGES

"And then the Congress might establish training colleges for that specific purpose, so that we may learn how to be better teachers, how to be more Indian in our teaching.

VILLAGE SERVICES

"Not only would I have that Teachers' National Service Corps, but I should have a National Village Service Corps to which every pupil would belong as well as every teacher. Unless we can help villages through our schools and colleges, they are not worth the name of educational institutions. We owe a duty to every villager. Every educated citizen owes a duty to those who are less educated, and those who have no education. It seems to me there should be branches of this National Village Service Corps in every institution throughout the land, and part of all educational

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work should be to train the students to go to the villages nearby and try to help the people to live more prosperously, more peacefully, and more honestly than the lives they may be leading. In the Besant Memorial School we do look after the villages in our immediate vicinity. We see to it that they have wells, and other amenities that we can give them. The nearby fishermen's village is a part of the concern of the Besant Memorial School. What is the use of being educated and knowing unless you can translate that knowing into giving, and that is part of the really Indian education? Such a National Village Service Corps would bring Health, Happiness, and Helpfulness. The Lord Vaivasvata Manu put service as the primary object of education. Study is part of education and a means for service. It is the service of one's fellow-men which is the high purpose of all education.

"Then one is waiting for the Congress to give national text-books. We need not only the best brains but more particularly the best hearts in the country to give us a great series of text-books graded from the beginning to the end. We have nothing at all in the shape of national text-books written by great national authorities. We need these very very badly.

"Though there are many other departments in which reform is needed, I feel very strongly about the fields of politics and education, for I feel the utter inadequacy of the way in which we are dealing with national education at the present time."

Brotherhood Torn Asunder

CONVENTION APPEALS TO RULERS

VICE-PRESIDENT PROPOSES A CONFERENCE OF THE WISE

The President said there was nothing in the following resolution on the world situation, which Convention yesterday adopted, to affect the neutrality of The Theosophical Society. "We are only asking humanity," he said, "to act with humane-ity."

The resolution was drafted by Dr. Bhagavan Das, modified by a committee, proposed in Convention by Mr. Hirendra Nath Datta (Vice-President) and seconded by Dr. Srinivasa Murti (Recording Secretary) and carried with acclamation—it reads:

"Theosophists belonging to different countries assembled in Christmas week in the ancient city of Benares at the sixty-third International Convention of The Theosophical Society record their deep distress at recent happenings in various parts of the world which are tearing asunder the great principle of Universal Brotherhood for which The Society stands and they appeal to the Rulers in all countries and to other persons in possession of power to see that racial, national and creedal differences be not emphasized and that discord and violence be replaced by right and justice.

"In the opinion of the assembled Theosophists it would materially advance the cause of appeasement and would be a real

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contribution to the promotion of world peace if the wisest, soberest and most peace-minded men and women in all countries were called to conference to think out and formulate schemes for solution of the problems that afflict humanity at the present day and for the advancement of its material as well as spiritual welfare in terms of ethical, intellectual and spiritual needs.

"Finally they request Theosophists everywhere to promote and promulgate the above ideas to the best of their ability."

Besant Education

LINKING BENARES AND ADYAR

"Benares and the Indian Section cannot be what they ought to be unless youth is here," the President said yesterday, commending the proposal to found a Theosophical School at Benares, and welcoming the financial support already given. "Dr. Besant's dying wish was that there should be a school at Adyar to make the international headquarters worthy of a deeper blessing from the Elder Brethren. If the Indian Section is to be blessed as it used to be blessed, there must be this school conducted on the Besant lines.

"As we have here a Besant Memorial School in the South, so should we have a Besant Memorial School in the North, so that the pendulum of true education may swing between these two great institutions."

Dr. Arundale added that when he went on tour next year, he would appeal for funds for Besant education, "the finest education that has ever been given in any country. Besant education in the North as well as in the South will be the finest memorial that could possibly be given to her."

ADDITIONAL DONATIONS

The following donations to the Besant Memorial School Fund, Benares, have been received;

	Rs.	
Mr. Parthasarathi Iyengar, M.L.A., Madras	10	(Pd.)
Mr. Sitaram Mudaliar, Jubbulpur	100	
Mr. K. N. Dastur, Ahmedabad	21	
Mr. D., Delhi	100	
Mr. Jamshed Nusserwanji, Karachi	500	
Mrs. N. Banerjee	101	
Mrs. Kanuben C. Mehta, Bombay	51	
Mr. Bisweswar Prasad Sinha, Darbhanga	10	

IMPORTANT NOTICE TO DELEGATES

Delegates will please note that the Kitchen arrangements will stop after the morning meal on the 1st January (as usual), and that they have to vacate the premises by the afternoon of that date.

General Secretary.

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Greetings from Adyar

Before closing the Benares Covention on Friday, the President read the following telegram from Mr. A. J. Hamerster, chairman of the Adyar Support Convention, in reply to the message which the President dispatched to Adyar on the 26th :

"Brother Adyar assures Brother Benares that the rhythm of Brotherhood has swung potently between them during Convention and will continue so to do during the coming year."

Additional greetings have been received at Benares as follows :

SECTION : Burma.
CENTRE : St. Michael's, Huizen, Holland.
LODGE : In India—Sivaganga.
MEMBER : Mr. Mavji Govindji.

"Reap As You Sow"

A swift moving little play entitled "Reap as you Sow" was enacted on Thursday evening at an entertainment organised by the Youth Lodge, Benares. It was dramatized by Mr. Gokhale from an old story in a Theosophical journal, which H. P. Blavatsky declared to be true.

The story depicts a rich man and a pearl merchant. The rich man had much wealth and no children, and his wife was given to wearing precious jewels. Now a pearl merchant came to her house with costly necklaces and she bought one to her choice, but her husband, seeing that the merchant carried lacs' worth of jewellery and travelled alone, grew greedy of his wealth and managed to overtake him on his journey through a lonely forest, and killed and robbed him.

Within a year of this murder his wife gave birth to a son, and their rejoicing knew no limits. As the child grew, he turned into a troublesome youth, given to drinking and utterly reckless in squandering their wealth. They grew weary of him, but there was no help. Ultimately he fell ill, and died, and as he lay on his deathbed, he recovered memory of his past life, and narrated to his father how he was the merchant whom the father had killed in the forest. Now that the account was adjusted, he was going away.

Indeed, perfect justice does rule the world.

Other interesting items included Krishna Lila and doll marriage by the children of the Shishu Vihar School ; choruses ; instrumental music by Mr. Banerji ; flute by Mr. S. D. Kelker, shadow plays by Adyar Scouts, and a song by Mrs. Sri Devi Mehta. The whole programme was varied and lively, typically Indian and characteristic of the spirit of youth.

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Besant Political Club

The President was the central fignre in a circle which gathered in the pandal yesterday evening to promote the Besant Spirit in the Besant Political Club, of which branches exist in many important centres throughout India. As ways of working he suggested:

1. The study of India's essential traditions, and the blending of them into a common background for the India of today and tomorrow, such traditions as: (a) India's essential polity; (b) India's essential philosophy; (c) India's essential industries; (d) India's essential social life; (e) India's essential culture; (f) India's essential education; (g) India's essential message.
2. The study of the Besant Spirit in the above,
3. The application of the Besant Spirit to India today:
   (a) Read Dr. Besant's *Autobiography*.
   (b) Read the volumes of *The Besant Spirit*.
   (c) Read her political and other books and pamphlets.
   (d) Apply the Besant Spirit in some specific, however small, direction in your immediate vicinity—either with activity started by yourself, or helping work already started.
   (e) Kindle in all around you, particularly among the young, the fire of enthusiasm in no matter what good cause.

Dr. Besant, said the President, was essentially youthful, and she had the power of making youth feel they were supremely worthwhile, and of filling them with fire to do something to give expression to their individual souls. Members of the Besant Club should see that these fires among youth were lighted, and make use of the heat so made.

Mr. Rohit Mehta made several useful suggestions, one being the celebration of a Besant Week simultaneously throughout the country. He also proposed the starting of Clubs at various important places, the appointment of provincial secretaries, frequent touring, and a small central committee consisting of provincial secretaries and others. He recommended also the drafting of a study course for clubs; a committee for suggesting alterations in the Commonwealth of India Bill, and a country-wide agitation mobilising public opinion on the revised Bill, and propaganda through the journal *New India*, pamphlets, and sale of Dr. Besant's political works.

There was general approval of his suggestion to call a Besant Political Conference during next Theosophical Convention at Adyar.

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Adyar in Colour Films

Adyar came to Benares last evening in beautiful colour films, those made by Mrs. Coats, which have been shown throughout the President's tour of Europe and America, and in other countries already, and have made thousands of our members Adyar-conscious. The film depicted Adyar in many aspects—not only headquarters buildings, its beauty spots, people coming and going, with headquarters and other important buildings in the backgronnd, but such delightful artistry as a red lotus in a pool, the architectural features of the temples—details of beauty. which only the eye of an artist, the eye of genius, would see, and seeing, reproduce.

The film gave us a sense of Adyar's vivid human and animal life, the fragrance and colour of the gardens, even the deep peace which ever abides in this heart of the world's spiritual life and in the hearts of Adyarians.

Of entrancing interest were Mr. Alex. Elmore's intimate descriptions of the work of the International Academy of the Arts, and the educational activities of the Besant Memorial School.

EXHIBITION OF ART

A beautiful exhibit of articles woven in the factory of the International Academy of the Arts, Adyar, is being made in the Headquarters Hall, silk saris mostly, but all displaying the exquisite taste which characterises the Academy's work. The display may be seen again today, and all delegates are invited to inspect it.

"THE GOLDEN STAIRS"

The Section's marching orders for 1939 are the "Golden Stairs" of H. P. Blavatsky, as the President indicated in his Presidential Address. This great statement has been printed by the Indian Section in an attractive 4-page folder, and every registered delegate may have a copy free at the Inquiry Office after 2 p.m. today.

"That is a wonderful statement of Brotherhood," the President said in his closing address yesterday, "a statement of duty, of protection of the weak by the strong, and of an eager and constant search for truth. That is the epitome of the instruction that we need. The spirit of Brotherhood is being attacked everywhere; you must stand uncompromisingly and strongly for Brotherhood in your surroundings, and against all negations of it."

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The Indian Theosophist

BENARES CONVENTION DAILY

सत्यान्नास्ति परोधर्मः

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MARCHING ORDERS FOR 1939

For the sake of India, challenge yourselves !

THE FIRE UNDER THE POT

What follows is the peroration of the President's closing address on Friday, minus the reference to the Besant Memorial Schools, which we printed yesterday. Rarely has the President spoken with such fiery energy. We cannot reproduce the lifeful atmosphere, but you may catch it from his words. Dr. Arundale said :

THE GOLDEN STAIRS.

Let us think of our Theosophical Society. I think of our Marching Orders for 1939, those "Golden Stairs" of H. P. Blavatsky which have always been our marching orders. It is a wonderful statement of brotherhood, of the duty of the strong to protect the weak, of an eager and constant search for Truth. It is an epitome of all that we could need. I am very glad to know that the General Secretary is sending out to every single member of The Theosophical Society in this country a copy of the "Golden Stairs" in the name of this Convention that we may try to make it our standard for life during the coming year.

This spirit of Brotherhood embodied in the "Golden Stairs" must be emphasized in every possible way. As you know, the spirit of Brotherhood is being attacked everywhere, and in my Presidential Address I gave expression to certain strong sentiments couched in strong language. I felt it my duty to point out uncompromisingly and strongly particular cases where Brotherhood is denied and where the very spirit of our First Object is most flagrantly attacked. You must

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stand uncompromisingly for Brotherhood in your respective surroundings. Stand positively for it and against all negations of it.

CHALLENGE YOURSELVES

There is an acid test which you can apply. You have, each one of you, to challenge yourselves. Every Lodge has to challenge itself. The Indian Section has to challenge itself. The Society has to challenge itself. Am I a blessing on the whole to my surroundings? Can each individual member answer this question in the affirmative? Is your Lodge a blessing to its surroundings, or do its surroundings not even know of its existence? Are you having just a few lectures delivered to a handful of people, or does everybody know where the Theosophical Lodge is, and do people respect the Lodge and its members for the civic activities in which it and they engage? Is your Lodge asleep? No matter how many people attend its lectures, if the general public has no cause whatever to be thankful that a Lodge of The Theosophical Society exists in its midst, it is failing in the acid test.

Here is your challenge: What do you come to Conventions for but to get strength and inspiration so that you can make your Lodge respected by its surroundings? If you cannot do that, there is something the matter with you. However much we may enjoy ourselves together, the acid test of its benefit is what we do to spread the spirit of Brotherhood to help all good work. Good work is going on everywhere. What are you doing for it? What is your effort to spread the wisdom that is yours? You will soon lose your real membership of The Theosophical Society, you will soon lose your understanding of Theosophy save as you apply both, save as your membership is real and positive, save as your knowledge is used in the service of those around you.

THE ELDER BRETHREN

We often think of the Masters. We often pray to Them and speak of Them with great reverence. The whole spirit of the Masters is the spirit of Service They have very deep knowledge. What do They do with it? They give it so that others may be happier. It is useless to bow down before Their pictures and direct your reverence to Them when you deny the very life of Them in your own individual lives. If you want to draw near to the Masters, and it is possible so to draw near to Them, you must become on a humble scale just a little like Them in brotherliness. Not in the grandeur of your position will you be able to approximate Them, but in the fine spirit of brotherliness and helpfulness which you may be able to express. Those who express that, they are nearest to the Elder Brethren.

Each one of you must ask himself, each Lodge ask itself, each Section ask itself: What more can I do in 1939? I am sure your General Secretary, Mr. Gokhale, is thinking along these lines and each one of you must support him.

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SPIRITUAL ATHLETES

I want also to mention the great importance of Self-Education, Self-Discipline in body, in feelings, and in mind. We are living in critical times. Just as it is good to be a physical athlete, we need to be spiritual athletes. In order to be spiritual athletes, we must endeavour to keep ourselves in as good condition physically, emotionally and mentally as we possibly can. When I say emotionally, I mean everything flowing and moving, nothing static about the physical body or about the mind, but in all a dynamic activity. We must see to it that our minds, our feelings, and our bodies are alert, vital, flexible, and are always moving, moving, moving, away from the particular less in which they now are to that wider expression of themselves which they have to become.

We of the older generation need to become young again, as we certainly can. We must have the experience of age and all the spiritual scintillation of youth. We can have both. There is no difficulty. The young must acquire their experiences, but we, who have had our experiences, ought to be able to add to those experiences a lifefulness which shall make us very very much the friends of the coming generation.

I want myself to appeal to the members of the Indian Section to do whatever they can to help youth to begin little by little to take the helm of Theosophical activities. It has actually been reported to me, though perhaps it may be an exaggeration, that there are presidents of Lodges who have been presidents for fifteen or twenty years. I cannot understand it. If they have not been able to find a younger fellow-member to whom they can entrust the Lodge, then that Lodge has been marking time. I should advise any such president, when he returns home, to resign at once and put some younger person in his place. It is very very important. The work stagnates if the same person is president or secretary year after year. Some will say, "Well it cannot be helped. There is nobody else to take my place." But what has the Lodge been doing all these years not to find anybody else. We want youth in the Lodges, and we older people must be so happy and eager and thankful to retire in favour of the younger people. The younger people will make mistakes. Of course they will. But we older people also make our mistakes. The younger people make more mistakes than we venerable persons do! Perhaps, but our opportunity is to help the younger people not to make so many mistakes, and ourselves to try to avoid those we are making. Do not let us hide behind our beards, our gray hairs, our venerable personalities. Let us remember that we have to give way to young people.

That is our privilege and opportunity as older members, and I hope we will be effective, for it is of the utmost importance that youth should be encouraged.

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CLARIFY YOURSELVES

We must endeavour to try to clarify ourselves, to know who we really are. I sometimes challenge my friends: You know who you are in this particular incarnation, but in the light of Theosophy you ought to know yourselves as you really are. What is the use of Theosophy unless it helps you to know yourselves and have some idea of your past, though not necessarily in terms of a particular incarnation. You must have some idea of the way you have grown, your superphysical constitution, and especially some idea of your future. It is extraordinary how little members of The Society apply their knowledge to themselves for self-clarification. Though we know so much about states of consciousness, reincarnation, the past and even the future, we do not apply it. Our knowledge lies fallow, and we cannot make it alive for the service of others.

But suppose you take the attitude, and quite rightly, and you ask, how little can we expect to know ourselves at our present state of evolution? But we must *try* to know. We must know humbly.

Some people tell of their greatnesses in past incarnations. In the West there are many Mary Queen of Scots, Cleopatras, Antonys. What has happened, one wonders, by way of bad karma to have reduced these magnificent incarnations to the present one. If we can be humble about ourselves and realize we are growing a little better than we were some days ago, I venture to think we shall have courage.

WHAT IS YOUR FUTURE?

So far as I myself am concerned, I know quite definitely what my future will be. I know I am right at least on this 30th of December, 1938, though I may not agree to it on the 31st. What does it matter? Sufficient unto the day is the rightness thereof, and also its wrongness. Please try to be more positive, more definite, stronger, humbler, more understanding of yourselves and therefore more able to understand other people. Apply your Theosophy to knowing yourselves as you really are. Know the past which has been yours and the future which perhaps awaits you. Feel so certain of the future that awaits you that you may say, "I feel immensely inspired by it and am working towards it." Perhaps if you feel very certain about it, since it is very beautiful it may actually come to pass. Who knows? Please apply your knowledge of Theosophy to yourself so that it gives you courage and a sense of even the present worthwhileness of life.

THE BOILING POT

Well, brethren, I have let myself go with the usual three V's of which your Vice-President has spoken (Vim, Vigour, and Vitality). That is my job as President of The Theosophical Society—to be a fire. Other people can contribute other values no less important. They can throw other ingredients into the boiling pot. My job is to be a part of the fire underneath, and it does not matter so much to me what boils in the pot so long as there is a boiling. My desire in

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speaking to you today is to make every one of you boil, not with indignation but with enthusiasm, with a sense of renewed effort along your own lines. Suppose you say, all your ideas are useless to me. That does not matter as long as you keep boiling. Boil, boil, boil! Boil with happiness, boil with enthusiasm, boil with purpose. Give of your finest and of your best Self, whatever it is, in the service of Theosophy, in the service of The Society, and therefore in the service of the world.

If you can do that during the coming year, you will be so happy at the end of the year, and we shall have no less fine a Convention at Adyar than that Convention which we have had so happily here.

I can assure you of this, having some little personal knowledge, if I may venture to say so, of the Elder Brethren, especially one or two of Them, I know well that Their blessing rests upon those who seek to serve Their fellow men. Do not think for a moment that Their blessing rests exclusively on Theosophists and especially on orthodox Theosophists, or on particular members of The Theosophical Society. Their blessing belongs to the whole world, and rests in special measure on those who seek to serve the whole world. You may rest assured of the Masters' blessing if you seek everywhere to serve Their people, and Their people are the whole of humanity and the denizens of the subhuman kingdoms no less.

And in Their name, Brethren, enter upon this so-called New Year. Give yourselves to Them. Give yourselves to those around you. Shed your light upon the pathway of all, and you will find yourselves growing younger and younger, happier and happier, and more full of devotion than ever to that great Cause which we are privileged to serve —THEOSOPHY, the LIGHT, and THE THEOSOPHICAL SOCIETY, the CHANNEL through which the LIGHT pours upon the world.

Our Animal Friends

"Let us create a greater sense of fellowship with the lower kingdoms of nature, particularly with the animal kingdom, which stands so close to the human kingdom," remarked Dr. Kabraji, speaking at a meeting on Saturday morning. He wanted each Lodge in India to make this a special subject of study, and each member to look for particular cases of suffering amongst animals and to do something to help them out of their pitiable plight.

Dr. Kabraji said many countries in the West have large numbers of organisations attending to the right relationship between men and animals. But at the same time there were also inflicted in those lands severe cruelties on animals in the name of science and sport. All this must become a thing of the past, continued the lecturer, if Universal Brotherhood had any real meaning. Theosophists all over the world owed a particular responsibility to their younger brethren the animals.

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YOUTH DAY

THE WEAPON OF THE WORLD FEDERATION

RUKMINI DEVI TELLS HOW TO MAKE IT MORE EFFECTIVE

"It is important to consider what we can actually do to make our World Federation a more effective and interesting organization," Shrimati Rukmini Devi said at a conference of Young Theosophists at Benares on Youth Day, December 31st.

In each country the conditions were so different, she went on to say, that it was necessary for the national groups to decide their own lines of activity. The question was to promote world understanding and give a keynote for the future. Every country should learn of all other countries, study their attitide of mind and get behind their mentality. The World Federation as a whole should emphasise understanding and get behind all forms.

On the whole the World Federation was stronger than it had been, the President said, and more help was gradually being given to young people. In America the Young Theosophists were very enthusiastic and very much helped by the older people. "We could do with much more help," she suggested, "even for our magazine. It is beautifully got up and interesting. The older people should support it and buy it for their children. It is the only Young Theosophist magazine for the whole world, and it has the great value of going out from Adyar."

Mr. Rohit Mehta reported that there are now Young Theosophist groups in 27 countries, and the total membership is 1400.

A new book is being prepared at Adyar giving Theosophy to the youth of the world in unconventional terms, and putting before them a new viewpoint of life. This will be published during the year.

The Young Theosophist is to be published six times a year during 1939, and thereafter every month if the financial position improves. A collection on the spot yielded nearly Rs. 60. Rukmini Devi stressed the need for news in short paragraphs, not pages—all kinds of incidents, welfare of animals, and activities in brief.

She suggested also a Parents' League for Young Theosophists.

Shrimati Rukmini Devi continues as World President, and Mr. Rohit Mehta and Mr. Jack Coats carry on as General Secretaries respectively for the East and the West.

The President thanked those who had contributed to *The Young Theosophist*. "I hope," she said, "this is the beginning of many other contributions, not only financial but in many other ways. I hope our Young Theosophists will attract the fiery young people of India, for India is full of splendid young people, whom we have not yet attracted, with the exception of those present. Important work which young people will have to do is to go out into other organizations and represent The Theosophical Society, and take Theosophy everywhere into the outer world, and make youth realise that whatever they are doing, they will not be prevented by joining The Society; on the other hand their membership will help them".

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How To Make The World Happier

SYMPOSIUM ON "THEOSOPHY APPLIED"

Shrimati Rukmini Devi urged co-operation between younger and older Theosophists in opening a symposium at the Benares Convention yesterday on "Theosophy Applied." Besides herself, there were three speakers who applied Theosophy in the departments of nationalism, economics and education.

Speaking on nationalism, Mr. K. P. Lakhaney (Karachi) said nationalism was conducive to individuality rather than equality, whereas brotherhood implied equality and freedom. No subject nation could realise brotherhood. Nazism, Fascism, and all other national "isms" had no place in the brotherhood of nations. Every religion cried out, "There is one God." "If we are all His children," said Mr. Lakhaney, "then we are all brothers. Then why quarrel ?" Unless there was economic security for the individual, he could not develop his creative genius. The propagation of Theosophy would alone bring about the ideal social order.

On the economic aspect, Mr. Rohit Mehta suggested that it was for Theosophists to give wise leadership, not necessarily of persons, but of ideas. It was ideas that ruled the world. We had to effect a revaluation of inner realities. There were two types of work before us, namely the readjustment of the outer forms to the inner life, and the visualisation of the future in terms of the present. Idealists the world over were attending to the first type of work ; it was for Theosophists, who had a vision of the Plan, to fulfil the second. "We are the custodians of individual freedom, and it is for us to make the path of the individual smoother."

Humanity was rising to the region of the intuition, and economic freedom was necessary to enable the coming race to achieve its true spiritual realization. It was our special task to draw humanity nearer to its next step in evolution. Mr. Mehta recommended the study of Mr. Jinarajadasa's new book, *The New Humanity of Intuition.*

In discussing education Mr. S. K. Mitra (Calcutta) stressed the need for the attunement of the physical and the inner bodies for harmonious development of the individual ; also the gurukul ashram system ; and the inclusion in the curricula of the study of the Great Ones.

Shrimati Rukmini Devi spoke of Theosophy applied to everyday life, specially stressing clean living—the Theosophy of the body—and secondly kindness as the essence of life. In this regard she urged everyone to "keep your eyes and ears open and see what you can do to bring more happiness into the lives of every single creature that is unhappy in the world."

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The Spirit of Youth

"YOUTH IS A CONDITION OF CONSCIOUSNESS AND NOT A NUMBER OF YEARS," SAYS THE PRESIDENT

What is youth? The President gave a thrilling address yesterday in answer to this question. It was the last meeting at Benares, and the audience in the pandal was unexpectedly large.

"In the first place." Dr. Arundale said, "youth is a condition of consciousness and not a number of years. But while years have their influence, there are plenty of people who are old in years who are younger than those who are young in years. How are we to know if we are young or not?" The President offered a number of acid tests as to whether an individual has the spirit of youth.

1. Youth is Virile Movement. Youth is in constant movement in some part of his consciousness, whether in the emotions or the mind, moving away from one state to a more congenial state. Anyone who is consistent, static, is not young.

2. Youth is Conscious Unfoldment. Everyone who has in him the spirit of youth feels he is growing. Like Walt Whitman, he may say: "I am large; I contain multitudes."

3. Youth is Goal-Conscious. He perceives a goal in the distance, even though it changes, and however unattainable. One of the principal ingredients lies in the fact that the goal changes and draws us on. It is the younger in years who tend to be more static, and the older who are young who tend to be dynamic.

4. Youth is Different. There is a uniqueness which makes the individual different and apart from all others. Try to discover the differences which make you an actual individual and not one of a crowd. H. P. B., Col. Olcott, Dr. Besant, Bishop Leadbeater had this spirit of difference, for in them the spirit of youth abides. Krishnamurti fulfils this particular acid test—he is different. It is partly the difference that matters, not the conformity but the nonconformity. Study challengingly, find your own Theosophy, and take it with you through life, and into the higher regions of consciousness.

5. In the spirit of youth there is continual Seeking. You are never in a harbour. You are ever on the sea. Youth seeks a beyond, in the Secret Doctrine, in opinions. Life is a flowing stream.

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6. Youth is Understanding. Anyone who is young understands, even if there is a Kurukshetric opposition.

7. Youth is Reverence, whether the youth is eight or eighty. Reverence for oneself, and no less for others who are treading the path.

8. Youth is Joyousness. Youth is light-hearted, it takes life lightly. Be joyous while you tell your truth. The measure of self-righteousness is laughter. With your intense conviction, smile—be happy about it.

9. Youth is Friendly, hail-fellow-well-met with everybody.

10. Youth is Chivalrous. Everyone who is young in spirit is a Don Quixote. He tilts at castles which are not so much in the air as other people think they are. He tries to deliver the oppressed no matter to which kingdom of nature they belong.

11. Youth is Creative. It may create happiness, efficiency, thought-forms, fire in other people. It must create something. Make something, and in terms of the spirit of youth, something different.

12. Youth is Helpfulness. Dr. Besant was helpful to others, even in her later days.

13. Live lightly, however intensely. Take everything as lightly as you can. The only kind of self-righteousness is the kind with a capital S.

Dr. Arundale concluded with an eloquent peroration on the characteristics of the ten seven-year cycles between one and seventy. "May we all of us be young and so give in due course to the world that which is its great promise, namely Eternal Youth."

THE GOLDEN STAIRS

A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherilness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the sacred science depicts,—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom.

H. P. BLAVATSKY.

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Veteran Indian Theosophists

We are glad to see so many old members of the Indian Section at the Benares Convention, and those who for one reason or another are unable to attend we hold in reverent memory and send them our kindly greetings and goodwill. We specially miss Pt. Devi Prasad, who was with us in Convention two years ago. He is now in his 86th year, still living the abstemious life and sharing his munificence with The Society.

Though the birth dates of our oldest Indian members are not available, we are able to indicate the dates on which some of them joined The Society. The longest membership record is held by Mr. Nusserwanji Hormusji Cama of Bombay, who joined in 1879, shortly after the arrival of the Founders. Among the veterans are the following, and we should like to know of others :

Mr. Nusserwanji Hormusji Cama, Bombay	1879
Mr. Rustomji Nusserwanji Coyaji, Bombay	11. 2.1882
Rao Saheb Soobiah Chetty, Adyar	27. 4.1882
Mr. V. V. S. Avadhani, Masulipatam	28. 4.1882
Dr. Bhagavan Das, Benares	17. 2.1885
Mr. D. P. Kotwal, Karachi	21.11.1888
Mr. Muncherji Pestonji Khareghat, Bombay	1891
Mr. Sitarama Shastri, Adyar	1. 8.1892
Mr. Hirendra Nath Datta, Calcutta	22. 1.1894
Prof. Jagannath, Sambhar Lake, Rajputana	17. 3.1894
Sardar Natha Singh, Khairpur, Sind	24.12.1894
Mr. Ramashrey Prasad, Muzaffarpur	30. 8.1897
Mr. Ramaswami Shastri, Conjeevaram	6. 9.1897
Mr. Aghor Chandra Chaterjee, Calcutta	13.11.1897
Mr. Gopal Swami Iyer, Tanjore	15.12.1897
Mr. Dinshaw Dhanjibhai Chinoy, Bombay	27.10.1899
Mr. Gopalji Odhavji Thakur, Bhavanagar	5.12.1899
Mr. Pranjivan Odhavji Thakur, Bhavanagar	6.12.1899
Mr. Kuberji Hormusji Plumber, Bombay	16. 2.1900
Munshi Ishwar Saran, Allahabad	11. 1.1901
Pt. Devi Prasad, Etawah	3.12.1901
Mr. Shakti Narain, Allahabad	13.12.1902
Mr. Hanumantha Rao, Adyar	3. 6.1904

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A Story of Chandragupta

The teachers and students of the Theosophical National Boys' School enacted the stirring drama "Chandragupta" on Wednesday night to entertain the delegates. The story in brief is that Chandragupta, founder of the Maurya dynasty, was exiled from home in early age by his step-brother, Nanda on the latter's accession to the throne of Magadha. Chandragupta was a daring youth, and to seek vengeance on Nanda, he joined the army of Alexander the Great. One day Alexander's general suspected Chandragupta of being a spy and took him to Alexander for trial and punishment.

Alexander asked Chandragupta what was the trouble, and as a brave, fearless youth he told the whole tale of his exile and purpose of his military training. Still not quite believing him, Alexander ordered him to be put into prison. But just as a soldier stepped forward to arrest him, Chandragupta rushed forward, flourishing his sword and saying to the Conqueror, "Stay, stay: you cannot imprison me so long as there is breath in me."

Alexander was pleased with this brave answer and prophesied that Chandragupta would be a great king. Chandragupta organized a large army, returned to Magadha, and with the help of the famous Minister, Chanakya, succeeded in winning the throne of Magadha and in extending his kingdom far and wide.

The play was a vivid contrast to the entertainment given previously by the Theosophical National Girls' School students. That was marked by exquisite and delicate touches of beauty; this by deeds of bravery, chivalry and complicated statecraft.

THE INDIAN SECTION

The following have been elected to constitute the Executive Committee at Benares: Rai Bahadur Panda Baijnath, Dr. R. V. Phansalkar, Mr. Damodar Prasad, Mr. Ramchandra Shukla, Mrs. K. Taimini, Mr. Radha Kant Saran, Mr. Gurudas Phansalkar.

The following have been co-opted to the Council: Dewan Bahadur K. S. Chandrasekhara Aiyar, Mrs. Bhagirathi Sri Ram, Dr. Mohammed Hafiz Syed, Mr. Gurudas Phansalkar, Shrimati Indumati Mehta.

Mr. Gokhale carries on as General Secretary.

OUR HARIJAN BROTHERS

Untouchability is a dark blot on Hinduism, said Mr. Ishwar Saran on Saturday morning to an audience in the pandal, describing his work in the Harijan Ashram at Allahabad. Until it was removed, there could be no freedom for India. After indicating the extent to which this evil had penetrated Hindu Society, Mr. Saran outlined the attempt that is being made in some parts, particularly Ahmedabad and Allahabad, to restore proper and harmonious relations between

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Mr. Gokhale Says "Au Revoir"

My first duty is to convey to all my co-workers the gracious thanks of the President. Without the loyal co-operation of all workers, young and old, members and non-members, men and women, particularly the latter, the arrangements could not have been made. The teachers and pupils of the Theosophical National Schools and of Shishuvihar deserve special mention.

My next duty is to express to Dr. Arundale and Shrimati Rukmini Devi our gratitude for giving us the privilege of serving all who attended Convention.

I must also place on record our thanks to Mr. J. L. Davidge of Adyar for his editing this Daily for the last six days; and to Messrs. Jagat Narayan and Hridaya Narayan for giving him their valuable and willing help. All the three of them had not only to forego many of the functions, but to sit up at night, and without their labours we could not have had this splendid record of our doings.

Thanks are due also to Mrs. Peterson for supplying reports of addresses. I am fully conscious of the fact that in deciding this time to resume Dr. Annie Besant's educational activities at Benares, we have taken up a heavy responsibility, but let us try our best, and with her inspiration and with the blessings of the Great Ones, which are amply noticeable, there is no reason to be pessimistic. Let us pitch into it with all our might. It is worth it. May I add "God be with you till we meet again," this year or the next.

G. N. GOKHALE.

LOOKING THROUGH THE FORM

Talking of Indian films and their crudities, the President told us in convention of a certain venerable lady who was perfectly oblivious of the inadequacies of the film because she saw only the spirit behind the form There is much in ancient Indian art that we miss, said Dr. Arundale, because we do not perceive the life behind the form. The president narrated that when this venerable lady saw a film of Krishna, no matter how bad the film was she was in ecstasy because she saw only Krishna. She experienced the same ecstasy gazing upon an image in a temple, and the ecstasy drew down the life which otherwise that image could not have presented. She looked through the form and saw the life, and the life came down and blessed her. That was the secret of Indian art.

THE HARIJANS

(concluded from previous page)

caste Hindus and their Harijan brethren. The whole mentality of India needed to be changed on this question, he urged, in order to facilitate in all possible ways the Harijans' taking their rightful place in society, of which they formed an integral and inalienable part.

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Benares Calling

We have always been told that, unlike other Societies in this world, the Theosophical Society has been started by two Great Rishis; and although the acceptance of this is not a necessary condition of membership in the Society, so many of us have considered it a very reasonable statement. On the other hand, we have been told by others, again and again, that the Mahatmas are a mere figment of the imagination of Madame Blavatsky, which her successors have kept up, in order to exploit thousands of unwary members. In our very natural anxiety to make sure, that we are not being duped in this business, we have often asked ourselves the questions, "Do the Masters exist at all? If so, have they any objective existence, or are they only subjective beings? If objective, what are the special physical characteristics, by which we can recognise them as such? If there are no such marks, how can we ever be sure that the personage in front of us is a Master? If we can not do this, it only means that we have to take the information on trust from some one who claims to know. How does he know? If he does, why does he talk to us about it at all, unless it is to exploit us? If we have a superphysical experience of our own, how do we know, that it is not a mere hallucination? Then again, does our subjective belief agree with, what, we have been told about Masters *ad nauseum* in the Theosophical Society, or in other Religious books? If so, how do we know, that it is not only a crystallasation of what has been dinned into our ears? If it differs, who is correct, we or the Religious books? to The Gurus because They have more knowledge, how do we know that They have it? Are we to judge of the degree of knowledge by the following They have? Or are we to test it by comparision with any standards, that have been passed down to us by tradition? Whatever the origin of this tradition, how do we know, that it is correct in the form in which it reaches us? And afterall, what good can these Masters do to us? Is it not true that each man is the master of his own destiny, and he alone can teach himself? Why then bother about these Masters and things?

* * * 2 * * *

These and other similar thoughts occur to us again and again, as is my personal experience. Unable to find an answer for the time being,

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we can not help admiring the cold logic of it all, and lest we appear irrational in following what we can not explain, we halt—we feel confused and restless, not peaceful. I am afraid in going about the inquiry from this end, we forget the *one* great truth that all philosophies are useful, only in so far as they goad us on to action. Has not Annie Besant reminded us of the fact, that "To put an end to pain is the final reason for philosophy (*सा विद्या विमुक्तये*), and *that* is not true wisdom which does not conduce to the finding of Peace." And such a Peace is unattainable, as long as we are thinking only of ourselves, and of our personal relation to the Masters. *That the Great ones are behind the Society* is only one half of the Truth ; that *They want the Society to be the nucleus of Universal Brotherhood*, is the other and equally important half, in fact the only half, that every member has to accept. "*Do the Masters exist*" is not a question to be decided by our votes, and all discussion on this subject seems to me, to be a sheer waste of time. Does a belief in Their existence enoble our lives, or does it provide us with one more temple in which to beg for favours ? Does the idea, that They are behind us with all Their knowledge, Their love and Their Will to help, really assist us in our feeble endeavours to rally round Their nucleus ? These are the only questions which we are justified in asking.

* * * 3 * * *

Well, if any one likes to know what the Benares workers think on the subject, after the Convention, I can tell them" *we know, They do help.*" That is all there is about it. If it is only a hallucination, it is a happy one, and we would welcome it again and again. By all accounts, the Convention has been a very good one, and we have lived our professed Brotherhood at least for a few days. We are all happy, and thankful—I assure you there is a great deal to be thankful for. It is far more an occasion for *thanks-giving* than congratulations. You would have no hesitation in agreeing with me, if you had been in Benares all the time. When the architect of our little universe was laid up with an attack of diarhoea till the 14th December, our stock touched about the lowest point ; and we were all wondering—just wondering. Everything appeared to go wrong. Mats could not be had in sufficient numbers, and the man who has the best *Patals* (leaves for food) refused to sell. The *Shamiana* (Pandal) which we were counting upon, could not be

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made available in time; and for various reasons, we did not know somehow where all the Delegates were going to stay, till the 22nd December; and at one moment, a canvass city appeared to us as the only solution. The play "Reap as you sow" was written out on the 19th, the principal actor was sent for by wire on the 22nd, and arrived on 25th night. No complete rehearsal was possible, and at 1 p.m. on the day of the performance, we all thought it was going to be a washout. And let me whisper to you in private, that when the General Council of the Theosophical Society, with members from all parts of the world met on 26th evening, they had just about ten watts to illumine their papers.....and yet, as we all feel, the Convention was a success.

* * * 4 * * *

Obviously the voltage must have increased some time and some how; and if the current increased a hundredfold, it must have been the *cold current* (*आद्रं ज्वलति ज्योतिः*) which we all have been a-seeking. Any way, we did better than we expected, or even hoped for, and far better than we deserved. Everybody said that the arrangements were good. The only complaint about hot water I got, was that they had no cold water to dilute it with. Food was sufficient to fortify the outer man (not the inner, as some say) and even the Play of the Convention went off very well, not to speak of the Great Convention Lectures, which we shall all remember for a long time. I had no doubts in my mind, about the acceptance of the proposal to resume Dr. Besant's Educational work at Benares; but frankly speaking, I had not hoped for the fine and spontaneous response, we received from all quarters. And the greatest of miracles was that we kept our temper, when we had enough excuses for losing it. The flood has gone on, and we are at Benares enjoying our loneliness and the funny feeling in the pit of our anatomy, which always comes after such meetings and—wondering if we really deserve the congratulations.

* * * 5 * * *

I am reminded of what I was taught in my younger days that the presence of an Electric charge is best found out by its capacity to induce a potential in objects which come near it; and I can not help

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feeling, that it was some such phenomenon that we saw at Benares. No argument will convince us that during the week, all of us—workers at Benares were not electrified, and that our paths were not smoothened in every way. As *Tukaram* the great *Maharastra* Saint tells us, "They make others like them, then and there." And have we not been taught to bow down to the Great Joy-giver...Who makes the dumb speak and helps the lame to cross mountains ?

मूकं करोति वाचालं पंगुं लंघयते गिरीन् ।

So at least "*the dumb and the lame*" from Benares can not doubt the existence of the Great *Madhava*, and His Agents, who they are told, look after the Theosophical Society.

* * * 6 * * *

Not that we at Benares have not got any human vanity or pride; I assure we have our share of these. I can also truthfully add that we did our *best*. They only completed the *rest*; but the *rest turned out to be much more than the best*. That is all, I wish to convey. I quite see that we must never make of Them, just excuses for our follies and failings; and that, we must do and continue to do our very best. They can inspire, They can guide, They can smoothen our difficulties; but They expect *us* to work. They do not want automatons, not unwilling slaves, but co-workers however humble and incapable we may be. We can but try...read, understand, and follow...read Religion, Philosophy and Science, the *Shrutis*, to get at the underlying Principles...read and digest the *Manava Dharma Shastra—The Manu Smriti*—to see how the same Eternal Principles have to be applied to our everyday problems, which loom so large in our eyes. Living in a sorely distracted world as we do, we perhaps need the latter more urgently. They are of immediate importance, but we shall never understand them, till we have a glimpse of the Ultimates. Let us begin where we can, and work on, fully conscious of the fact that *They are behind us*, and however dark it may look, victory is assured to the side which follows Righteousness—Victory always crowns the side, on which fight The Lord and His servants.

G. N. G.

Note:—The February issue will be posted from Benares on the 10th of February.

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THE INDIAN THEOSOPHIST

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March, 1939.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

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Jai Manave Jai

By Dr. G. S. Arundale

The link between The Theosophical Society and its real Founders is likely ever to be maintained. That simply means that where guidance from Them is necessary, it will be forthcoming though They are not prone to guide. But now and then there are great things to be done. We are entering upon such a period today. It has been intimated to some of us that during the coming year throughout the world and especially in India there must be the infiltration again of the spirit of the Lord Vaivasvata Manu.

We all know from our literature that He is the great Head of the Aryan Race. It is for us individually who so desire, who feel so moved, to try to adjust ourselves to His eternal Reality, and then to try to express that adjustment as best we can *vis a vis* to the circumstances which obtain in the outer world.

It was borne in upon me with very great definiteness through that great intermediary between ourselves and the masters with whom I have been priviledged to have so very many years of the closest contact, Dr. Besant, and with whom I am as much in contact from one point of view as if she were living down here, it was borne in upon me at Benares, one of her favourite homes that the world needed the Manu spirit. That the spirit of the great Father of the Race should be spread abroad once again and given an intimate relationship with the great problems first in this country and no less in every other country, as may be possible.

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Fortunately enough Dr. Bhagavan Das, the greatest authority, I suppose, on that particular branch of polity in the world, a very deep student of the Laws and Teachings of the Lord Vaivasvata Manu Himself, is all eagerness that that spirit should be expressed. In fact he has resigned his office as member of the Central Legislature in order to devote himself wholly to this ideal, and when he knew that I felt no less intent, he said he would certainly give all the support he could and both he and our revered Vice-President, Hirendranath Datta, are trying to formulate a basic programme on the lines of Manu as applied to the present situation in this country.

It is nothing more, of course, than an extension of the Besant Spirit, for Dr. Besant is the "grandson of the Manu," as she often liked to call herself. She is the second in succession, as very many of us know. There is the Lord Vaivasvata Manu, there is the Chohan Morya, and there is herself. So she has a more intimate contact with that great line than anyone else, and I am hopeful she will be able to inspire her very dear friend Dr. Bhagavan Das, with whom she worked for so very many years, to present what we may call a kind of programme which will little by little penetrate into the heart of the Indian people.

There is plenty of time. We are always thinking there is so much hurry. But we must do something now. If there is to be failure, let us have the privilege of failing so that the failure may be finished with and the success may begin. That, of course, is our great strength, for it does not matter to us whether people listen to us, whether they receive us gladly, whether they accept us, or follow us. We have our word to say as best and most wisely as we can say within the inevitable limitations of our various natures. We say our word and we leave the rest to Those who are the real Rulers of the world. I can think of no happier mission than to belong to what I might call "the failure brigade," to be a member of a band of people whose technique is failure, who know how to fail constructively, who have the courage, the strength, the delight to fail, so long as they give of their best. I should very much desire to hear a Master say to me, "There is a lot of failure to be accomplished in such and such a department before we can hope for the success which some day will be ours. Are you willing to go on a failure mission?" How splendid to answer "Yes, I certainly am." How splendid to be indifferent, without exaggeration, to public opinion

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and to the appreciation either of crowds or of individuals, and to realize their insignificance as compared with one's relationship to the Elder Brethren! Though one must know how to lead and guide and influence crowds, how splendid not to be in the least unhappy when crowds laugh and jeer, if one knows that he has done the best he can. Let us get the jeering, the rotten tomatoes and all the other appurtenances of failure over so that quickly the triumph may come.

I feel personally that to travel in India in these days with such a work to do is the most wonderful opportunity I could possibly have. I may do it well or I may do it ill, but I shall certainly do it with enthusiasm, and I know that I shall receive such help as my work justifies.

This is the occasion when the world, the Aryan world at least must hear the voice of its Father. It is a distracted world. It is a world in need. It is a world in confusion and no voice can be more potent to dissipate the distraction, to satisfy the need, to remove the confusion than the voice of Him who is the very heart of our race. While we cannot speak as He alone can speak, at least we can echo Him within a small compass, and something is better than nothing.

I am going to try during this next couple of months when I hope I may be in Adyar without any interruptions, to meditate on Him regularly, not with any desire to receive a benediction, but in the hope of trying to enter into the spirit of Him come close to the spirit of Him, so that perchance some little trickle of His influence may be available. But I know, if I am to meditate successfully, I must go with all worthiness, with no preoccupations, with no prejudices, with no idea of panacea, with no conviction as to the way in which the work is to be done, but to offer my vigil at His altar with a will, a brain, a heart, and an activity which can be moved in any direction which in the wisdom of the Elder may seem most wise, not in my wisdom but in Theirs.

I feel tremendously joyous about this opportunity, because I know it is an opportunity for us all in our respective departments according to our respective temperaments to do the same. We can all interpret with what accuracy we have at our disposal the will of the Manu for the place in which we live. You know you read in our Theosophical literature of occasions when the Manu leads forth His army. This is one of the occasions. There are so many occasions

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for the leading forth of an army and there are so many different ways in which armies are led forth. This is an occasion when each of his soldiers from time immemorial may hear and respond to His Call, each in his own way. Not necessarily by going hither and thither in travelling, nor by lecturing, writing, etc. but always by willing, by aspiring at least, so that we link our Will in some measure to His, our aspiration in some measure to His Great Plan, and see that so far as may be His power flows through the channel we make with our will and that His plan shines forth through our aspiration. That is a tremendous service. That indeed is becoming a soldier in the Army of the Manu.

So many of us are going back to our various homes throughout the world where we can sound forth, according to our own understanding, His word, the nature of which it is so easy to read in our literature as you can read it no where else. It is only in Theosophical literature that we can know the Lord Vaivasvata Manu as He really is.

However much we may be dependent on circumstances in the ordinary everyday avocations, however much we may be submerged in the prevailing public opinion of the time, however much we may be living in accordance with certain principles which have animated us perhaps for years, however much we may be in ruts and grooves, certainties and preoccupations, let us get out of them all just for a change. Let us try to see things not as we have been seeing them all the time but perhaps for a moment or two, for a year or two as they really are, and if we will look at Him with eagerness, with submission, with proud, not slavish submission, if we will look at Him and think of Him, the Father of the Race, and seek to atune ourselves to Him, to be worthy of His family, if we can do that, if we will try to do that, we shall do wonders not only to our surroundings but also to ourselves.

We need no intermediary. We do not need anyone to tell us about the Lord Vaivasvata Manu. There is no priest needed. No one must tell us what to do and how to do it. He is the Father of all and can be reached by all and *must* be reached by all individually. That is what I want to make clear, because each one of us has his own avocation, his own work, and that avocation and work must be vivified so that it becomes more beautiful than it has ever been before.

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Here in India, so far as I am concerned, I should like to lay stress first on the need for an essentially Indian Constitution.

Second, to stress the wonderful conception of a great Commonwealth of Nations which shall include the West and the East.

Third, to make every effort to draw together those religious elements in India which are opposed one to another. We must bring the Mussalmans and the Hindus together in spite of their respective leaders who so often stand in the way.

Fourth, the educational renaissance of India. We have all the material we need. There must be an Adyar or Besant scheme of national education for India and we are going to work at that with such help as we can command.

Every Adyarian, resident or not, who takes part in the Adyar 1939 plan will give a vitality, a scintillation to Adyar. Every one of us will be alive more than perhaps he has ever been alive before so Adyar will become a greater Headquarters, more able to help every Section throughout the world than heretofore. So I am looking forward to 1939 as a really great year, and if each one of our groups fulfils its intentions, then in December 1939 we shall have a great record. And if in every Section there goes forth a clarion call from even a few members, whether it is heard or rejected is of no importance, our membership will become strengthened even though it may not increase numerically. As to the increase of membership, that is less important than the strengthening and the solidarity of the members and the feeling each member must have that he is a soldier in a great Army, a democratic army, a free army.

Let us be up and doing. Let us take advantage of the forces that are at our disposal. Let us think of no trouble and difficulty. Let us think only of the work to be done, of the light to be brought. Let us think of the way in which we can expand ourselves and transcend our limitations, whatever those limitations are, at least to a certain extent. Let us make no excuses.

Some are feeble in body. That is no reason why we should not be strong in will. Some of us are feeble in mind. That is no reason why we should not be strong in emotions. Each one of us must have an Everest in him, perhaps more than one Everest, as well as the valleys. Supposing some of you are physically decrepit. Give something independent of the physical body. Suppose the mind is not

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scintillating. Give a tremendous surge of aspiration. That is as splendid as any wonderful structure built by the mind. Let us not think of what we have not. Each one of us has something he can give that his world, the Masters, Theosophy needs. Let us give our efficiency. There is nothing more wonderful than efficiency. We can at least do our work well. If one happens to be a housewife, one says "I will keep my house beautifully." There can be no finer offering. The world is so constituted that there is always something everybody can do, and it is as well worth doing and as worthy in the eyes of the Elder Brethren as anything more in the nature of a platform performance that some of us perhaps may be able to do.

As I have always said and hope I shall always say if intelligence and sense remains to me still, it is the humble unknown member of The Theosophical Society who takes what is given to him and is thankful for it and does not much mind what is given to him, and supports his Lodge, his Section, his Society, who is never heard but is always looking to see where he can help, that individual is of even greater value than all the people on whom we seem to place so much value. I do not say they have not their value but these others are the people who keep us going. They are the people who are the Theosophical thread on which all temporary beads are strung.

Let us be great during the coming year with all these channels through which we can become more and more alive.

Harvest

What have I gained from each heart-breaking struggle ?
Sympathy with all who fail.
What have I gained from days and nights of weeping ?
Insight into all men's pain.
What have I gained when Love denied me ever ?
More love to offer to Love.
What have I gained from this long crucifixion ?
A Work, a Love, and a Dream.

Santo Domingo, December 29, 1938. **C. J.**

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Benares Calling.

My first duty this month is to pay my homage to our revered President-Founder. We all talk of him as the Colonel, but I wonder how many of us realise that he was a live and active Army Officer for some years of his life. I am afraid many of us, in India at any rate, think that a really spiritual man must be goody goody and meek. Well Col. Olcott was not that, by any means, and yet he was considered worthy to be entrusted with the Theosophical Society, by those who really stand behind it. He was no less a man of peace, but when he found his Country needed his services, he joined the Army and acquitted himself as a really spiritual man should, not only during the war, but later, in undertaking to investigate the huge army frauds,—a task which perhaps required more courage. I am mentioning this because it looks, as if all of us may soon have to decide a similar question for ourselves. Shall we in the name of the Spirit, refuse to lend a helping hand in freeing it from the fetters, that are sought to be imposed on it, or shall we follow the Colonel's example and *valiantly defend those who are unjustly attacked* ?

* * * 2 * *

And let us not forget to pay our respects to our venerable Bishop Leadbeater, whose writings will continue to illumine our path for many decades to come. He has given us in those books so much information in such clear and lucid terms, that their very simplicity makes some people suspect, that there is something wrong with them. He is so logical when he talks of things we can experience, that we are all led to follow him ; but he suddenly jumps off into matters, where we can not possibly verify his statements. And then it comes to "Authority" againt which we have been warned so severely of late. To make sure that we are not being duped, we reject him in the name of another authority, forgetting that "No authority" is perhaps as much as a slogan as any other.

* * * 3 * * *

Nobody can deny that personal experience is the ultimate test of everything, and that is why we have the third object in our Society, and that is why *Âtmânubhava* आत्मानुभव has been given such an important place in our old literatere. But is it reasonable to lay down, that we shall not even tentatively accept anything until we

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experience it and know it for ourselves ? That would be like the man who would not enter water, until he felt he knew swimming properly and who could not learn it, till he got into water. What does every judge do to find out the truth in investigating complaints placed before him of which he can not possibly have any personal experience. What do we do in other walks of life ?

* * * 4 * * *

We first give the witness a patient hearing, and try to understand his version, on all relevent matters as thoroughly as we can. We then ask ourselves, if there is anything inherently absurd or impossible in it. In such a case we ask for a further explanation. We then cross-examine the witness, and so many Lawyers earn their bread in doing this so skillfully and insistently that they make him *contradict himself*. But if a witness can stand the fire, without fear or favour, and all his statements appear perfectly consistent, we have got to treat that witness with respect. We can then compare his testimony with that of others who have had similar experience of the things, we are trying to investigate ; and if there are no fundamental differences between them, we are justified in accepting the first witness as a fair guide, whom we can follow with some confidence, in arriving at our own conclusions. Is that not our method in every-day life and in every Law Court ?

* * * 5 * * *

If we tried to read C. W. L. in exactly the same spirit, we shall hear him describe to us things which, as he says, were matters of daily experience to him for over forty years, and which, he assures us, he has very carefully tried to investigate and to understand again and again, before talking to us about them. We shall find not only all the major facts perfectly consistent, but that they all fit into a very reasonable whole. Many of these facts have been verified by other authorities like Dr. Besant, and they do not differ in any fundamentals, from what mankind has been taught for ages. C. W. L. himself, has again and again asked us not to accept him as an authority. I wish we all gave him *a fair trial, in our own interests* and I am sure we shall see that here is something to be grateful for.

* * * 6 * *

And then there is our Adyar the beautiful and beneficient, which under the fostering care of our revered President and Shrimati

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Rukmini Devi is going to be better still. Each Section, each Lodge is no doubt a fine light house—at least meant to be one, which illumines the area round about it, but what can we do without the Power Station, which generates the current, which we utilise. Let us keep our connections with Adyar well soldered, and reduce the resistence in our circuits. The better we succeed in this, the brighter will our lamps burn, And at a time when the voltage in the Power house seems to be increasing, let us not forget the importance of looking at our insulation, to make sure that the power is not uselessly wasted.

* * * 7 * * *

In our Theosophical literature we are all familiar with the great Atlantian centre near *Puri* and *Konarka*; and perhaps many of us have lived and made fools of ourselves, in these very regions centuries ago. What was then the famous battle-ground between the Aryan and the Atlantian civilisations, still continues to be the cockpit where the *Mahânadi* and the Bay of Bengal battle for supremacy. The hot rays of the tropical Sun, play on what is often the very placid Bay and send up enormous quantities of water into the air, until it can not bear that burden any longer. A whiff of cold air starts the game, and what is to begin with, just a bit of floating cotton wool, soon grows to a threatening mass of dark clouds, which entirely shut off from the sea the very rays which gently lifted them up into the skies. These black giants evidently resent being looked down upon by the tall mountains on the adjoining land, and led on by the thunder clap, furiously charge them. Wave after wave tries to get as big as the hills it wants to attack, and dashes against the sea-shore. It pounds into powder and throws back the small fry, who try to resist the attack, but it can do no more. The giants in the air rush on only to get entangled in the forests higher up. All their fury being thus spent up, they shed copious tears which flow down and fill to the brim, the Mighty river, which returns to the Sea what came from it. The dark clouds vanish and for a time we again have the placid Bay, with smiling green verdure on the shore. Thus does brute force melt into tears year after year, and the tears help the growth of plant life, which the wise man turns to his own use.

* * * 8 * * *

Of course this takes place all over the earth, but living right in the battle-field as the Orriyas do, their struggle is perhaps fiercer

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than in other places. This has affected their whole history. A region very rich in mineral wealth—as the very name of the town *Cuttack* (Gold) suggests, and full of vegetation in the upper reaches, it has always been very uninviting for peaceful settlement. Hordes of people have come and lived here for a while, only to gather what they could, and march back, perhaps to come again after a time. The permanent inhabitants have braved many a storm and still have to do so. But what struck me was that the present political division makes it almost impossible, at least enormously difficult to do so. Mere separation of Orissa can not solve their problem, because this Orissa we speak of, is really one fourth of the tract which geographically, ethnologically, and linguistically must stand or fall together. Nobody can control a river after it has been allowed to swell into a torrent, and that is the problem, with which they are faced. I know it is difficult to form opinions about great things in a few days, and foolish to air them; but the impression I got was, that the Orriyas will never really come into their own, until the present Province joins hands with the Eastern States, which form three-fourth of the area, and *evolve a common Policy of economic development*, including Mining and Forests, Agriculture and Irrigation, and Industries both rural and urban. Such a Joint effort would be in the best interests of the States themselves, and where profit and pleasure go together, it should not be difficult to come to an equitable understanding. It is not for me to pass judgments, but I can not convince myself, that the methods followed at present will lead to the desired result, in the quickest possible time, or with the least sacrifice. I do not think conciliatory methods have had a fair trial. What we need here again is the Besant spirit, and I do most respectfully urge it, upon those on whose shoulders God has placed the responsibility.

* * 9 * * *

In trying to understand a bit of the History of the Province, I hurriedly went through "Hunter's Orissa", and was sorry to read therein that the Marathas visits to this Province have been so many visitations. I have an impression that it has been proved by other research workers, that Hunter in writing his History is often influenced by his wish to believe, and it is not unlikely that I am in turn affected by my wish to disbelieve; but if, even one-half or one-third of what he writes is true, I am afraid I will not be able to repay one hundredth of it, even if I visit and lecture in Orissa, every year for the rest of my

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life. I wonder if I would have taken up a Maratha body, if I had read Hunters books before I was born, and realised what heavy debts my great-great-grand-fathers have contracted for me to pay off. I suppose we are all in the same boat, if we take a sufficiently long view of things. In fact after going through "Man, Whence and Whither" how can we have the heart to moralise. If we have outgrown what we see others doing today, we ought to be better able to understand them. "The garment we shrink from today might have been ours yesterday, and who knows might be ours tomorrow."

* * * 10 * * *

Whatever the time Orissa takes to come into its own; it certainly has put its house in order, as far as the language is concerned. Thanks to the herculian labours of one man possessed with an idea, the Orriya language can now boast of a Lexicon in seven volumes, out of which six (about 7000 pages Royal Octavo) have been printed. The last volume is in Press. The book contains 159,000 words so far, and the number will go up to 184,000. Against each Orriya word is given its transliteration in English, its meaning in Orriya, Hindi and English, and often Bengali and Marathi as well. Orriya quotations and short notes are added where necessary. It is altogether a very laborious undertaking, and it is very interesting to remember that the original manuscript was practically the unaided work of the Compiler, helped by his "uneducated" Sister-in-law Shrimati Pitambari Devi, who moving amongst illiterate villagers collected hundreds of new words. It took them fourteen years from 1913 to 1927 to get the draft ready. This was then thoroughly revised by a number of Pandits, and publication was started in 1931, with the result given above. I have left over the name of the compiler to be mentioned last, as I do not want to make him blush; but as it is already printed on the Lexicon, I shall add, that he calls himself in this life, Gopal Chandra Praharaj, with a *Raibahadur* in the beginning and a *Sahitya Visharada* at the end. The very street on which he lives is called the *Bhashakosha Lane*. The whole work has involved so much labour not to speak of monetary sacrifice, that I wonder why he did it at all. The only explanation I can suggest is that he must have been an old Orriya grammarian who felt pained at what his lingua has come to, or a tyranical conqueror who destroyed all the books in the Orriya language centuries ago, and now wants to pay off that debt. Whatever the reason, I know he has achieved what I would never have attempted, and never got through. It

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reminds me of the bird which set about emptying the ocean with its beak; and if I ever build a temple to Patience, I shall not fail to put in it a statue of Raibahadur. Not only does he collect words but he feeds guests as well, and what is more, he is one of the few men who do not press them to eat more than they want to. It is interesting to record that this Father of the Orriya language and his sister-in-law joined the Theosophical Society only four months ago.

* * * 11 * * *

I am printing elsewhere in this issue the full text of the Trust Deed of the Panda Baijnath Endowment. This munificient Donation was announced at the 1937 Convention at Adyar; and while gratefully acknowledging it again, I wish Raibahadur will live long to see the results of the help he has given.

G. N. G.

———

Have Plans Been Made for the President's Tour ?

What share is each worker taking to help the President in the endeavour to arouse anew the Besant Spirit in India ? He can do much alone. But each of us can have the privilege of doing something more to swell the strength he engenders. Be practical about it. We can at least think. Something will come of thinking. More will come if thought is carried through.

What has been done to work-up the meetings the President will hold ? Just the usual routine of announcements ? Or has the Lodge thought of something fresh, some different way of presenting the same notices ? Even that is not the first thing. Are you holding members meetings, or study groups, to find out yourselves what the Besant Spirit means ? And if that is impossible, for some cause you cannot overcome, are you studying it alone, applying it to your own life ? The idea underlying the tour, the deepening of the work of Theosophy in India through a wider understanding of the Besant Spirit, will be intensified by meditation on it. Your thoughts will dig the ground where the President can lay the foundation. Afterwards each must work at the building. Ours is the chance to

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make the building level and firm. The President will do it if we neglect it, but is it not a waste of his skill ? He has the vision of the building and can plan the foundations.

But we must provide materials as well. What are you preparing ? Others as well as yourselves are needed for the understanding of the Theosophical attitude to the problems that face India as in the realms of social life, politics, economics and culture. How is interest in this subject being aroused ? Are the advertisements sufficient ? Have they been written in an attractive fashion ? Are they simple, clear, and direct ? Are they planned to give the very essence of advertisement, and no more ? They will then be fundamentally artistic. Do you consider it is sufficient to put those in the paper or on the boardings ? May be even the members and the audiences of neighbouring Lodges have not been notified; ask the Federation Secretary about this. Is there not a specialised public as well to receive a suitable notice, or an invitation ? teachers, artists, or members of other groups than ours, with allied ideals.

The materials for the building,—living, not made with hands,—must be constantly available; individuals who will live out the fire of the spirit. You cannot leave the provision of this only to the enthusiasm of the President in his brief time with you. The fire he lights must be kept clear and bright and constantly blazing. There are so many ways to keep it alight, provided you are afire yourself. You can then set others burning. To begin with they are to be drawn to you, or to the Lodge, when Dr. Arundale has gone. During his visit, an amount of force was generated by the speaker and by concerted thought and feeling. Perhaps it is being poured out and largely wasted. It can instead be directed into different channels, and used as a power. Be clear what channels can be made. Do you know what type of audience will be there ? What information can be given then about the Lodge ? Have you anything to present to that particular group afterwards ? Has the Lodge special ability in some work ? Can that work be adapted to the future needs of the audience ?

If the Lodge meets regularly—even if only once a month, announce it, or give a public invitation. Let them see the times of the meetings stated briefly on a dignified poster. If you have not had an ordered programme of Lodge meetings, plan one now : or outline a series of informal study-talks. You may find it possible to arrange

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an inquirers group, perhaps to cover the fundamental teachings of Theosophy, perhaps to deal with some one division only. Remember that the fire may at first need fuel of its own type; when it burns strongly it will adapt all materials to its need. See that the fuel is suitable. If those who were drawn to hear the President's message are even more interested in the rough and tumble of the political world, do not give them straight away of the mysticism in the Vedas, or a subject planned to interest women only. If the audience has formed its appeal in the Ancient Laws of Manu, don't offer them the study of psychic phenomena. It is good to give them something they want, but it is better still to take them from what they want to the stage that lies beyond, which can be seen when Theosophy is applied. A questions meeting is often found interesting, but it may not be interesting enough to be the first meeting for your particular audience.

If you have not had regular meetings previously, use this opportunity and begin now. Has the Lodge a Reading Room, and is it in such good running order that you feel you can ask the audience to use it? A list of the papers, magazines and books available, draws attention. If you have a Library, though it may not be convenient to announce that books dealing with certain sides of the topic for the evening are on loan, there can be a notice of those books on the wall inviting people to use the Library.

What will be your personal attitude if there is no Lodge room, or if you find your fellow-members do not wish for any of these follow-up activities? The greatest force in any work is finally the power of the individual. When units unite to produce unity the power is multiplied. But in the knowledge of your own loyalty to the creative force of Theosophy you can rest content, without loneliness. Make personal contact with as many as possible of the people present during the President's visit. Invite some of them to meet you informally, to chat of their interests and yours, in your homes or elsewhere. You may even be able to hold an informal discussion in your house.

One difficulty you may find in some of the suggestions for Lodge work-that there is only one worker who is able to organise, able to speak, able to lead a study group, or to do anything at all, and who has no time to do all that is needed. That obstacle should be met

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in the only possible way. For some of the work, change from the time-honoured leader and let the fresh worker do as best he can. A group can work well with one who is but just one stage in advance in study and thinking, but it needs both in the worker and in the Lodge, courage and conviction that Theosophy is needed in the world and that each member has some responsibility for its presentation.

Probably all these different ways have been tried one time or another, and you are tired of them. Often the old ways have persisted because they are effective ways. Keep the life running freshly, then the forms you use will inevitably be vital. Change the tune and rhythm of your activities if you will. It may refresh you, and your privilege is to keep your work keen and alert so that others may know its vitality. India-and the world-needs the life force of Theosophy. Every aspect of human life demands to be put into the form in which it should appear. There is need for the vivifying thought and work of each member. It is work well worth while. Our labours are labours of love, and love pours through them and lives in them. What can be done to give this life-force more fully to India ?

———

बन्दे मातरम् ।

सुजलां सुफलां मलयजशीतलाम्
शस्यश्यामलां मातरम् ।
शुभ्र-ज्योत्स्ना-पुलकितयामिनीम्
फुल्लकुसुमित-द्रमदलशोभिनीम्,
सुहासिनीं सुमधुरभाषिणीम्,
सुखदां वरदां मातरम् ॥

सप्तकोटिकण्ठ-कल-कल-निनादकराले,
द्विसप्तकोटिभुजैर्धृत खरकरवाले,
अबला केन मा एत बले ।
बहुबलधारिणीं नमामि तारिणीम्
रिपुदलवारिणीं मातरम् ॥

तुमि विद्या तुमि धर्म्म,
तुमि हृदि तुमि मर्म्म,
त्वंहि प्राणः शरीरे ।

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बाहुते तुमि माँ शक्ति,
हृदये तुमि मा भक्ति,
तोमारई प्रतिमा गड़ि मन्दिरे मन्दिरे ॥

त्वं हि दुर्गा दशप्रहरणधारिणी
कमला कमल-दलविहारिणी
बाणी विद्यादायिनी नमामि त्वां
नमामि कमलां अमलां अतुलाम्,
सुजलां सुफलां मातरम् ॥

वन्दे मातरम्
श्यामलां सरलां सुस्मितां भूषिताम्
धरणीं भरणीं मातरम् ॥

———

(Translation by Shri Arabindo Ghosh)

———

(1) I bow to thee, Mother,
Richly watered richly fruited,
Cool with the winds of the south,
Dark with the crops of the harvests,
the Mother!
Her strands rejoicing in the glory
of the moonlight
Her lands clothed beautifully
With her trees in flowering bloom.

(2) Sweet of laughter, sweet of speech,
The Mother, giver of boons, giver of bliss!
Clamorous with the shout of
seventy million throats,
And the sharpness of swords in
twice seventy million hands.

(3) Who Sayeth to thee, Mother,
that thou art weak?
Holder of multitudinous strength,
I bow to her who saves,
To her who drives from her the
armies of her foemen,
the Mother!

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(4) Thou art knowledge, thou art conduct,
Thou our heart, thou our soul,
For thou art the life in our body,
In the arm thou art might, O Mother,
In the heart, O Mother, thou art
love and faith.

(5) It is thy image we raise in
every temple.
For thou art Durga holding
her ten weapons of war,
Kamala at play in the lotuses,
And speech, the goddess, giver of
all lore,
To thee I bow!

(6) I bow to thee Mother,
dark-lined, candid,
Sweetly smiling, jewelled and
adorned,
The holder of wealth, the lady
of plenty
The Mother!

———

Reap As You Sow

TRUE STORY BY H. P. B. ADAPTED BY G. N. G.

SCENE: I—**A low Benares type chowki, with very rich cushions, a dressing table on one side with a chair in front.**

Mrs. Balabhadra having finished her dressing, is powdering her face, and singing at the same time. Music must be heard before curtain opens.

Mrs. Balabhadra (*alone singing and muttering to herself. One minute...Alarm clock goes inside.*)

Mrs. B.—Oh, (*getting up*) It is already five o'clock. I am glad I set the alarm...I must get ready...(*Looks in the mirror*) Oh, I have only to put on some things...Paru...Paru...Why is not a

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my box of ornaments here...How often have I told you not to be late ?...Come along...come along...(*twists it into a song*)

Paru—(*Maid servant enters with a box of ornaments, and places it on the dresser, and opens it.*

Mrs B.—(*Taking up the ornaments one by one, and keeping them down again*)...Oh, the same thing ..I have seen these now for—let me see how many years ?—I must get better things now... What is the good of all our money ?...Let me enjoy it at least...The pearl necklace that Tanubai has got is so nice... She was telling me, some new pearl merchant has come... (*Knock on the door*) Kon hae ? Dekho baba kon hae...How funny Tanubai looked. The pearls were good but you need a good neck to show them off.

Servant (*enters*) :—There is a pearl merchant at the door.

Mrs. B—(*delighted*)...A pearl merchant—I was just thinking of him...Call him in...(*snatches of music*).

Pearl merchant—(*Enters...and salutes*)

Mrs. B.—So you are the new merchant who sold the necklace to Tanubai. Is it ?

P. M.—Yes Madam, and here have I better things for you...You know you need a good neck to show off pearls.

Mrs. B.—You also think so..... ? (*Showing him a necklace from her box*). Have you got anything better than this ?

P. M.—Yes Madam, I will show you what I have got, but your pearls are so beautiful, It is difficult to match them but I will try... (*Takes out a string...better than hers*)

Mrs. B.—(*Delighted*) ..Oh, this is better...(*Takes it*) May I try it on? ...(*Puts it on...looks into the mirror*)...Oh, how nice ? (*Faces the P.M.*) Do not you think so ?...

P. M.—The pearls are nice, Madam, but if you will pardon me they do not suit your complexion...you need slightly redder ones... May I suggest your trying another one—(*Takes out another... and offers it to her. She almost snatches it from his hands, and in the hurry the string breaks...All confusion...She looks sorry, calls out servants...*) Do not bother, Madam. I shall find them all. My eyes can work better in this case...(*Looks round*

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and picks up most... Mrs. B....fidgets about...) Yes I have got most of them...Only three missing now...They are not worth much...Only about fifty rupees each...

Mrs. B.—(*Astonished*) Fifty rupees each ?

P. M.—Yes, Madam, but please do not worry. We will get them but even if we can not, let them go. I have often lost some myself...Here is another string. Try this one...(*Gives her a third one, ever better than the second...Mrs. B. takes it, but much more carefully now*).

Mrs. B.—(*Puts it on slowly.. delighted but careful*) Oh how lovely... (*Tries to see her whole image walking backwards.*) Paru... Bhalu...Bring me the large mirror.....Come on.....Oh, how lovely...Mr. Merchant—May I know your name ?...Ratansing ...Oh, the lion of jewels ? Nice...(*The servants bring in mirror... She starts looking in...and sees—Mr. Balbhadra entering from behind quietly, as if to surprise her...She turns round*) I was just thinking of you. Look at these nice pearls.

Mr. B.—And the price must be nicer still.....

Mrs. B.—Oh, you men are always thinking of money and price...It is not much, Ask Ratansing...How much is it ?

P. M.—Nothing much, only three thousand...

Mr. B.—Only three thousand, you say...What do you take us for ? ...We are not millionaires...(*Does not like to spend so much, but does not wish to displease the wife, and so to find an excuse*) No, I think for that money we can get rubies—You wanted one. Did not you ? I think we shall buy the rubies.....

P. M.—(*Takes out a string of rubies*) Perhaps this is the sort Madame likes.....

Mr. B.—(*Astonished, Mrs. B. Very happy*) So you keep rubies too..... Let us try it on...(*She does so*) They are nice, I must say... Only four thousand, I suppose.

P. M.—Sir, you know all about it...You guessed correctly. But I will take a hundred less...but if you will pardon me, I think emeralds will suit Madame better.....

Mr. B. and Mrs. B.—(*Together*) Do you keep emeralds also ?

P. M.—Yes, Madame...Just one or two strings...(*Takes out one and offers it*)

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Mrs. B.—(*puts it on...raptured...*) Oh, lovely...Let me take out everything else and try this one only...(*Does so...How lovely... Look...Look...*)

Mr. B.—(*Non-plussed...but to find another excuse for not buying anything*) I think we can get diamonds for the price..... Diamonds are much better.....(*P. M. quietly takes out a Diamond string and offers it...*) So you keep diamonds as well.....Mr. Merchant, you are a walking bank.....But are you not afraid of being robbed ?.....(*The idea of doing so enters his head*). Now sit down...tell me. Where do you come from ? How do you go about with all this stock ? Have you got more in your house ? Do you go alone ?.....

(*String of questions.....excitedly*)

P. M.—No sir, I am a poor man, who live by this. I go out alone, but I walk about like a Fakir, and no one even knows I carry about these things, except such rich men like you... I do not show this to every one.....Besides.....Life is Immortal...Why should I be afraid ?

Mr. B.—So you are a Philosopher too.....May I ask ? Are you a Theosophist as well, because I have heard these people talk some such nonsense ..I once went to one of their meetings at Benares.....Man is immortal !! And if it is so.....Why do we have to bury him and burn him ? Pray ?.....No, No.....I am a Rationalist you know.....

P. M.—Then you do not believe in a God and His justice ?

Mr. B.—No, I do not see any necessity for God to exist. I think we can manage things much better without God and those Masters and things these people have invented...And justice... Bah...Just open your eyes and look round the world...But let us not waste time...You want the diamonds, dear...Very well...How much...Five thousand...Do you accept a cheque, or shall I get cash...(*Gets up to bring money...P. M. hesitates*)

P. M.—I will take a cheque. It is quite all right.

Mr. B.—(*As he writes out a cheque...*) So where do you go next ?

P. M.—I go northward tomorrow...

Mrs. B.—(*not interested in the talk starts going in...Maid servant comes in looks at her delighted...and*)

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Maid servant—Madame...Now all you need is a nice son...(*Both exit...*)

Mr. B.—And how do you travel ?

P. M.—I walk, Sir...

Mr. B.—Walk and alone...

P. M.—Yes, Sir...

Mr. B.—And I suppose your God protects you...Well that is your business...I would advise you to be more careful...Thank you very much...You see, we have no son, and my wife is very miserable ; but your diamonds have made her happy.. and I am contented...Thank you...(*Merchant exit .*)

So he travels alone and depends on God...(*Thinking*) Let us see ...(*brooding...*) Bhalu...we go out Shikar tomorrow. You come with me and ask Ghelu too ..keep both revolvers and the guns ready by five...Do you understand ?.....*Curtain.*

Note : Put in a good soft song between the different acts.

ACT II

Scene—A hilly road, with one tree in the foreground....

Pearl merchant—(*Walking alone...All his things on his back.....stick in hand..looking behind and in front.....sees the tree and sits down...*) I think I must have done ten miles...I remember this place...They say somebody was murdered here once...It is really a lonely and fearful place...One can feel it.....But what matters...God's will be done...(*Keeps down his things*) I think I had better eat a little...(*unpacks...*) Hallo there is another man coming on...I think I saw three horsemen, but they seem to have gone by another road...these two men are walking...only...Ram Ram Bhais.....(*Enter two servants...*) Where do you go ?...come along...let us eat something . I have got plenty of food with me.....

Servants—(*between themselves...*) I think we had better go on and come from behind...He will fight this way...(*aloud*)...No, we must get along...(*walk on.....*)

Merchant—All right...But why do they seem perturbed ?...It is this haunted place that affects anybody's nerves...but what can these things do to a servant of God ?.....(*Sings a song Mana Chakara etc. and lays out his food*)

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(Meantime the two servants crawl from behind the tree and taking him by surprise, tie him up to the tree...The merchant resists but does not shout...)

Bhalu (*coming in front*):—Now do you know why we have tied you up?...Well you can guess...Why do you carry so much jewelry with you? What good is it to you? We poor fellows starve, and we do not want to.....

P. M.—But I think I saw you yesterday at the Sethsaheb's and he seems to pay you well...

Servants—Yes, Yes...but that is nothing. We want to be as rich as he is.

P. M.—Well, if you let me go, I shall give one thousand rupees each... No, you are not contented...All right, but unless you release my hands, how can I give you my jewelry...You will have to murder me before you can search me...Surely you do not want to do that.....

Ghelu—Why not? (*Picks up a good heavy stone*)

Bhalu—No, do not.. let us loosen one hand—why do this—(*disuades him...and loosens one hand...*)

P. M.—Yes, I shall give you everything, but let us eat...I was just eating you know...(*They seem to melt...*)

Servants—(*looking round...*) No, I do not think Master is here...let us eat...what harm can it do? All right...we shall eat...(*start eating the food laid out .*)

P. M.—(*aside*) Oh God, you are witness, I am doing this in self-defence only...They are going to murder me and I do not see why I should not turn the tables on them...(*Fumbles about with one hand in his bag and takes out a small packet of Pedhas...Give one to each*) Try these—They are special ones I put in them Pearl powdor ...Just try...

Servants—(*take and eat them greedily...*)Oh they are so nice...yes, they taste so nice.....but.....come on, take out your jewelry one by one or shall we kill you.....?

P. M.—My good men...where is the hurry...you can of course kill me... but let us sing a little...(*starts singing a bhajan...the servants sit down spellbound for a time...Bhajan should be one to*

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ask forgiveness from God for acts done in self defence ..) (*Servants feel pain.*)

Ghelu—(*as the song ends*)...What is this ? Why this burning sensation in my stomach...

Bhalu—The same here...but it is horrible...

P. M.—So you see it is already acting.....My friends, the Pedhas you ate contain very virulent poison...You wanted to murder me and so I gave them to you and you ate them... You have another five minutes to live...Do not bother now... Sing with me and remember God...

Servants—(*With consternation*) so you brute...you have poisoned us ?... Is it really so ? (*Pang again.*)

Bhalu—I will kill you before I die...(*tries to get up—sits down again with a spasm in the stomach...*)

Ghelu—You know we did not mean to murder you...It is our Master who is after you...He told us to catch you and to tie you up...and we thought we might as well relieve you ourselves... But we have been well punished for our intentions...But remember even if you escape us you will never escape our Master...(*Both collapse*)

Master—(*Entering*)...Yes Ghelu, you are right...He will never escape me...(*Adressing the merchant...*) so you have poisoned my servants. Eh. All right I did not mean to murder you, but now I think I too must kill you in self-defence...

P. M.—Self defence ? But I am tied up ; where is the danger from me to you...

Master—You are right...Take this revolver and try to shoot me and then I shall shoot you...(*Gives him revolver...*)

Merchant—(*Astonished...takes it in his free hand, and waits for him to take out his...*)

P. M.—No, I will not fire, bound as I am till you take out yours.

Mr. B.—All right... You are a sport. It is a pity to kill you, but I have no alternative. You know too much...(*Takes out his revolver and pretends to take aim*)

P. M.—Now...One two three...(*presses his trigger*) no result.

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Mr. B.—(*Laughs aloud*)...Did you think it was loaded, you fool? It contains only one empty, and it is not registered at all...and so when you are found dead with that one in your hand, all people will believe that I killed you only in self defence,,, And now that I am going to fire at you...be ready...Where is the God you relied upon ?... Call on him...

P. M.—My God...He knows all and if He thinks it is time for me to die, I shall die...It is only a shifting of this body no more...

Mr. B.—Oh, you do believe in immortality then...even now...just think ...try again...If you become rational I may yet spare you...

P. M.—No...no...I will not change...Yes, I am quite sure that the real I can not die, and (*Singing*).

Mr. B.—And that there is Justice in the world ? Justice...What is Justice doing to prevent me from killing you and taking all your money...and before I do so, let me again thank you for saving me the trouble of accidently killing these two servants... Call upon Justice...to save you, God and Justice and your Masters too if you believe in any...(*Takes aim...Curtain One shot is heard as it comes down...*)

ACT III.

One year later....Mr. and Mrs. B. have got a son and festivities are in progress....

Scene—**Mr. B. in a reception room sitting on a chowki with four chowkis laid out with eatables etc....**

Mr. B.—Now then is everything ready ?...My wife is happy and I am so happy (*aside*) They say there is justice in the world; but what has justice decided..."*Big pearl merchant poisoned two innocent people, tried to kill Seth Balabhadra, who bravely defended himself.....Merchant killed.*" All happy... and the only thing required to make the happiness complete... a son...born to Balabhadra within one year...and all happy... Surely God is Great and is Just as well...I think as He is so kind to me, I might as well believe in Him...I think I must join the Theosophical Society now...People will consider me respectable then...(*Enter one lady...*) This way please... Did they not show you the other entrance ?...These fools...

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Come in...you can go this way...(*Three or four ladies cross the stage...(Enter Mr..... D. E. F.*)

Mr. D.—Our hearty congratulations to you (*All together*).

Mr. B.—Thanks very much...It is all God's grace...

Mr. D.—Yes of course...but do you remember how you escaped that ruffian only last year...Really that was a great thing.

Mr. E.—I do not know whether I would have had the presence of mind.

Mr. F.—I am sure I would have got killed...

Mr. D.—and missed today's feast...Is it not ? That would have been a greater loss...

Mr. F.—Of course...We all live to eat...I confess it, and you do not. That is all. (*More people...*)

Mr. E.—But Mr. Balabhadra...I am so sorry...Raibahadur...what happened to the jewelry of that fellow...No one seems...

Mr. B.—You know he sold all he had, and perhaps he had nothing more left.

Mr. F.—But they say even the money you paid him was not at all on him.

Mr. B.—No, I gave him only a cheque...He asked for it...and he must have posted it...My Bank told me the cheque had been cashed...perhaps by his son...or somebody.

Mr. D.—But none of these people came in at the inquest.

Mr. B.—They did not know.

Mr. F.—But you must have told them of the cheque.

Mr. B.—Of course I did...but you know I did not think it any business of mine later on...The cheque was cashed and so my conscience was clear

All together...of course...of course.

They all sit down. Bustle of guests...etc.....

(*Music inside...Palna...*) Curtain.

———

Act IV....Six years later.

Mrs. B.—(*sitting with the son aged six years.*) Oh how naughty you are. You are never contented with all these toys...(*Plenty of toys round about him.....He is not satisfied with any...*

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Throws them hither and thither...servants rush in to restore order and he throws them again...sits in her lap pulls at the diamonds.)

Mrs. B.—(*Distracted*)...No Bal...You will ruin them.

Child...They are mine...I will throw them.

Mrs. B.—Do not be naughty...(*Takes it out*) Here (*to maid*) Take these away and put them into the box...(*Boy pulls at them and breaks the string...servants run about looking for the diamonds...Mr. B. enters...takes in the scene...servants go out.*)

Mr. B.—Here somebody...take this foolish boy out, I will come out and lock him up in a minute.....(*The boy is taken out kicking and shouting.....*) (*to Mrs. B.*) You wanted a son. Is it not? You have one.....And you do not seem to like it...or do you like your diamonds better.

Mrs. B.—(*feeling insulted.*) No, I do not care for the diamonds. Let them go. I want my son. He is not bad...He is only a boy.....He will improve...Only if you treat him with a little kindness.....

Mr. B.—Oh I see, it is all my fault...Right.....I am off...you manage the little devil...He is yours.....

Mrs. B.—Not yours ?.....Mr. B...Well well...I am happy as long as you are happy, and do not care what happens next..... (*curtain. Boy shouting inside Cho.lo.....all the time.*)

Act V....Thirteen years later.

The boy is now nineteen....a fine lad, but very impulsive and has got into bad company and has been spending money recklessly of late.....

Mr. and Mrs. B...*discovered sitting together...Both careworn, and despondent hearted...as if they have had enough of the happiness of having a son.....*

Mr. B.—The boy is getting hopeless. Do you know how much he has spent during the last three years...?.....I totalled up it came up to forty thousand rupees...

Mrs. B.—He is not bad...He has got into bad company. That is all.

Mr. B.—Is not that enough...But whatever that is, what are we going to do...I always decide to thrash him and drive him out o

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the house, but when I see your face all my resolution melts away...(*Shouts within...Father...Father...musical...*)

Boy...(*of nineteen...a full blown modern boy*) Father-(*Sa*). Father (*Re.*) ...Father (*Ga*)...(*musical...*) (*Enters*) That is right...I was just looking for you...Father, may I have five thousand rupees just now ?

Mr. B.—and Mrs. B....(*together*) Five thousand rupees ?

Boy—Yes or make it six...I think...You see, I have to pay five and if you add the sixth I need not borrow again for some time...

Mr. B—You have to pay five... ?

Boy—Well it is like this. I took only three but that rascal would not give me three unless I signed for five...and I did it...The scoundrel now wants five, and if I do not pay by this evening he is going to court...and imagine the scandal...Father... Just think.

Mr. B.—Scandal...Everybody knows about it...What more scandal have we to be ashamed of ?

Boy—All right...All right...Have it that way then...(*Offering to go out*) I shall tell him to go to blazes...But father, think of it...I do not mind, but you may not like it...Or this time shall I teach you some decency ?...Think...Have a cigar...(*Offering one...*) That may help you...

Mrs. B.—(*Scandalised*)...Now my boy...do not behave like this, You do not know how much it pains us ..

Boy—All right...All right...I wont smoke now nor will I ask you to smoke...But—(*takes out a flask*)...try some of this Whisky... (*Father turns away his face*) ..Oh you do not like whisky ?... (*Puts the Whisky bottle into his pocket and takes out a Brandy one...*) I knew you would prefer Brandy...Here you are ..Am I not a very thoughtful son ? Mother, Kohæ ? Pani lau.. How much. Chota or Bada... ?

(*Both Father and Mother turn away their faces*) ..No, you do not like me...Very well...I shall commit suicide...you know how thoughtful I am ? (*Takes out a rope...and looks up for a hook or something to hang it from*)...No hooks here. Ah...This will do...(*Catches hold of something and ties the rope to it. Makes a noose, stands on a chair and puts it round his neck*) Now Father, how do you like this ?... ..Money is

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dearer to you. Is it not ? Keep it. I am going...And Fancy...Afterall it is all mine...You have only one son and you can not take all this with you. Can you ? So it is all mine, and yet you will not give it to me...All right—(*waves his hand*) Bye-bye...Cheerio...Now One...Two ...I shall give you another chance...One...One...One...Two...

(*Mother gets up and goes to the Father*) and sits at his feet... Mrs. B...Please—let him have the money...He will be more careful next time...You like me to suffer ? If he hangs himself, I die next...Shall I ?.....

Mr. B—(*Does not speak a word*, takes out his cheque-book from his *pocket and writes out a cheque...Bah (looks at it and waits... and when he offers the cheque takes off the noose and takes the cheque...and goes out singing*). I have got the money—I have got the dough..."

Mr. and Mrs. B.—*sit down...dejected...weeping...Curtain...*

ACT VI.

Scene—Son on death bed....Father and Mother sitting nearby servants going in and out hush hush....

Son—Father...Mother...I am dying...I am afraid I have been a source of trouble to you for some years past...I know it; but I have found my desires uncontrollable. Once you start feeding them they can not stop...I have tried it, and failed...You take a glass of wine first and then the glass of wine takes you...can not shake it off...I wish you had taught me self-control ; you did not. You let me indulge in every wish I expressed. It only fed the fire...You had money...I knew it long ago...and felt that it was mine to spend it and spent it...I wonder how—but I always felt it was all my money—and whenever you prevented me from spending it, I felt great resentment to you...I wonder why.....But I am fainting. I suppose that is how men die...but I am quite conscious...My memory—Lo there is an angel beside...he has opened the gate of my memory.....Ah I now see it all... Mother ! Father...Father...Mr. Balabhadra...No. I think I am paining Mother...I had better speak to you alone. Yes even Mother, please go out.....Do, please...It is my dying wish...(*All go out.....*)

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Mr. Balabhadra...do you remember an old pearl merchant who visited you—one who had lots of jewelry on him...And you purchased a fine diamond necklace from him; you remember him...Yes Yes...You do...How do I know of it. Of course it all happened before my birth... How...because I am that pearl merchant...You murdered me...You know you did and I died wishing to avenge myself; and I became your son...Yes your son...You all became very happy, but I came to spend all my money—all that you had taken from me. I now see why clearly...I treated you like a clerk who was only keeping accounts of my money...but that was true...Did I not tell you man is immortal and that God is just...I killed the two servants...and I have suffered for it...You killed me and you suffer for it...Well, forgive me if you can...Bye.. Bye...God is just and Life is immortal...There is Justice in the World...

Reap as you sow (*Curtain*).

What T. S. Lodges can do?

(The following is an extract from an exhortation to Youth Lodges by their General Secretary and it might as well be followed by the Older people. Let us prove by our actions that we are as much youths as any...Ed).

Let our Lodges make it a point to study during the year the particular needs of the city or the village in which the Lodge is situated. Even if we are not able to render any active service, each Lodge must have a complete list of the needs of the locality. I would also suggest that our Lodges might occasionally organise 'rounds' to visit poor localities, for that will widen our sympathies and enable us to understand how best to help others.

Then I would suggest to our members to form fraternal contacts with other idealistic groups or associations in their localities, no matter in which field of life they may be working. It is essentially the idealists of the world that will respond to the message of Theosophy more than any other people and hence the necessity for our close and continuous contacts with them. Let us during the year win as many idealists in our localities as possible to the truths of Theosophy and

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let us be intent upon it. Make a list of such associations and individuals and plan out your programme with regard to them.

I also suggest that the Lodge work should be as widely distributed among various members as possible. Let each Lodge have several committees: Study Group Committee, Lecture Committee, Problem Committee, Contact Committee, Entertainment Committee, Service Committee, Office-work Committee, etc. Each Committee will have several things to do and by this distribution of work, members will feel interested and also get the necessary training which is so essential for furthering the Theosophical Movement. I need not mention what all these Committees should do; let each Lodge find that out for itself.

News and Notes

The Origin of Man

The three-toed horse, placed in the tertiary epoch according to the present ideas would be at least 90,000,000 years old. Some insects such as the cocroach and the ant have maintained substantially the same form, since the earliest specimens discovered, dating back many millions of years.....In Montana were found relics of a mouse regarded as 80,000,000years old, and a duck supposed to be 50,000,000 years old was unearthed in Utah.....If these forms have remained more or less in *status quo* for this immense period, how long did it take them to evolve to that stage from "zero"? And supposing that the rate of progress in evolution may be determined in some such way as this, how long must it have taken man to evolve from the condition of his supposed near relatives, the apes, to where he is now?.....The highest ape is at least half as far from man as the three-toed horse is from the modern one. On a liberal scale then man must have diverged from the animal stock 20,000,000 years ago.

In 1935 evidence developed that the modern type of man lived in Africa 60,000 years ago, at which time the Neanderthals occupied Europe.....Then came the Peking Man who had a skull like the Neanderthal, though low-browed; he made tools, used fire, walked erect and was of good human stature. His jaws and teeth show *mixed*

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human and ape traits. All this is not the description of a transition type, but of a *hybrid*, the meaning of which Theosophists will well understand.

Theosophy-The Path. (Summary)

* * * 2 * * *

THE PEKING MAN.

Professor Franz Weidenreich, the German anthropologist, who is Director of the Rockefeller Cenozic Laboratory, dealt a severe blow at modern theories of racial purity, when he revealed new facts about the famous "Peking Man" fossils. Seven skulls have now been found in the cave at Chou Kou Tien of a family which, it is estimated, lived 100,000 years ago.

Professor Weidenreich stated at a Rockefeller Hospital lecture that three distinct racial types were discovered in this single group. Although it was contended that racially pure human stock could be traced through historical pedigrees, his researches throughout the Fossil Ages to the Peking Man era completely disproved this theory. He claimed that the mixing of the races had continued since the dawn of mankind. Producing the seven skulls, he pointed out characteristics of the Malanesian, Eskimo and Neanderthal, or Upper Palaeolithic; of Europe Man. Researches had failed to prove that there was a distinct Chinese race.

The Times of India

Besant Theosophical School Benares

DONATIONS RECEIVED :—

	Brought over : Rs.	2989	12	0
31.	Bro : Baijnath Bhargava Benares ... „	7	0	0
32.	Mr. Ram Nath Samanta Suri ... „	100	0	0
33.	Bro : V. Sitapati South Cavirai Street Cudalore „	10	0	0
34.	Bro : U. C. Bansal Tundla ... „	101	0	0
35.	Dr. J. N. Ganguly Moradabad ... „	402	0	0
36.	Dr. C. B. Lal Dina Bhishagratna Benares ... „	10	0	0
	... „			
	Total upto 20/2/39 ... „	3619	12	0

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General Secretary's tour

The General Secretary paid a short visit to Orissa from the 7th to 17th Feb. Cuttack, where the Lodge has just been revived was the first town visited, Mr. Gokhale spoke on "Creative Education" at the Teachers' Training College, and on "Military Training" at the Ravenshaw Arts College, with Principal Parija in the chair. He explaiened at length, how Military training was not mere shooting, as some people supposed. but meant self-control and self-discipline befor anything else. Next day he gave a lecture in the Town Hall on "Theosophy and Reconstruction in India" under the Chairmanship of Sriyut Bhagirathi Mahapatra, M. A., B. L., Chairman of the Cuttack Municipality, where he tried to show how Theosophy would be of the greatest use even in solving our most urgent problems, Religious, Idealogical and Political. The lecture was very well attended and well received. Next day the Bharat Samaj Puja was performed, and a talk was given on "Do the Masters exist ?" There was also a Question and Answers meeting as well as a regular Lodge meeting—all at the house of Raibahadur Praharaj, where the newly revived Lodge is situated. The next day Mr. Gokhale was present at the Utkal Sahitya Sammelana, which was presided over by the Honorable Mr. Dube, Minister of Education, and he spoke in Hindi on "Religion in Education" and pointed out the great necessity of giving it its proper place in the Education, and the literature of the Country. Accompanied by Rai Bahadur Praharaj, Mr. Tripathi and Bro. Brajamohan, Mr. Gokhale then visited Bhubaneswar where under the Chairmanship of the Head of the Shankarananda Math he gave a lecture in Hindi on *Swadharma*, in the spacious grounds near the temple. He was very glad and thankful to see the Swamijee, who in spite of his orthodox bringing up was very sympathetic and appreciative of Theosophy. Puri was the next place visited where one lecture was given on Theosophy.

Indian Section Library.

The Librarian is glad to acknowledge receipt of ten books from the Director, Information Bureau, H. E. H. the Nizams Government, Hyderabad, Deccan.

Indian Section Council.

On page 86—Please read "Mr. H. K. Gurtu" in place of "Mr. Madan Mohan Lal Razdan" to represent the C. I. Rajputana Federation.

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Federations.

The Sind Baluchistan Federation will be held at Shikarpur during Easter, 7th to 9th April next, under the Presidentship of Bro. Harjeevan K. Mehta, Joint General Secretary.

Panda Baijnath Endowment

This Instrument of Trust made by Rai Bahadur Pandya Baijnath son of Pandya Deoshankar a Hindu of the Brahman caste aged about 70 years residing in Kamacha, S. H. Bhelupur, Benares City, hereinafter called "the Founder"

WITNESSETH :—

Whereas the Founder being desirous to found an Endowment for the promotion, propagation and encouragement of Theosophy as hereinafter mentioned has with the approbation of the Theosophical Society having its head office at Adyar, Madras, (hereinafter called "the Society")—a Society duly incorporated under Act of 1860)—and the Indian Section thereof (hereinafter referred to as "the Section") deposited with the Society sums in all amounting to Rupees Twentyone thousand (Rs. 21,000/-).

Now This Instrument Witnesseth that the Society shall hold the said sum of Rupees Twentyone thousand (Rs. 21,000/-) upon the trusts and with and subject to the powers and provisions herein contained, that is to say:—

(1) The General Council of the Society shall either permit the said sum of rupees twentyone thousand (Rs. 21,000/-) to remain as invested or shall atits discretion or at the request of the Founder realise the same or any part thereof and invest to the best advantage the said moneys in the name of the Society in any safe investments permitted by Law for the investment of trust funds and may similarly at any time and from time to time vary any such investments for others of a like nature.

(2) The said sum of Rupees twentyone thousand (Rs. 21,000/-) and the investments for the time being representing the same shall be called "Rai Bahadur Pandya Bajjnath Propaganda Endowment" (hereinafter called "the Fund")

(3) The fund shall be held by the Society for the benefit and on behalf of the Section.

(4) The Society shall hold the Fund upon trust for the application (by the Section) of the income thereof in perpetuity for

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the promotion, propagation and encouragement in India of Theosophy in the manner hereinafter appearing, that is to say : —

(a) for the maintenance and remuneration in whole or part, including travelling allowance if necessary, by the Section of one or more qualified lecturers, or Lecturers and Theosophical Lodge Inspectors combined ; .

(b) for printing, publishing or subsidising, in India, the publication of new Theosophical books in English or in Indian Vernaculars including the translation for such purpose of suitable Theosophical books from one language to another.

(5) Subject to the approval of the General Council for the time being of the Society the Section Council shall have full power to make, alter or rescind any rules or regulations as the Section Council may think fit for the due administration, management and application of the income of the Fund (in a manner not inconsistent with the above objects) including among others :—

(i) the qualifications of such Lecturer or lecturers, or Lecturers and Theosophical Lodge Inspectors combined, their appointment or removal and their remuneration and allowances, their duties and work, etc.

(ii) the selection of works and books and the choice of the vernaculars in which such selected works and books should be printed, published and translated, the remuneration of the authors, etc.

In making such rules and regulations :—

(i) provision shall be made for the appointments being made by the Indian Section Council on probation for one year in the first instance and for the appointments being made for a term of three years at a time with power to the appointing authority to renew the same for similar periods if the work of the incumbent be found satisfactory.

(ii) due consideration shall be given to prescribe that lecturing and inspection duty shall continue at least for nine months in the year and

(iii) in the printing, publication and translation of books due regard shall be paid to the want and demand of such books and to the best interests of propaganda as a whole.

(6) Any residue of the said income remaining after satisfaction of the purposes aforesaid or otherwise shall be accumulated and after the end of the year in which it has accrued shall be added to the capital

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of the Fund unless the Indian Section Council by a special resolution decides to carry it forward for special expenditure relating to the above detailed objects in the next or some future year.

(7) Correct accounts shall be kept and maintained of the receipt and expenditure of the Fund and the said accounts shall be audited and they shall be examined and passed by the Section at their Annual Council Meeting in the ensuing year and at every subsequent annual meeting and a statement of account together with a copy of these rules shall be published annually in the Annual Report of the Section for general information.

(8) If by lapse of time or through any change of circumstances the above objects of the Fund cannot be given effect to or require any fundamental alteration the General Council of the Society shall have power to make the necessary alterations or changes after giving full consideration to the recommendations of the Section or of the Founder if he be alive or any other Indian Theosophists PROVIDED ALWAYS that the new objects and purposes of the Endowment shall be as near as possible to those mentioned above.

(9) If the present Indian Section should ever unfortunately be divided into two or more independent divisions then the Endowment will be reserved for the benefit of the Northern Provinces of Bengal, Orissa, Behar, United Provinces, Punjab, Kashmir, Sind, Baluchistan, Rajputana, Central India, Central Provinces and Berar or such of of them wholly or partly as form with the United Provinces the Northern Unit or Division.

IN WITNESS WHEREOF Rai Bahadur Pandya Baijnath the Founder above named has hereunto set and subscribed his hand and name this 30th day of January One thousand nine hundred and thirty nine (1939).

Signed and delivered by
RAI BAHADUR PANDYA BAIJNATH
the Founder above named in the
presence of :

(Sd.) PANDYA BAIJNATH

Witnesses :

1. (Sd.) Madho Prasad Nager,
Govt. Pensioner
$\frac{21}{11}$ Kamacha.
2. (Sd.) Aditya Prasad
Mukhtar, Collectorate Benares.

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Official Notice

No Magazine, English or Vernacular, will be supplied after this issue to members who will not have paid their dues for the current year with all previous arrears by the 20th March, 1939.

Unattached members of the Section are requested to pay their annual dues for the current year with all previous arrears before 20th March, 1939. The April issue of the *Indian Theosophist* will be sent V. P. P. to those unattached members whose dues remain unpaid after that date.

GENERAL SECRETARY.

Reviews

Introduction to Sai Baba of Shirdi Part 1 by B. V. Narasimhaswami, pp. 48, price 0-2-0.

This Sai Baba in his time was looked upon as a great spiritual man. He died in 1918. This pamphlet describes this man's wonderful blessings and doings and will interest people looking out for such matter.

B.

In Memoriam

Bilimora—Mr. Burjorji Nusserwanji Mengushi, President of the Billimora Lodge and one of the Veteran Indian Theosophists who joined the T. S. in 1891.

Desar—Mrs. Sada Laxmi Ochhavlal, an earnest member.

Kurnool—Bro. O. Laxmanswami Rao, M. A., Bar-at-law, President of the Local Lodge. He was the son-in-law of Bro. T. Ramchandra Rao. He was a well known worker in many spheres, as Chairman of the Municipality, President of the Cooperative Bank, President of the Congress Committee. He wasa a true Theosophist and a sincere worker, whose loss is mourned by a host of friends, relatives and colleagues.

Navasari—Mrs. Meherbanu Edulji Mullan, a devoted Theosophist.

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पुस्तकालय
गुरुकुल कांगड़ी

THE INDIAN THEOSOPHIST

ओं

"The views and the schemes and devices that are not founded on the Science of the Self, but are rooted wholly in erroneous sensationalism—they shall always be barren of happiness. They shall spring up and die down like mushrooms in the rains, unwholesome, unable to stand the test of time and bear the heavy weight of ages."

Manu. xii—95-6.

April, 1939.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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THE
BESANT
Theosophical School

THEOSOPHICAL SOCIETY,

BENARES CITY.

(A Residential Co-educational School)

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THE BESANT THEOSOPHICAL SCHOOL.

THEOSOPHICAL SOCIETY,

Benares City.

A Residential Co-educational School

Dr. Annie Besant, of revered memory, shortly after her arrival in India in 1893, observed the need of active efforts to meet the growing scepticism and materialism of Indian youths, unless Hinduism was to be left to perish slowly by the divorce between it and the English-educated Indians. She was convinced that this state of affairs was the result of the general system of education, provided for the student population of India, (in those days, and unfortunately even now), and that this could be met only by open explanation and by showing the scientific basis of the ancient ceremonies and symbols. She felt that Liberal Hinduism based on the Fundamentals of that Great Religion was the only remedy; and so, with the active support of many valued co-workers, she started the Central Hindu College in 1898, and worked to that end in the College and through the well-known C. H C. Magazine, with the Saraswati Temple on its cover, for wellnigh a generation. Under her loving and wise guidance this Great Institution set a new standard in Education and has now blossomed into the Benares Hindu University. After she handed over the C. H. C. she continued her educational work, from 1913 in the Theosophical Collegiate schools, in the Theosophical Society's compound. These have now grown into the splendid institutions, which are working in their new habitation at Rajghat, under the management of the Rishi Valley Trust, along different lines.

Soon after Dr. Besant's passing away, Dr. G. S. Arundale, so well-known in the old C. H. C. and now her successor as the President of the Theosophical Society, started the Besant Memorial School at Adyar. This school, now named The Besant Theosophical School, Adyar, and the Besant Theosophical School,

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now being started at Benares by the Indian Section in the compound of the Theosophical Society, are an attempt to continue Dr. Besant's Great Educational work in giving Religion its proper place in the Educational system of the Country; and both the Schools will be under the active guidance of Dr. G. S. Arundale and Shrimati Rukmini Devi.

In these Schools Religious Education will be regarded as the supreme purpose, and not just an unimportant "subject." The Fraternity of Faiths for which Theosophical Society stands will be emphasised. The Great Days of the Great Teachers will be events in the School to which the students and teachers in the School will eagerly look forward. Ahimsa, Harmlessnesss, Reverence, Goodwill, and Compassion to all life will be emphasised. No less will there be an insistence on Creative activity, by encouraging Craftsmanship, the playing of an instrument, the utilisation of the voice, dancing, folk-exercises and the like, so necessary to rhythmic growth. Active Service to one's fellow men will be the key note of the Schools; and every endeavour will be made that in the residential portion at any rate, the spirit of the Home will animate the school, so that the spirit of the School may in its turn animate every home from which the students come.

Scouting will occupy an important part in the life of the students, and every form of healthy outdoor life and games of a corporate character will be encouraged. Arrangements are being made for a workshop wherein boys will be given suitable manual training and an Industrial bias by various activities planned to that end, and there will a garden attached to the school where elements of agriculture will be taught. A good Libray and suitable laboratories will be added as the school grows.

The School will encourage every activity of Social service, and an understanding of all our social and

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political problems, and the principles underlying theories of Government; and training in the proper conduct of democratic bodies will be given in the school Parliament and other institutions. While the school will strive to prepare all students for citizenship in this manner, all the students will be expected not to take part in the active politics, which surges through the outer world from time to time, and only the children and wards of such Parents and guardians, who accept this and are prepared to cooperate with the school—authorities in maintaining the discipline and tone of the school in this respect, will be admitted to the School.

The school will be a co-educational one for girls upto the age of eleven plus and will for the present teach from Montessori to VIth. class. Boarding arrangements for boys as well as girls in separate buildings are being made, and will for the present be ordinarily confined to students from 7 to 14.

Day students will also be admitted; and arrangements will be made for day-students, who like to have one meal and tiffin at the school, so that they can spend practically the whole day at the school. Every endeavour is being made to keep down the fees and other charges to the minimum, consistent with efficiency.

The School will open from 3rd. July 1939. For other particulars, please write to

The Principal,
The Besant Theosophical School,
Theosophical Society,
Benares.

Tele. address :	Theosophy, Benares.
Postal ,,	Kamacha, Benares City.
Rly. Parcels,	Benares Contonment, E.I.R.

T. P. W., Benares. I. April 1939—1000.

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THE INDIAN THEOSOPHIST

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The Indian Theosophist

Monthly Review

Vol. XXXVI | APRIL 1939 | No. 4

Lest we forget

APRIL

2. Victory to Mahavir Tirthankar
4. Victory to Hanuman—the Ideal Disciple
5. Swinburne (Poet) b. 1837.
6. Raphael (Painter) 1520.
7. Good Friday (Christian)
9. Francis Bacon. d. 1626.
   Easter Sunday (Christian)
11. Jewish Passover
13. Avan Parabh...Offering to water elementals (Parsi)
14. Tamil New Year.
17. Benjamin Franklin d. 1790
19. Paul Veronese (Painter) d. 1588.
20. Hitler b. 1889.
21. Princess Elizabeth, Heir apparent Great Britain b. 1926.
22. Children's Day in Iceland.
23. Saint George's Day (England)
27. National Day (Rumania.)
29. Hirohito, Emperor of Japan b.1901.
30. Princess Juliana (Holland) b. 1909.

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The President of the Theosophical Society

By Dr. G. S. Arundale.

I sometimes wonder how far even those members, into whom the spirit of The Theosophical Society has most penetrated, realize not only the real functions of the President of The Society, but also have a conception as to how The Society works, from the point of view of its being an outward and visible sign, of an inward and spiritual grace.

Let me begin with the real functions of the President, functions which I now have the means to know that my two predecessors knew well and did their best to express.

To take a comparatively small matter first, though from many points of view it is by no means a small matter, the President should in course of time have some idea as to his successor. He may not know if the successorship is settled beyond all possibility of change, but he will know who is the most likely person on the whole, who is on the whole marked out for the office. He knows this as a matter of the intuition. No intellectual or other considerations enter into the matter at all.

Next he has periodic access to the magnetic map of The Society, on which every Section and Lodge is marked, every Presidential Agency, marked in terms of colour, of magnetism, so that he knows at once the relative brightnesses of the various Sections and the extent to which each is fitting into the general Plan. This map is one of many maps which Members of the Inner Government use not only for information but also to effect from time to time such adjustments as may be necessary and possible.

Then the President has the means to know in general the worth of every prominent member of The Society, including himself whom he has to know best of all. He has the means to know how far each is pulling the weight entrusted to him, is more or less answering his purposes. Such knowledge is not at all a matter of the personal conception of the President as to what The Society needs, and as to what such and such a member ought in his opinion to do or to be. The President is on the whole steeped in impersonality, however much there may seem to be a strong activity on the part of the personal element.

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Next the President knows, or has the means to know, both the nature of the note The Society is expected to sound from time to time, and in particular during his Presidentship, but also the nature of the note-to-be, so that he may little by little help to prepare for it. He is just a spoke in the Theosophical Wheel, and tries as best he can to do what is required from him.

He has the means to know, and should know, to what extent any particular Section or individual member has some special duty at a particular time. Forces are ever surging through the world, and special forces surge through the world on special occasions. The Society, and individual Sections and members, must be prepared for these forces—to become channels for them, possibly to oppose them.

Further, he must have definite knowledge as to the eternal conflict between the dark forces and the forces of the Light. Such conflict is never ceasing and is always producing a variety of adjustments generally very difficult to understand.

Again, he must keep in constant contact with one or more of the Elder Brethren, not to ask Their help and guidance, but to be an ever-ready channel between them and the outer world.

There are always those within the ranks of The Theosophical Society who have personal knowledge of the Elder Brethren and so far as I have been given to understand, there is not likely ever to be a President who has not that personal knowledge, that is to say who has not known and does not know one or more of Them not only superphysically but to all intents and purposes physically as well. That link between The Theosophical Society and its real Founders is likely ever to be maintained. That simply means that where guidance from Them is necessary, it will be forthcoming. They are not prone to guide. They have given Their Society to the world. They expect Their Society to find its own feet and to stand finely upon those feet. They have caused Their Society, to be a democratic Society, and you know how strongly They have ever insisted, that They have no intention of being dogmas, or in any way being used as a kind of bludgeon. In the background They must be, and we must work on our own account with our best judgment and enthusiasm. Anyone who tries to convince another by using authority which he professes to have is rendering no service to The Theosophical Society.

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On the other hand there are occasions when guidance is needed. Not perhaps when we should think it would be needed, for very often when one would like to have the guidance it is not forthcoming. One must do the best one can, not to make one's own mistakes and generally produce a state of confusion through ignorance and foolishness. But now and then there are great things to be done. Always there should be some of us eager to do them without even then imposing them on the membership, but none the less sounding the note we have to sound forth.

In addition, he must be himself. Because he is he, he was chosen for the office of President. But he must be a very flexible himself, and an himself which is growing all the time, partly through a constant rectification of himself, a constant adjustment, and partly through a very adaptable receptivity to the varying needs of the Masters' work.

"The Theosophical World"

Benares Calling

The events of the last few days in India are worth very serious consideration, by all students of human nature. I am not concerned here with the rights or wrongs of it; but was not what happened something like this ? A Patriot, who had been declared No. 1 in India last year, thought that at this juncture in the History of the Nation, he was the fittest person to continue to be No. 1. The next dozen men who are equally good Patriots, considered that this would not be in the interests of the Country. They requested No. 1 not to stand for reelection. No. 1 did not choose to take the advice, and decided to risk it. This very courageous step touched the hearts—not the heads as it turned out later—of millions, and the Slogan went round..... "Democracy in danger". It was all, "Up, up No. 1" and "Down No. 2". Perfectly free votes were freely cast in a free way ; and Democracy was saved. Everybody was happy and even No. 1 made a gesture of of goodwill to his erstwhile opponents.

* * * 2 * * *

Now came on the scene THE ONE, who proclaimed that it was really he, who did not want No. 1 to be reelected, that the defeat was

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really his, and not that of No. 2, and that, if the Nation really wanted No. 1, he would gladly make room for him and *his policy*. The poor heart could not understand that last word, and the head had to be requisitioned. People began to wonder if they had afterall been right in voting for the left. THE ONE did not leave it at that. He also did something very brave, and touched the heartstrings of the same millions. No. 1, not to be outdone so easily, did another valiant deed at eminent risk to his own life; and for a time, the heart swayed violently, now towards THE ONE, now to No. 1, and nobody knew what to do. Then came the fervent friends of No. 1, whose hearts had taken complete control of the situation, and they enacted a scene, in which a great many of the strings which bound men to No. 1 got snapped. Then it was that the head pointed out, that they were there to elect not *a Chairman but a Captain for the boat*, which is to take us to the promised land. So the Slogan went round that "The very advent of Democracy in danger"; and very soon, it was all "Up, up with THE ONE"; "Down with No. 1"; "Up up with No. 2" Again, perfectly free votes were freely cast, in a free way, by the very same people; and Democracy was saved.

* * * 3 * *

Talking of boats and deep waters, I can not help remembering, how we all threw over-board another Captain some years ago, and after tossing about on the stormy seas for a generation, how we again set our course to the very same haven, we once rejected; but as I have said before, I am not concerned here with that aspect. All I wish to point out is the manner, in which Democracy works out in actual practice. Nor is this peculiar to India. No one who accepts, that but ONE LIFE pervades the whole Universe, can possibly object to all men being considered to be entitled to equitable treatment. He would even plead for all animals being included in that claim. But modern Democracy is not rooted in that idea, but on the notion that *all men are equal*. If that was really so, we would not have heard the Premier of a Province painting the pleasures of being tied up hand and foot. To be told, that we are all equal, is very flattering to most of us, who know in our heart of hearts that it is not true. We talk of our equality, we boast of it, but when it comes to daily life, we find it so difficult to live up to that reputation. And then it is, that we have a Hitler claiming that he is, what he is, by *the will af his people*. And did he not prove it to the hilt last year, by the *anschluss* in

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Austria, where the percentage of votes for him in that part was higher than in Germany itself ? What else can we expect from a Democracy based upon a Slogan ?

* * * 4 * * *

All men are equal. Are they ? If we think about it a bit, we shall see, that except the three sides of an equilateral triangle and like, no one thing in the world is equal to another. We see perfect equality and symmetry only in minerals, where the different parts are held together rigidly, by cohesion. But as soon as we come to liquids, and far less in the case of gases, no rigidity or equality is possible. We have seen, how all forms ensouled by Life are but moulds, into which matter flows in at one end, and goes out in another; and a uniformity is impossible. The phenomenon of life is a dynamic one, as we have tried to see once, and Equality of Form is practically unknown; because, all growth is due to the response of the Life within, to the stimuli from without, and these can not be the same. No two leaves of a tree receive the same amount of Sunlight, and so can not grow alike. No two animals will get exactly the same amount of food, nor be able to digest it equally, and so their growth is different. In fact we are told that every atom of matter—or rather each one of the ultimate physical atoms into which the whole earth can be broken up, has in it seven spirilae, which glow differently in different atoms, and that, there is an evolution for these atoms themselves. So that an atom of Oxygen or Nitrogen which has just got out of the body of a *Jeevanmukta* is not exactly the same as the one thrown out from our bodies. Perhaps all our Sacred rivers are considered so, because of the Great Ones, who are said to live near their source, and the millions, who bathe in the rivers and drink the water, do so on the off-chance of catching one of these evolved atoms. I know modern science does not yet accept this, but did it not assert only a few years ago that all elements were immutable, when Occultists told us, that all matter can be reduced to one physical atom. Perhaps the Occultists are again right.

* * * 5 * * *

One crystal of Sodium chloride has exactly the same angles as another, but what about the different salts themselves ? Just pick up a pinch of dust from the street, and put it in a glass of water. What do we see ? The sand will go down to the bottom, and the clay will

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float in the water. If we pursue these two ingredients further, we shall see how much they differ.

	Sand	Clay.
Element	Silicates	Aluminates.
Weight	Heavy	Light
	Hard	Soft.
Structure	Crystalline	Colloidal.
	Angular	Globular.
In mass	Porous	Sticky
Voids	40 to 50%	5 to 10%
	No effect in water	Absorbs water and swells. Cracks on drying.
	Loose	Stiff.
		and so on.

Are they equal in every respect ? And they are but two of the *elements* of modern science, numbering a hundred or so ; and even according to Eastern ideas, all matter is essentially composed of five substances, each with its own Itness—*Tatwa*.

* * * 6 * * *

And are all plants equal ? Are all animals equal, and *can* all men be equal ? These are all very complex beings, and in the case of man, the most developed of them all, the diversity is perhaps greatest. What we know as a man, is first his physical body, then his feelings, then his intellect, and then he himself, his individuality. His physical body itself is pulled hither and thither by the five senses. Is it not our common experience that while our tongue likes the tenth plate of ice-cream the stomach rebels against it ? Of course the latter has its revenge later on, when castor oil is prescribed, but the differences are there, and each one of us is really no better, than any typical Working Committee with a dozen members, each with his own opinion, and convinced that it is the only correct one. The whole problem of human life is to evolve some harmony, out of these very dissimilar and unequal elements. All of us are the result of conditioned responses, and as these conditions vary so much, the development is equally varied. That is inevitable, and that is why two sons of the same parents, brought up on the same mother's milk, and in practically the same surroundinge, turn out to be quite different beings. I have known

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of two such brothers, one of whom was respected all over the town for his integrity, while the other was convicted of robbery.

* * 7 * * *

What is the separation of sexes but a great step towards variety? We have this distinction dividing most of the sentient world into two compartments. Nor is it only a question sex. If we pause to think we shall see that all men and women, have fundamentally different characteristics, something like the following :—

	Man	Woman
Temperament	Hard, unbending like pillars .	Pliant but tough like ropes.
	Angular	Rounded
Shine by	Contrast	Harmony.
Mentally	Intellectual.	Intuitional and emotional
So has	Understanding	Sympathy.
	Head	Heart.
More suited to	Science	Religion.
	Comparatively dull.	High-strung.
Full of	Self-esteem	Loves approbation.
Should have	Initiative	Veto.
Is	Muscular and stronger	Hardy and long-suffering
Likes	Excitement	Calmness.
Hence	Short-lived	Live long.
	Father	Mother
	Destructive	Constructive and so on.

Can two beings or sets of beings with such differing traits be called equal?

* * * 8 * * *

If they are not equal, then who is the superior of the two? Neither; but that is another question altogether. What I wish to point out here is that *all men are not equal, and can not be equal.* Evolution implies different stages of development, and it is an endless process, and as Evolution itself is threefold—Physical, Emotional, and Intellectual, of which the results are all summed up in the fourth,

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the Spiritual,—it leads to endless variety of form and outlook in the whole Creation. Equality is but an empty Slogan and a Civilisation based upon such a notion can not naturally succeed.

* * 9 * * *

Does it therefore follow that modern Democracy is all wrong and must be scrapped ? By no means. It only means that the very pleasant idea of *one man one vote*, in all matters,—this mere counting of heads, which are really swayed so much by the heart,—this counting of heads, but not the contents thereof, is bound to lead to disaster. Until we recognise that our Democracy must be based on *Equity and not Equality*, it will never work. Power to cast a vote must be bestowed only on those, who will vote with a sense of their responsibility, who will vote without Fear or Favour, and who understand the problem, and who, above all, have proved by their service to Society, that they have in mind the interests of the State, more than their own narrow likes and dislikes. *That is the Graded Franchise.* Those who hanker after power least are the fittest persons to be entrusted with power. A paradox indeed. But that is the only way of reconciling two extremes—the Fundamental Unity of Life, and the Essential Diversity of Form. But we shall never get on to this Road till we understand that Equality is a mirage and that all we can achieve is Equity—Brotherhood, by recognising and allowing for the *inevitable inequality*.

* * * 10 * * *

I am printing separately a letter from our revered Dr. Bhagavan-Das, which deserves very careful consideration. In it, he pours out the anguish of his heart, at the state of the Country, which he has tried to serve for half a century, and it shows what even a sedate philosopher thinks of what we have come to, and the remedy he proposes. One may not, and need not agree with every-thing he writes, for instance, I myself would like to point out that the question was not and is not about Noncooperation as a method, but of the fitness of the persons who are to follow that method. What may be quite proper and effective, when done by a wise man with a prevision, at the right time and the right place, becomes positively injurious, when carried out by the unthinking masses, goaded on to that course by slogans. Whatever such little differences may be, I am sure we shall all agree with the learned Doctor, that a new

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orientation of policy is the urgent need of the day, and that can be supplied only by people who are willing to go back to the Fundamentals of life, as Theosophists claim to do. The question is, have we got the men with the requisite courage, and are they willing to get away from things which ordinarily and rightly loom so large in one's life, or will they wait till bombs drop on their own houses? Afterall, Ideas rule the world, and we too can help in propagating ideas, which have already been explained by the Great Father of Mankind. Shall we not do it?

* * * 11 * * *

In connection with this I would like to remind all people that Dr. Bhagavan Das has already written the following books on the subject, and he derives no royalty from them. The least we can do is to read these books, and ponder over them, thus adding to the thought on the subject.

Ancient vs. Modern Socialism.	1-8
The Science of Social Organisation in two Vols.	5-8
The Science of Peace.	3-0
The Science of Emotions	4-8
The Essential Unity of all Religions.	2-8
Communalism and its cure by Theosophy.	0-4

Profits if any, all go to the Theosophical Society.

* * * 12 * * *

I have received an urgent appeal from the General Secretary of the French Section, for funds for helping at least the members of the T. S. out of the thousands of destitute men and women from Spain who are now pouring into France. Every one has of course his own problems, but we ought not to be unmindful of the sufferings of others, whereever they be, to some little extent. No offering is too small, and should be sent either to Benares or to Adyar, whence it will be sent on to France in one lump.

G. N. G.

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"Transmutation"

By Geoffrey Hodson.

When weakness assails us or passion awakes
To torture our flesh with desire,
We do not meet passion with passion that seeks
By force to extinguish the fire.
For flame meeting flame but increases the glow,
Gives birth to insatiate lust,
Tis only by ceasing to nourish the foe
That passion subsides into dust.
Then fire dies down, only ashes remain,
A death, not a birth is the end,
Desire is returned to the dust whence it came,
An enemy changed to a friend.
By fighting a lust with militant thoughts
We serve but to nourish its fire,
By turning away from the war to be fought
We conquer by starving desire.
For thought is the food on which passion thrives.
In fighting we think and we feed:
But if we withdraw, inanition deprives
Desire of life's essence and need.
The secret of victory lies in the fact
That craving resides in the flesh
And not in the Self which in thought or in act
No passion can move or enmesh.
To the Self is victory ever decreed,
The wise man refusing to fight,
Withdraws from the bodily weakness and need
To dwell in Its power and light.
Thus the disciples in tempest and tide
Symbols of passion and sin,
Turned away from the elements raging outside
And awakened the Sleeper within.
And in His might rose up and gave ear
To their prayers that the storm might be stayed.
After chiding them all for their doubt and their fear,
Said "Peace" and all Nature obeyed.

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The ship is the flesh, the lake is desire,
Disciples, ourselves part and whole.
The tempest a symbol of lust and its fire
Endangering body and soul.
The story tells man that the Self in the heart,
The Christ of omnipotent will,
When truly awakened to each will impart
The power to say "Peace be still."
The fires of passion flame up in the heart
Love's essence therein to distil,
Base feeling is changed by alchemical art,
Desire transmuted to will.
The neophyte finds, as one day he must,
For error aflame to atone,
In service the process which sublimates lust,
In love, the philosopher's stone.

Lord Mahavira

Mahavira, the great hero of the Jains, was born the second son of a Kshatriya chieftain, in Magadha (the modern Behar) then the most powerful state in India. According to Jain tradition, he was born in 599 and died in 527 B. C. Many modern scholars think these dates somewhat too early, and are inclined to place his death about the beginning of the fifth century, but absolute certainty is not yet attainable. When he was thirty years of age, he entered a previously established order, that of Pârsvanâtha but left it after twelve months, and spent the following eleven years in preaching his Law of Renunciation, albeit with little acceptance. Then came the high tide of success and during the last thirty years of his life, men and women from the lands east of the 'middle country' crowded into his order. His adherents were drawn chiefly from the Kshatriya aristocracy, with whom he was connected through his mother by ties of kinship. The Great Ascetic proceeded to organise his followers into a regular community containing lay as well as monastic members of both sexes; at his death it contained more than 14,000 monks.*

*Today the Jains in India number a million and a quarter (Ed.)

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Under Mahâvira's influence members of two differing opinions had joined the order, those who held with the great leader that complete abandonment of possessions involved the giving up of all clothing, and also members of another and earlier order, that of Pârsvanâtha, who felt that some covering was a necessity and stopped short of this extreme of Renunciation. For long after the Founder's death, the sections cohered together, and the genius of Mahavira in adapting his order to the need of the times, was shown in the numbers of harrassed men and women who crowded into it, finding in the renunciation of all things—property, affections and emotions—the surest refuge from the trials and changes of this mortal life.

The heart of Jainism.

Syâdwâda of the Jains.

One of the very interesting teachings of Jainism is the Syadwada. The Jains claim not to be *Ekântvâdin*, those who look at things from one point of view, but *Anekântvâdin*, those who look at things from various points of view. Because they say :—

"You can affirm existence of a thing from one point of view, (*Syad asti*), deny it from another (*Syan nasti*); and affirm both existence and non-existence, with reference to it at different times (*Syad asti nasti*). If you should think of affirming both existence and non-existence at the same time, from the same point of view, you must say that thing can not be spoken of (*Syad avaktavyah*). Similarly under certain circumstances, the affirmation of existence is not possible *Syad asti Avaktavyah*; of nonexistence (*Syad nasti avaktavya*); and also of both (*Syad asti nasti avaktavya*). What is meant by these seven modes is that a thing should not be considered as existing everywhere, at all times, in all ways, and in the form of everything. It may exist in one place, and not in another, and at one time and not in another."

Bhandarkar

A common example is that one and the same man is spoken of by different people as father, father-in-law, brother, brother-in-law, son, son-in-law, uncle, grand-father, grandson etc. not to speak of his profession, such as a doctor, teacher and the like. "It is a

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hot day" says one, who has just come from Europe, while an Indian feels cold. "I had a delicious breakfast" says one, who was served an ordinary meal when he was fatigued and hungry. A society diner-out, suffering from surfeit, calls it "rotten stuff, fit for horses." "Thank God, I am safe; only the Car is damaged" says one of the victims of a motor smash. Another occupant curses the drivers of cars, and rushes to a court for damages. All are right to an extent—each one in his own way.

ON THIS IS REAL TOLERATION—BROTHERHOOD—BASED.

Correspondence

To

The Editor,

The Indian Theosophist,

Benares.

Sir,

I shall be glad if you can make room for the following note, in which I have tried to describe what I consider, is

THE DUTY OF THE T. S. AND ESPECIALLY THE INDIAN SECTION AT THIS JUNCTURE IN HUMAN HISTORY.

THE PROBLEM.

The Human World in the West is reeling on the brink of Hell, the Hell of Armageddon. It has been driven there, and is now being pushed over, by the Devils of excessive Greed, Lust, Hate, Pride, Fear, Jealousy. These have enslaved to their own malignant purposes, Science, which, if it were guided by Benevolence, could have converted earth into heaven. Spain has been, and continues to be, devastated by Civil War. In the east, China is fighting Japan in a life-and-death struggle. India, reduced to serfdom by her own sins, is engaged in a non-violent politico-economic struggle, to recover her lost soul. But she is also engaged in epidemic and endemic communal riots, which are the reverse of non-violent. These are taking on, more and more, the form and nature of a perpetual Civil War, between Hindus and Muslims. This is the consequence of the machinations of malevolent religio-political mis-'Leaders' and of political diplomats. Both religions

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have been perverted, distorted, corrupted from their true essentials, by their custodians, who have made of religion a profitable profession. And the thought and feeling of separateness has been brought to every home and put into every head and heart in India, by the institution of separate electorates; the utterly false, vicious, hate-breeding thought and feeling, that the two communities have no common human interests, that one can profit only at the expense of the other. This corroding notion rankles and smoulders now in the heads, hearts, homes of India incessantly, and causes conflagrations periodically, and at shorter and shorter intervals. The whole atmosphere has become pervaded by a strangling miasma, of perpetual mutual hatred, suspicion, fear, which is making all life one long alarm and misery for every honest, good, peace-minded Hindu as well as Muslim householder. It is patent that it is only the good and honest and simple, of both communities, that suffer by these riots.

The Position of the Congress.

The politico-economic struggle of the Congress too, though largely non-violent physically, is not at all such, psychically. Corruption of all kinds is rife within the Congress. And, at elections for offices within the Congress Organisation, ballot-boxes have been looted, burnt, carried away, lathis have been freely used, serious hurts inflicted, a person has been killed outright, here and there. Mahatma Gandhi's own writings in his weekly, the *Harijan*, amply attest this. No other evidence is needed. If it were, the speeches made in support of the anti-corruption resolution, passed unanimously, on 12-3-1939, at Tripuri, by the Congress, in open session, supply it in ample measure.

The Congress is torn with dissensions from top to bottom, from the 'Highest Command' to the 'lowest Command or commanded'. The more Mahatma Gandhi has cried 'Hindu-Muslim Unity', the more Disunity and Rioting there has been; and very serious Dis-unity has developed more and more within the group of his immediate lieutenants and best and most trusted workers. The more he has stressed 'Non-violence', the more violence there has raged. The more 'Touchability' he has preached, the more mutual 'Untouchability' has grown. Even 'Khadi', the fourth item in his programme, is being kept up more or less artificially, by the steady self-denial of a comparative handful of purchasers, and is very far, as yet, from having struck genuine roots in the soil. In disgust, he has formally

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and nominally gone out of the Congress, but has continued to be its sole director all the same. He, recently, in consequence of what he called his own personal 'defeat', by the last presidential election, advised all who felt uncomfortable within it, to come out. That 'defeat' has been converted into 'victory' by the resolution of this Congress session, directing the President to act in accordance with Mahatma Gandhi's wishes; and therefore the advice is no longer needed. But it is plain that the whole large group of Congress Socialists will continue to feel more and more uncomfortable; including Pandit Jawaharlal, next in importance in Congress politics after only Mahatma Gandhi; for Pandit Jawaharlal has expressly declared his dissatisfaction, in the series of articles he has just published, with the policy of the recent, and now to be re-established, 'High command.' Why could Mahatma Gandhi not foresee these results? He has confessed, a little earlier, that he has 'no pre-vision'. Yet, a very great leader of leaders, as he is, may well be expected to have *some* pre-vision of the various possible consequences of the measures he counsels, and also pre-vision of some other things, which will be mentioned later.

In the course of the Congress Session which has just closed on 12-3-39, at Tripuri, near Jubbulpore, at the end of the first day's open session, Pt. Jawaharlal Nehru, after having tried in vain to reduce the 'pandemonium' and 'goondaism' (descriptive words used by the speakers there) to order, exclaimed—so the papers report—"I shudder to think of our coming struggle after what I have seen to-day". He need not take the trouble to *think*. He can *see* it all, plainly, wherever a communal riot is raging. Why could he not foresee such results, despite his great knowledge of European history and politics and wide experience of political affairs?

Other great leaders pointed out, at Tripuri, that the last presidential election had been won by means of 'bogus votes', and that the idea of a six months' 'ultimatum' to the British Government had no sanction behind it, and was mere unworkable 'bluff.' Why could they not foresee, with their practical experience of Indian humanity and Indian elections, and their knowledge of western 'electioneering' methods, the obvious possibility of these bogus votes, with a cheap and easy four-anna membership, and the *imitation* of the western cry of 'universal franchise', side by side with fulminations

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against 'slave-mentality', without ever telling the electors, what the ethical and intellectual qualifications should be, of the persons to whom votes should be given ?

THE DUTY OF THE T. S.

Has the T. S. as a whole, and have its members individually, any special duty, or not, to discharge, with respect to the politico-economical world-situation ? And has the Indian Section as a whole, and have its members individually, any particular duty, or not, to discharge, with respect to this condition of affairs in India ?

I submit, and urge, that they have; especially the Indian Section and its members. In what follows, I will confine myself largely to Indian affairs.

Buddha reminded the world, 2500 years ago, of the patent, yet always neglected, fact, that (1) Disease cannot be cured without knowledge of its (2) Cause, of its (3) true Remedy, and without (4) Application of that Remedy.

THE CAUSE OF THE DISEASE

Why have all these will-meant efforts and measures for awakening the mass-mind, which, on the whole, and in the circumstances, were the best available, as proved by their success in bringing about that awakening—*Why* have these measures of Mahatma Gandhi and his able lieutenants, gone so very far astray ? *Why* are they producing consequences the reverse of those hoped for ? *Why* is the awakened mass-mind taking on the shape of a Frankenstein Monster, which Mahatma Gandhi is trying to control, very ineffectually, from a distance. i e., from outside the Congress, and whose future activities, Pt. Jawaharlal "shudders to think of" ?

Clearly, there has been *some very serious lack* in the leadership of Mahatma Gandhi and his High Command. Let it be repeated here, that the method of non-violent non-co-operation or passive resistance or civil disobedience, or however else it be called, was and is undoubtedly the best in India's present circumstances, and was and is necessary. It was and is also in keeping with the ancient spirit and traditions of the people ; *ḍharnā* i. e. *ḍhāraṇā, prāy-opa-véshana, upavāsa, ājñā-bhanya, ḍésha-tyāga, rāja-tyāga, 'rājā tatra vigarhyatē'*, i. e., 'public censure of the ruler,' etc., are some of the non-violent forms of resisting *abuse* of authority, which are mentioned in the old books. *But* something *more* was and is *also, and even more*, necessary.

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It is the *lack of that*, which has caused all these great efforts to go astray. The lack of the most important ingredient in the recipe has naturally aggravated the disease instead of curing or even alleviating it. It is no longer a secret, it is publicly known, that even in the Provinces which have got Congress Ministries, there is much anti-ministerial feeling, within the Congress Parties in the Assemblies themselves, and of course within the Congress ranks generally. This is so because of the muddle-along-some-how, temporising, opportunist, planless, unsystematised, piece-meal, haphazard, measures of legislation and administration under-taken by the Ministries which is likely to cause more evil then cure. Of course, this dissatisfaction with 'their own' Ministries is stronger in some Provinces than in others: but it is present in all, for one reason or another. The reasons vary with the Provinces. Some of us have been endeavouring to draw the attention of the High and low Commands of the Congress, and of the public generally, to this great lack, and also to suggest ways for supplying it. But so far in vain. Perhaps the disrupting conflict that has arisen *within* the Congress now, will *compel* the 'leaders' and the public to turn their attention to it. It will have far-reaching consequences. It will ruin all that the Congress has gained by twenty years of self-denial and sacrifice. It can be abated, and replaced by Unity, *only by supplying the great lack in the programme.*

I humbly, respectfully, earnestly urge that the Indian Section of the T. S., collectively and individually, should do its share of public *duty*, by making an honest, sincere, really whole-hearted and strong effort to supply that lack.

Some correspondence and conversations that I have had, with our very good-hearted, very energetic, very humanist, ever cheerful and infectiously optimistic President of the T. S., Dr. G. S. Arundale, and our very learned, very wise and thoughtful, very patriotic and also very humanist Vice-President of the T. S., Shri Hirendra Nath Datta, full of years and experience, have given me very great hope and encouragement that they, and hence the Indian Section, *will* make a serious effort now to fill this crying want in the Country's Programme of of future work. I also derive much encouragement from the fact that, in recent issues of *The Indian Theosophist*, our energetic and active General Secretary, Shri G. N. Gokhale, who has a fine gift for bright and interesting speech as well as writing, and a great capacity for

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travel, has been drawing attention to the traditional Social Structure of India, in the pages of the *Magazine*.

It seems desirable to clear up a doubt which may arise here. There is a notion that the T. S. as a body, (and therefore, more or less, members individually, too), should not mix in politics. Also, there are a good many members, whose special circumstances, such as Government service, do not allow of such mixing.

The three objects, to which the T. S. and all members are pledged, do not make any mention of politics at all, whether to be eschewed, or to be pursued. Obviously *such* 'politics' as will help the Three Objects come within the province of T. S. activities. And I do not plead for anything else or more. As to why what is ordinarily understood by 'politics' was kept out of the T. S. in the earlier decades, and how the two lines of work converged and met in the person of Annie Besant, forty years after the founding of the T. S., and 30 years after that of the Congress, I have endeavoured to state in the Adyar Pamphlet, entitled *Annie Besant and the Changing World*, pp. 24-34: Quotations from *The Mahatma Letters* are also given there. Another quotation I have given at p. 155 of the book, *Ancient vs. Modern Scientific Socialism*, which book, among other things, may be regarded as a commentary on the 3 objects of the T. S. Yet another is given below (from the original *Notes* in *Light on the Path*) in which the Spiritual Guardians of Humanity deign to make an almost pathetic appeal to the members of the T. S.: "Try to lift a little the heavy Karma of the world; give your aid to the few strong hands that hold back the powers of darkness from obtaining complete victory". At p. 399 of *The Mahatma Letters*, it is written: "The only object to be striven for is the amelioration of the condition of man by *the spread of truth suited* to the *various stages* of his development and that *of the country* he inhabits or belongs to". And H. P. B. was directed by her Spiritual Teacher to advise all earnest Theosophists to study *Manu*.

H. P. B.'s *Secret Doctrine* is full of references to Manus, Manvantaras, *Manusmriti*. (Incidentally, it may be mentioned that an important hint is given, as to *"the original Manu"*, at p. 145 of vol. IV of the new Adyar Edition in 6 vols.; this reference is not given in the Index volume, marvellously elaborate as it is). A. B. was a thorough believer in the *principles* of the Scheme of Social Organisation prescribed by Manu in accordance with the Vedas. She could have supplied the lack in the Congress Programme. She endeavoured to

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do so by her "Commonwealth of India Bill", and by reprinting and circulating the "Outline Scheme of Swa-raj" compiled by Deshabandhu C. R. Das and the present writer. Most unfortunately for India, and for the world, her health failed. Also, *her body* was not suited for that peculiar kind of *tapas*, asceticism, which appeals immediately to the Indian mind, and which Mahatma Gandhi has in abundance; though *her mind* possessed a great deal of the *vidyā*, the Ancient Wisdom, which alone can supply the great lack, and which Mahatma Gandhi has had, unfortunately for India, no opportunity of acquiring. His earlier studies were in the writings of Emerson, Tolstoi, Ruskin, Thoreau, etc.—good men, even like minor prophets for Europe, but far from having attained to the high, all-seeing vision and all-comprehending, all-reconciling, all-synthesising wisdom of the Sages and Seers of old, Manu, Vālmīki, Vyāsa, Krishṇa. Mahatma Gandhi seems to have read these also, in translations, during his imprisonments, but, naturally, with his immense preoccupations, tremendously hard other work, and early *sams-kāra-s* left by the western writers, has not had the chance of considering the full significance and far-and-wide-reaching implications, and entering into the true spirit of the scientific principles underlying the ancient Social Organisation of India, as laid down by our own primal 'Constituent Assembly', the Ḍharma-Sabhā, of the Manus and Rishis. He, and the other 'leaders' of the Congress and of other political parties are wishing and waiting for a future Constituent Assembly to be elected by themselves, to tell them what 'Swa-raj' should mean.

For these reasons, and for other causes, such as A. B.'s inability to address the Indian masses in Hindustani, and her doubts about the methods advocated by the Congress leaders, there could not be co-operation between her and Mahatma Gandhi. The consequence of the lack of combination of *tapas and vidyā*, is the pass to which the country has come. Manu expressly declares that both *tapas* and *vidyā*, self-denial and far-sighted wisdom, are indispensable, to fight successfully against the forces of darkness and help effectually the forces of light. I plead that the P. T. S., the Vice-P. T. S., the General Secretary and other office-bearers of the Indian Section, and all its members, should now do their utmost to carry out the work that A. B. wished to carry out but could not complete. They should newly ascertain *why*, should convince themselves as to *why*, such dire confusion and darkness have fallen upon the Human World generally, and India and India's Congress particularly; and what is the *Remedy*

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for this awful Disease that is threatening to kill Humanity. Having done this, they should *apply* that Remedy diligently to the Patient, the hapless People, by preaching to them extensively and intensively, and 'spreading the truth' among them, as to what the Right Remedy is and how to Apply it. This can and ought to be done, or at least helped in, in one way or another, by every Member of the Indian Section. I suggest that even those who are in Government Service are not debarred from *spreading right ideas* as to the Remedy. Presumably, every member of the Indian Section, even if he is a public servant, has the right, and is qualified, to cast his vote at elections for Municipal or District Boards or Provincial legislatures. Now that provinces are autonomous, and 'popular', 'representative', 'responsible' Ministers are in power, every person, whether in Government Service or not, who has the right to vote, has, so it seems to me, clearly the right to have politico-economical opinions, and to belong to a politico-economic Party; though, of course, a Government servant must not use any official power of authority to influence any voter. But, if any members of the Indian Section, who are desirous to help to dispel the confusion and darkness, by the method of *spreading*, or *helping the spread of*, *right ideas*, have any doubt on the subject, they may write to the General Secretary; and perhaps he will himself directly, or through the P. T. S. and Vice-P. T. S., ascertain the view, on this point, of the provincial Government concerned.

THE MOST IMPORTANT FACTOR

I may perhaps state, here, that my own profound conviction is, that all *this darkness and confusion is due to the sole and single fact* that neither Mahatma Gandhi, nor Shri Jawaharlal Nehru, nor Shri Subhas Chandra Bose, nor any member of the High Command, or any other recognised and followed 'leader' of the Congress, (except C. R. Das for a while), or of any other political party, has ever tried to explain to the public *What* the word 'Swa-raj' *means*, *what* economic, industrial, educational, political, military and defensive, religious and other subsidiary *policies* are to be understood as implied (of course, tentatively) by it; in short, *What Social Structure* is to be aimed at when Swa-raj has been achieved; *how power* will be *used*, to secure *what state* of things, when power has been gained; will Swa-raj mean Good-Self-government, Government by the Better and Wiser Self of the People, or by their Baser and Unwise Self? A British statesman once said: 'Good government is no substitute for self-government', and the saying has caught on, and been often repeated. Yet, bad-self-

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government is no substitute for good government; and a *really* good government is inherently good-self-government, government by the Higher, Better, Wiser Self of Humanity.

All these leaders, from Mahatma Gandhi downwards, have been studiously avoiding such definition of Swa-raj and its policies; either because they have not the ability to clear up their own and the public's mind, even tentatively, or, are deliberately avoiding to do so, for reasons which they wish to keep secret. Mahatma Gandhi has, indeed, repeatedly and frankly confessed, "I have no prevision", "I see darkness around me", "I no longer have that confidence in myself which I formerly had" "If I had a scheme of Swa-raj I would make haste to share it with the public," "the future Constituent Assembly, elected by the people, must decide," etc. As well have let that future Constituent Assembly decide whether India should have Swa-raj or not! Why use the word now! Surely if we use a word, we should attach a clear meaning to it. Unity, *real, substantial, permanent Unity, can be secured* and Disunity successfully defeated, *only when* and where *there is* Unity of well-defined, well-understood, Purpose, Unity of unmistakeable Interest, *Unity of clearly visualised Goal.*

There has been, and continues to be much oratorical play and display with the 'slogans', Unity, Solidarity, Freedom, Independence, Complete Independence, Right and Dignity, No-Federation, National Demand, Ultimatum, Democratism, Socialism, Anti-Imperialism, Anti-Fascism, Communism, 'Hindu', 'Muslim', 'majority', 'minority', and so on and so forth. All these are mere 'election-cries', are mere catchwords now, wholly deceptive, devoid of genuine meaning. 'Freedoms', and 'Independences' become 'Slaveries' to 'Dictators', 'Democratic governments' become oligarchies wire-pulled by bosses.

The resolution passed by the Tripuri Congress that the President should appoint persons to the Working Committee in accord with the wishes of Mahatma Gandhi, reduces the President to a figurehead, and establishes Mahatma Gandhi as sole Dictator. In Russia and Italy, Kalinin and Victor Emmanuel are nominal President and King-'Emperor'; Stalin and Mussolini are the real Dictators. The difference is that Mahatma Gandhi is a supremely *'benevolent* despot' while the others are reverse. Whether he is equally far-sighted—is another matter. He himself has often said: "one step enough for me, I do not care to see the distant scene," yet this is sight for only the *feet* which follow, not for the eye which is *nayanam*, netram,

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leader. Lenin, Mussolini, Hitler, whom Shri G. B. Pant mentioned at Tripuri as proving that "wherever nations had progressed, it was under the leadership of one man," had far-sighted, comprehensive though inherently wrong schemes before they seized power. Incidentally, Mahatma does not approve of Hittler, Mussolini, Lenin, though Shri G. B. Pant quoted them as models.

Scrutinise and analyse carefully, any of these speeches by the 'leaders.' You will find at the bottom *only negative* or destructive ideas, of *opposition to* some aspect or other of the *existing state of things*; *never* any positive, *constructive*, idea, as to *what* should be put into its place. *Hence*, there is *no common understanding, no common idea, no common interest, no common goal.* The *false superficial unity*, created by catchword slogans and emotional appeals, is constantly breaking down. 'Self-government' is being interpreted as the rule and reign of the caprice of '*my* individual self', or of '*my* family and relatives', or of '*my* caste', or '*my* professional class', or '*my* fellow-religionists'! If Mahatma Gandhi has the 'freedom', the 'independence', to perform 'Satyāgraha', 'for what he thinks right, why not *I*, for what *I* think right! 'Freedom' means 'freedom' for every one *to do as he likes*! This is the result of keeping, or letting remain, the meaning of Swa-raj an unrevealed secret. Mahatma Gandhi, by his peculiar and undoubtedly great *tapas* and soul-force, has caught the mass-imagination and aroused the mass-mind. This was very necessary, absolutely indispensable, to do. *But*—while he has created immense heat, he has provided *no light*. He has created a vast amount of *steam*, but has *not* been able to provide *rails*, engines, cars, stations, or other appropriate machinery and apparatus, for rightly utilising the steam. Hence ever worse and worse explosions, instead of useful work. He and his subordinate leaders have been and are assiduously creating *enthusiasm*, exciting hot and hazy *emotion*; *not* cultivating, strengthening, rational and luminous *intelligence*, side by side, *also*; though both are needed. The country is reaping the consequence in religio-political Communal Riots; and the leaders themselves, in the 'indiscipline', 'confusion', 'pandemonium' 'goondaism', 'corruption' within the Congress, which they themselves are now inveighing against.

WE CAN'T LIVE ON CATCH WORDS.

Some readers may think it is impertinent of me to say that the Congress leaders utter meaningless catchwords. I refer them to the

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speeches made *in criticism of each other* at Tripuri, by such great 'leaders' as Shri Jawaharlal Nehru, and Shri Sarat Chandra Bose, (the elder brother of Shri Subhas Bose), President of the Bengal Provincial Congress Committee and Leader of the Opposition in the Bengal Legislative Assembly. Shri Sarat Chandra Bose, opposing Shri Jawaharlal Nehru's resolution on 'National Demands', said: "This resolution contains *nothing but words*, ineffective words, which do not lay down any path of action, words which do not give our people any lead". Shri Jawaharlal replied: "I want to know what Mr. Sarat Bose's own amendment contains *except mere words*".

The fact is that both criticisms are wholly true, so far as any positive, *constructive*, idea is concerned. But both the opponents, indeed, practically all the political parties, are agreed as to 'No-Federation', 'Anti-Imperialism', 'Freedom', 'Self-determination', 'the coming Struggle', etc. They all use these words. Opposition to a common adversary, and *Opposition only*, unites them; as the Allies against the Central Powers, in the Great War. When it comes to *Proposition*, the *false*, ill-based, Unity crumbles to pieces; like the League of Nations. During the four years (1935-1938) that I was in the Central Legislative Assembly, the Congress Party, as Party, never introduced any *constructive* Bill; their work was literally and only that of (the) 'Opposition.' I resigned at the and of 1938. It was the sensing of this non-constructive, merely oppositional, spirit of the Congress leaders, that made A. B. express doubts, at times even condemnation, of the methods of Non-co-operation. She felt it was based on 'hatred'. No doubt, in this case, the 'hatred' was 'hatred' of a really 'hateful' thing; *but*, because it was not combined with 'love' of a definite, clearly recognised, 'loveable' objective, a truly scientific and philanthropic Scheme of Social Organisation as the Ideal, as the *Meaning of Swa-raj*, of Freedom, of Independence; therefore, the 'hatred' has been transferring itself from the 'thing', the 'system,' to 'community,' to 'party', to 'race', and has largely become the 'hatred', 'personal, racial, communal, national hatred', which A. B. dreaded. Not very long ago, I had occasion to be present at a lecture by a great orator and leader, indeed, an ex-President of the Congress. The words 'Unity', 'Solidarity', 'We must unite to win Freedom', 'There are no rightists and no leftists, we are all Indians' were used often. The words 'Freedom' and 'Complete Independence' occurred over a hundred times. At the end of the lecture, one of the audience asked: "How can we be united, when our leaders are divided?"

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The only answer was: "Let them be divided; let us be united." Another person asked: "What exactly do you understand by Freedom and Independence?" The reply was: "Oh! you and I know very well!". "No, I do not; please enlighten us. Has Germany freedom?" "No", "Has Italy?" "No". "Has France?" "No". "Has Britain?". "No". "Have the U. S. A.?" "A little more than Britain?" "Has Russia?" "Trying to". "But surely all these have, or believe they have, full Freedom, complete Independence, utter Self-Government." "No, they haven't. They are all nationalists". "But you have been telling us to be all Indians. Is not that nationalism? And should you not tell us what exactly is the sort of Freedom which Indians should strive after?". "Oh! you and I surely know what Freedom means." And therewith the meeting dispersed.

A little later, I happened to meet another great leader, member of the Working Committee, and of the Congress Socialist Group. I asked him why the Socialist Group did not definitely put before the public, the Congress, the A. I. C. C., the Working Committee, the detailed scheme of Socialism which they believed in. He said that to him the word 'Socialism' had a quite definite meaning. I said: "Then why not press that definite meaning before the public and the Congress? Some time back, a book was lent to me by a leading Indian Socialist, which described at least twenty-five varieties of Socialism." He said, "That is just the difficulty. As soon as we begin to formulate a Scheme, at a meeting of the Socialist Group, differences of opinion arise!". "And so you shut your eyes! The old, old, ostrich-policy! Put off the evil day If you don't tackle the difficulty *now*, when it is a matter of only prolonged quiet consultation, will you be able to tackle it later, successfully, *if*, and *when*, you have succeeded in snatching power? You will then begin cutting each other's throats, as during the French Revolution, the Russian Revolution, literally; as in Congress circles, already, less literally! Until you evolve a better, why not give a trial to our own indigenous socialism, purified from distortions and corruptions, of course?" "I wish I had time to spend a few days with you, and discuss ideas quietly." He admitted that the Congress Ministries' haphazard legislation was "a weak point." With that the talk ended.

In 1936, in his Presidential Address at the Lucknow Congress, Shri Jawaharlal expressly said that the Russian brand of Socialism

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was not suitable for India, and that we must find out for ourselves our own most suitable form. I was greatly encouraged. I wrote to him, requesting that he should place before the public, *some, tentative,* but comprehensive, outline of his own idea of such a suitable complete Scheme of Socialism. He has never yet had time, or inclination, or sufficient clarity of vision, to do so. In his latest utterance on the subject, the sixth of his series of articles that have been published in the dailies, in the first half of March, all that he says amounts just to this, that 'Private ownership of the means of production should be abolished'. Granted. But will that cure all human ills? Much detail is needed—to meet all just human psychical as well as physical requirements, of all temperaments, of both sexes, of different ages, of village-life, of urban life, of domestic life, of defence, education, etc. As regards the forces of disruption, now gathering strength within the Congress, it should be noted that Pt. Jawaharlal has recently said in one of his series of articles, that he has been feeling 'uncomfortable' within the Congress, for the *last three years*, because of the policy and methods i. e., '*Dictatorial Democracy*', of the High Command; his own words are "feeling like a square peg in a round hole."

Shri Subhas Bose, some years ago, while he was in Europe, wrote some articles, published in the Indian dailies, in which he, in clear terms, said that neither Italian Fascism nor Russian Bolshevism was good for India. He too has *never said what is good for India?* The current catchwords on the subject have been dealt with above. Merely "No-Federation" will not fill empty stomachs or cover naked backs.

Mahatma Gandhi's Swarajya

Mahatma Gandhi's only at all full pronouncement on the subject is contained in his book "*Hind Swaraj*". It all amounts to this, that all that is *characteristic of* or peculiar to modern civilisation, machinery, railways, steamships, aeroplanes, motor-cars, post, telegraph, printing press, watches and clocks, hospitals, educational methods and Institutions, medical systems etc., are bad; should be given up, wholly; not simply reformed, corrected, regulated; and *primitive agricultural life* should be restored, as that is all that God and Nature intended for mankind. But 'civilisation' and its arts and sciences are also the products of Nature. Of course, Nature includes Good and Evil, fine art and vile art. We have to guard against the latter only. The book

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has fallen flat. None of his immediate entourage even have taken to it kindly. His Ashrama experiments at Sabarmati have failed. It is possible for the adult and the aged person to kill himself by intemperance and vicious ways: he cannot become a little child again; but he can maintain normal health and prolong life to its normal limits, by healthy habits. So, modern Civilisation can prolong its life, even make it very happy, by avoiding vice, and *regulating its ways*, by well-using Science, and not mis-using it. Purely agricultural life too has its own ills. Otherwise, mankind would never have added urban ways to rural.

The misfortune is that, as Mahatma Gandhi has, with his all-disarming sincerity, often frankly confessed, he "can only show the way to the Truth, and not the Truth itself"; and he has *not seen* the whole Truth himself—which *whole Truth*, the ancient Rishis of India do show, as well as the way to it. That he has not seen the Great Truth of *their* system of Individuo-Socialism—this is his most 'Himalayan blunder'. The *element of Truth*, in Mahatma Gandhi's *Hind Swaraj* is a vague sensing of the fact, expounded in the *Upanishats*, *Gitā*, *Manusmriti*, that all *separate individuality* itself, all this life-process, is founded upon, has its source in, the 'Error', the Original Sin, of *Avidyā*, the identification of the infinite Spirit with the finite body of flesh and blood and bone, whence 'egoism, selfishness, like and dislike, love and hate', and also the possibility and fact of 'altruism, self-denial, philanthropy.' All human sorrow as well as all human joy, begins *there*. To get rid of sorrow *finally*, you must give up all joy also, and merge back into the Total Unconscious or Supreme Principle of Consciousness. Mere reversion to agricultural life will not suffice. You have to revert much further back. More: Mahatma Gandhi has often equated Swa-raj with Rama-rajya, again without precise difinition. But Rama-rajya, if Valmiki is to be believed, was very far from being wholly agricultural. It was *largely* agricultural; but it was *not all* villages only; it was *highly urban* also. The description of Rama's Ayodhyā is almost as gorgeous, though quieter, as that of Ravana's Golden Lankā, which was predominantly 'mechanical'. Mahatma Gandhi's long-delayed 'Wardha Scheme of Education,' unless I have misread it greatly, shows the same lop-sidedness or extremism. It has no provision for differences of temperament in the pupils; no provision for preparation for the different vocations, particularly needed for urban life. Of course the existing system of

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education suffers grievously from the same defect. It trains almost exclusively for 'the learned professions', now over-stocked, glutted. Whence the cry for a change, for something more useful. What is needed everywhere is *balance*; balance between rural life and urban life. Both should help and subserve each other.

To sum up, what the People of India urgently need at the present juncture, is a full and comprehensive, though of course tentative, scheme of Social Organisation to be put before them, which will give them some reasonable hope that all their problems will be solved by it, that all the just needs and interests of all sections, temperaments, ages, sexes, and *all creeds*, will be duty ministered to; that there will be an *equitable* distribution (for *equality* is *impossible*, and is *not demanded* by human nature), of necessaries, comforts, luxuries, of suitable 'work', 'wages', 'leisure-and-pleasure'. Until a better scheme is evolved by some one, I humbly, respectfully, most earnestly, appeal to the P. T. S., the Vice-P. T. S., the General Secretary and all office-bearers and members of the Indian Section, to put the ancient traditional Scheme of Individuo-Social Organisation diligently before the public, in order to illumine the darkness which has fallen upon the public mind, and clear away the consequent confusion, ill-will, danger. It is a Complete Scheme, truly Scientific, which reconciles and synthesises Individualism and Socialism, Fascism and Bolshevism, Capitalism and Proletarianism, and *all creeds, and all human needs*, physical, psychical, spiritual—by preventing 'excesses', by avoiding lopsidedness and extremism, by *regulation, limitation, organisation, co-ordination, subordination, super-ordination*. My own very feeble, very imperfect, understanding of that Ancient Scheme—which shows us the way to all the needed *reform*, and along the lines of least resistance, (especially in the Indian states, which are now, with much turmoil, coming into line with the rest of India), because traditional, continuous with the ancient past, readily modifiable for, and applicable to, the changed conditions of life—I have been placing before the public, by perpetual writing, and occasional speaking, during the last 30 years, as that understanding of the great subject slowly grew in me, in books and pamphlets, (almost all published by the Theosophical Publishing House, a few by the Indian Book Shop of the Indian Section, and for which, it seems desirable to mention in present conditions, *I take no royalty*), and in many articles in the dailies.

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The members of the Indian Section should correct the errors I may have fallen into, in my interpretations, should add to, expand, improve, these commentaries upon the original texts.

ANCIENT SOCIALISM

Very briefly, the main ideas of the Ancient Indian Socialism are contained in a score or so of technical words: The two Arcs of the evolutionary World-Cycle; the place of Man in the World-Process; the meaning and nature of the two Sexes; the four Ends, aims, values, of human life; the four main temperamental and vocational Types; the four main Stages in each life-time; the four main appetites, impulses, Desires, urges; the four corresponding Satisfactions; the four chief Incentives, luxuries, Prizes of life; the four great organisations or Guilds, educational, defensive, economic, industrial; the four main kinds of *Vocational Representatives* in the Legislature. These make up the Complete Individuo-Social Organisation. The *Itihāsas* and *Purāṇas* write the detailed commentary. It has to be put before the Indian People in Hinḍusṭāni, and the other provincial mother-tongues, using Samskrit as well as Arabic-Persian equivalents, which Hindus, Musalmans, Christians, Parsis, all, will understand.

The Indian Section has some 200 Branches and 3000 members. Surely it should be able to find, among them at least 30, if not more, Hindu and Muslim *volunteers*, possessing the necessary spirit of self-denial, capacity for hard work intellectual equipment, or readiness to newly acquire it if not already possessed—who will dedicate themselves, for a while, to the work of carrying, jointly, to every corner of India, the Message of the Manu, the good news of the ancient traditional *Scheme of Scientific Socialism*, the Scheme of Organisation of the whole Human Race, without distinction of caste, creed, colour, race, or sex, and the further Message of the Manu and of all the Great Re-proclaimers of the one Universal Religion, that *all Religions are one and the same in essentials.* Surely the Indian Section with its 200 Branches should be able to provide all needed facilities for the work of such dedicates. Surely thus would they help practically, actively, to realise at least the first 2 objects of the T. S., and *supply the great lack in the work of the Congress*, and fulfil the repeated behests of the Real founders of the T. S. Surely the Oversoul of India would bless their work.

Benares.
16th March 1939.

BHAGAVAN DAS.

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Indian Section Council

A meeting of the Indian Section Council of the Theosophical Society was held at 2 p. m. on Thursday, 2nd March 1939, at the office of the General Secretary, Benares.

2. The following members were present :—

1. Babu Hirendra Nath Datta,
2. Mr. Nrityalal Mukerjee.
3. R. B. Panda Baijnath
4. Dr. R. V. Phansalkar
5. Mr. R. K. Sharan
6. Mr. Gurudas R. Phansalkar
7. Mr. Chaitanya Dev,
8. Mrs. K. Taimini.
9. Babu Damodar Prasad.
10. Mr. G. N. Gokhale.

3. Babu Hirendra Nath Datta was voted to the chair.

4. The minutes of the last meeting, held on 30th Dec., 1938 were read and confirmed.

5. The Chairman read out to the Council the Resolution of the last Indian Section Convention, approving of the resumption of Dr. Besant's Educational activities at Benares, and authorising the Indian Section Council to decide details and to take all necessary steps in the matter. The report of proceedings of the Sub-Committee appointed by the Council to go into the question which has already been published in the Indian Theosophist (pages 87) was then considered.

6. A question was raised as to whether the Indian Section, according to its Constitution and Memorandum of Association, was legally competent to undertake the responsibility of running a School. The Chairman requested the members not to confuse the two issues, (1) whether the Section was legally competent, and (2) whether it was desirable to undertake the responsibility. He read out a note which he had prepared, in which he expressed his opinion as a Lawyer, that the Indian Section was legally competent to undertake Educational work, for which they had already been spending money out of their funds, for the last forty years. This view was found acceptable to the majority of members present, after taking into consideration the proxies received from some absent members. The same majority also decided that it was desirable to undertake the responsibility.

7. The Council therefore by a majority of votes resolved to start a School to be named "The Besant Theosophical School, Benares",

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and accepted the details as in the Minutes of the Sub-Committee, with the following alterations :—

(a) the addition of the sentence.

".....and that the Fraternity of Faiths for which the Theosophical Society stands should be inculcated".

after the words, "Religion should form an Integral part of the education to be imparted at this school ;....." in paragraph 11. of the Minutes.

(b) Paragraph 4 to be redrafted as follows.

"It was resolved that the furniture and equipment of the present Shishuvihar of the value of about Rs. 220 be taken over, on payment of actual cost".

8. It was further resolved by a majority of votes that the new School should be run on the lines, indicated in the Sub-Committee's Minutes as above amended, for a period of three years and a half, after which the whole question should again come up for reconsideration, at the Annual Convention of the Indian Section to be held in December 1942.

9. It was also resolved that the Executive Committee of the Indian Section should take charge of the School for the present, and that the question of having a separate Committee, if thought necessary, should be considered at the next Convention in December 1939.

10. It was resolved that Mr. G. N. Gokhale be asked to work as Honarary Principal of the Besant Theosophical School, Benares, and that Raibahadur Panda Baijnath to be in charge of Religious Instruction in the school.

11. The General Secretary read out a letter from Pandit Iqbal Narayen Gurtu. intimating his inability to work on the Indian Section Council, owing to his disagreement with the policy followed by the council with regard to the R.V.T. schools. It was ordered to be filed.

12. The meeting terminated with a vote of thanks to the Chair at 4. 30. p. m.

(Sd) H. N. DATTA.
CHAIRMAN, INDIAN SECTION COUNCIL

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The Indian Section Library

OFFERS FOR SALE

Lodge Libraries will get at nominal prices :

(1) Adyar Theosophist, Complete sets and loose numbers.

(2) Lucifer and subsquently Theosophical Review all 22 Volumes beautifully bound in 43 parts. (belonging to a friend)

(3) Old C. H. College Magazines.

(4) The 'Path'

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Address The Librarian.

The Adyar & Indian Lodges Group

TO EVERY MEMBER OF THE T. S.

Dear Sir and Brother,

May I assume that you know of the existence of the above Group through the two paragraphs referring to it on pp. 66 and 81 of the February issue of the Indian Theosophist.

We should be very glad if you would let us know how we can help to bring your Federation into closer touch with Adyar. It is the President's ardent wish that at the Convention to be held at Adyar in December 1939, which, as you doubtless realise is the last Convention at Adyar during the] term of his Presidentship, there should be at *least one member* from every Lodge.

Their contact with Adyar and with the enthusiasm of their fellow members would surely result, on their return to their Lodge, in a renewal of its life and a steady progress in membership and service.

We hope you will find this suggestion can be carried out and you may rely on us for any help we can give to that end.

We would draw your attention to the fact that the population of India being about 400 million, the 4000 adult members of the Section only represent ten per million inhabitants, and so the responsibility of each member to serve his fellows is enormous.

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Moreover the number of members of the Youth Lodges, who represent the next generation is only 400, or one in a million.

It therefore behoves the members of the adult lodges to pass on the torch of theosophy on to the younger people, so that its light may not be seriously diminished in the near future.

In this connection the small number of women members is much to be deplored, for the easiest, best and most lasting way to get the spirit of theosophy to pervade India is for the children to grow up in its atmosphere in their mothers' home.

We would suggest an intensive effort to interest ladies in Theosophy and to start a ladies' lodge where they do not find it convenient to attend the ordinary lodge.

We feel sure that the officers of the Ladies' Lodges at Gwalior, Bellary, Coimbatore and Adyar would be glad to make helpful suggestions in this connection.

Hoping to hear from you and with every good wish from our Group.

Yours sincerely and fraternally,
A. L. HUIDEKOPER

Reviews

Paraloke-ki Kahania (Stories from the other worlds) by Mr. Jagat Narayan, B.Sc., F.T.S., Behar Theosophical Federation Head-quarters, Bankipur, Patna; 408 pages Cr. 8vo. Rs. 2/8 cloth.

The author has translated into simple Hindi, stories relating to the worlds in which man lives after death, a subject which always fascinates mankind, both believers and unbelievers. The stories are based on what are claimed to be facts, and are taken from Mr. A. P. Sinnet's "In the next world" and "Astral and Devachanic Plane Manuals" by Bishop C. W. Leadbeater. The morals deduced from each story supported with quotations from the Bhagawadgita have been added. Apart from these considerations, in the story form it makes very interesting reading and is specially suited to the modern times, when people have no time or inclination to read anything which

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smells solid. In these stories you will read of what blissful existence awaits a spiritual and philanthropic person on the other side, how indescribably horrible are the results of cruelty, what are the painful conditions of men and women given to uncontrolled sensual indulgences, what are the awkward experiences there of confirmed materialists, how lives there a man of mixed character, how inconceivably great and far-reaching are the consequences of little acts of hearty, selfless service, what does intense family affection lead to, how live there men of varied degrees of devotion, what opportunities have there men of science and literature, what brilliant future is there in store for selflessly devoted men of art, what is the rightful place of idealism in a man's life, and so on. The Behar Federation and Mr. Jagat Narayan have done a distinct service to the cause of Theosophy, and we strongly recommend the book to all parts of India where Hindi is understood. In fact it will serve as a very fine and useful book, with which to begin learning the Hindi language. It would be very useful to translate the book into the local languages where Hindi is not known.

M. N.

* * * 2 * * *

Constructive Conscious Control of the Individual—By F. M. Alexander, pp. 317 Methuen & Co. London. (10/6 net)

This is one of a series of books in which the author has unfolded his thesis on the control of human behaviour. He holds that in the savage or the early civilizing stage, man made progress through sub-conscious guidance or instinct which was then reliable but in later civilizing stage, especially during the last 200 years, owing to the rapid changes that were taking place in his environment, this instinctive guidance became inadequate to meet his requirements and as a result serious shortcomings set in, in his sensory appreciation as a whole and he now lacks the criteria for judging the doctrines and methods that profess to deal with his problems. Still sub-consciously guided, he called this malcondition "physical" deterioration and tried specific remedies such as physical culture which has aggravated his condition with harmful effects in his psycho-physical organism and most people are so affected causing unrest and serious complications everywhere. The remedy suggested is re-education by experts in the co-ordinated use of the psycho-physical organism by the substitution of conscious constructive control (reasoning progress) for the sub-conscious one. He says that man has applied this reasoning process

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in connection with his outside activities and gained control over nature but not in connection with his own pyscho-physical organism.

The author condemns the harmful concept of division of human organism into body, mind and soul and the method of applying specific remedies for "curing" specific defects without taking into account the whole organism and stresses the need of substituting in all spheres the principle of "prevention" on a general basis (which he calls the "means whereby" process) for methods of "cure" on a specific basis (called by him the "end-gaining" process). On this principle he condemns systems of physical culture, concentration, memory training, drills, faithcures, etc. and also the different systems of child education now current which do not take the whole organism into consideration and are worked on a specific basis—and have therefore resulted in unduly excited fear reflexes, uncontrolled emotions and fixed prejudices and habits.

"A satisfactorily co-ordinated child on the plane of conscious control will be possessed of a psycho-physical mechanism which will tend to function to the maximum in all spheres in accordance with the standard of co-ordination reached" and will be continually interested and happy in all its activities.

The technique of re-education being different according to defects observed in each individual case cannot be described in writing although some illustrations are given in the book to show the nature of method employed. Each case will require the attention of the expert.

The subject treated is of vital importance to humanity and we would recommend all educationists to study the principles described in the series of books.

S. K. K.

* * * 3 * * *

Brahmachari Kuladanand, Vol. I, Cloth-bound, pp. 310, by Benimadhab Barma M.A., D.Lit. in English Rs. 5/-.

Bijay Krishna Goswami was a contemporary of Ramkrishna Paramhansa and a Great Yogee and devotee. Kuladanand was his favourite disciple and he maintained a diary of what he saw of his master in several volumes. The present is a condensed presentation of about half of the material of the diaries dealing with the early

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life and training under Bijay Krishna. Incidentally it gives a reader information about his great teacher. There is yet no book in English giving a full life of the latter who therefore remains unknown outside Bengal. The history of India is found more in its books and sages than in battles and kings. The present book is welcomed as enabling a non-Bengalee reader to get firsthand information about this great Teacher and thus to know something about the real spiritual greatness of India. We recommend this book to the attention of our readers.

P. B. N.

* * * 4 * * *

"A Guide for Travellers in India" Compiled by S. Reuben, Price Rs. 2/-. The Indian Commercial Agency, 11/43 Tamarind Lane Fort, Bombay.

A complete guide to all the historical and important cities and to all the interesting places in India. Contains over 300 pages.

AN OUTLINE OF UNDERSTANDING

Compiled by Bhupatray Mehta and Rohit H. Mehta

Parsi Agyari Lane, Ahmedabad

Price Rs. 2/-. Contains 450 pages.

"I have read your book.....I think it will be of much use, as it is another way of presenting the truths."

C. JINARAJADASA.

A chapter of this book has already been published in the Indian Theosophist, September 1937 issue, page 340.

News & Notes

THE PRESIDENT'S TOUR.

Dr. G. S. Arundale and Shrimati Rukmini Devi are expected to visit Chidambaram (18th. and 19th. March), Madura (19th. to 24th.) Tinnevelly (24th. to 29th.), Trichinopoly (29th. March to 4th. April) and Kumbakonam (4th. to 10th.), after which they return to Adyar. The President will lecture on "The Challenge of India" and Rukmini Devi will give Dance Recitals. There will be other activities as well.

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* * * 2 * * *

SCENT PHOTOGRAPHY.

An illustrated article, "The Camera Sees What the Nose Smells", contributed by Mr. Waldemar Kaempffert to *The New York Times Magazine* for October 16, 1938, is of particular interest in connection with an illuminating "Note" appended to an article on Professor Yaeger's work on smell and its basis which appeared in Volume IV of *The Theosophist*. Dr. Yaeger had convinced himself by experiment that the basis of scent in flowers and animals is inherent in the protoplasm which is the vital substance of living organisms. This inherent odoriferous element he had christened "odorigen". On this *The Theosophist* comments :—

Dr. Yaeger's "odorigen" is not perhaps *Jivatma* itself [the life principle], but is one of the links which connects it with the physical body; it seems to be matter standing between *Sthula Sarira* [gross body] and *Jiva*.

Mr. Kaempffert describes the experiments of a French scientist, Professor H. Devaux, who has devised a simple method of photographing scents. Using a pool of mercury on a tray and dusting its surface with talcum powder, the experimenter approaches to the mercury a glass plate to which the petal of a flower has been affixed with tape. A nonodorous substance has little or no effect but something from an odorous substance sweeps the powder aside and takes its place on the mercury as a dark deposit, forming a distinctive pattern. If the film of mercury is stirred, the characteristic scent of the petal can be detected, which is announced as establishing either that the scent "comes from material particles or that these particles are the scent itself."

The Theosophical Movement.

* * * 3 * * *

BAILEY'S BIBLE.

PROFESSOR Willam Louis Bailey of North-Western University, near Chicago, has just translated the New Testament into what he calls Modern American written from a sociologist's point of view. "I am a linguist," Dr. Bailey asserts, "but no theologian."

His linguistic talents may be estimated from his revisions of the "Revised Version" of the English Bible. Thus the Good Samaritan becomes a "good sport". The Wise Virgins are transformed into "smart girls". The prayer: "Give us our daily bread", reads

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in the Bailey version like the baker's order: "Give us good bread, fresh daily.

After that one is prepared for anything from Mr. Bailey. Miracles are turned into "the breakes", and the Divine injunction to "repent" he imperatively translates, "get wise to yourself."

Times of India.

Besant Theosophical School, Benares

DONATIONS RECEIVED:—

	Brought over	3619	12	0
37.	Mrs. Nalinaksha Banerji, Benares	101	0	0
38.	Bro: G.S. Marathey, M.A. (Bom.) A,A (Lon.) I. Poona	100	0	0
39.	,, Bharat Chandra Barooah, Calcutta ...	25	0	0
40.	,, Raj Narain Srivastava	101	0	0
41.	R. B. Dr. Mohan Lal of Quetta	25	0	0
42.	Bro: V. D. Dantyagi ,, ...	101	0	0
43.	Dr. K. J. Kabraji, Poona	50	4	0
44.	Bro: N.K. Bhide, Bombay 2/-)			
	,, V. G. Apte ,, 5/-)			
	Mr. S. V. Telang ,, 3/-)	10	0	0
45.	Rai Bahadur Panda Baijnath, Benares	500	0	0
	Total upto 15-3-39	4,633	0	0

FEDERATIONS.

Andhra Circars—Held their annual Federation at Bezwada from 17th. to 19th. Feb. Sri A. Ranganatha Mudaliar, Commissioner T. T. Devasthan, Tirupati, presided. Fifty-five delegates were present; and the public attendance was good. The President gave three lectures on "Manu's ideals for modern times," and "Religion in Daily life." Bro. A. Rama Rao of Rajahmundry spoke on "Socialism". "Theosophy is the next step" and "The Besant spirit" were the subjects for symposia on two days, and several speakers dealt with them very beautifully and in an interesting manner. Lectures by Sri M. Subrahmanya Iyer, Sri V. V. S. Avadhanulu, Sri K. Kamaraju were highly impressive. A young lady also spoke on Devotion in a beautiful manner. An elocution contest was held to encourage the yonng men. An examination was also held before the Conference and prizes were distributed. Four new members joined.

Lodge Activities.

Adyar Day was celebrated at—Calcutta (Bengal T. S.) Salem., Nagpur, Benares K. T. S. and Karachi.

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Ahmedabad—held a shadow Convention in Xmas, with six public lectures. Dr. and Mrs. Solomon our very devoted members were given an address on the occasion of the Silver Jubilee of their marriage which occured at the same time. Bro. Ardeshar N. Bilimoria, Editor "Cherag", addressed three public meetings of Parsees on "Mystery of birth", "Invisible helpers" and "Parsis and Freemasonry". Bro. Rohit Mehta visited Surat, Ankleswar and Broach and admitted three new members.

Belgaum—Once very active with Captain Prince at its head, the late K. Padmanabhrao kept the flag flying for years together. This Lodge has now entered a new incarnation, in rented premises, which are open five or six hours every day. A Youth Lodge has been formed, and the Ladies are planning an exhibition and many other great things.

Benares—Bro. Madho Prasad Khanna delivered a magic lantern lecture on Lord Buddha at the Arya Mahila Vidyalaya, Benares and at Sitamarhi.

Darbhanga—had a public lecture by Rai Bahadur Hem Chandra Bose, M. A., M. R. A. S., of Monghyr on "The contribution of nature to the Religion of man."

Kallepalli—intend to run a monthly bulletin. Observed Adyar Day and Mahashivratri. They have a spinning section, and an Adult Education section. They carried consolation to three families in the village, who lost three young men in quick succession, by talking to them on "Life after Death". They had symposia on

"Condemn the fault, but not the actor.",
"Let us the important, now employ,
And live as those who never die."
"Work: do not make fine speeches about bread,
but earn it."

Mangalore—Amin-ul-Mulk Sir Mirza M. Ismail Kt., Dewan of Mysore, visited the Besant National Girls school, and appreciated very much the creative work of the school. He gave a generous donation. Sadhu Sadananda (Dr. E. G. Schule of Germany) gave a lecture on the "Fundamentals of Spiritual knowledge."

Meerut—has begun holding regular weekly meetings on Fridays at the residence of Mr. Niranjan Prasad, Nandan Garden.

Moradabad—holds weekly classes. Bro Mathur holds a night class in his house for those who want to know what Theosophy is. They have three members, Dr. Ganguli, Dwaraka Prasad and Miss Johnstone who treat poor patients free.

Sind—After presiding at the Sind-Baluchistan Federation, at Shikarpur during Easter, Bro. Harjeevan K. Mehta will visit, Larkhana, Sukkur, Rohri, Hyderabad and Karachi till the 18th. April. Karachi had addresses on "Child welfare" in the T. S. Hall.

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The World's Conscience

Some of us at Adyar, and I have reason to know elsewhere too, feel our consciences to be straining at the leash. Being Theosophists and members of The Theosophical Society, we react very strongly to the terrible karma by which the whole world lies afflicted, and we have the ardent desire at the very least to give as free a play as possible to our honest convictions—in the hope that we may thereby help towards the stronger awakening of a world-wide conscience which will cry "Halt!" to the evil machinations of those who would set back the clock of advancing evolution.

So we have joined together to establish a little fortnightly journal which for the time being we are content to call *Conscience*. The first issue appeared on February 17th, and further issues are scheduled to come out fortnightly.

There will be, save exceptionally, no signing of contributions, for we are content to remain anonymous. But we shall survey, without fear or favour, the whole world's affairs, to our honest best and without prejudice of race, creed, nationality, caste or sex.

We invite regular annual subscribers, and these alone, to give expressions to their consciences, too, in *Conscience*, and we shall be happy to print those expressions if very brief, very sincere, very impersonal, very restrained, and altogether without an atom of animus towards the individual or individuals whose policies they may feel constrained to denounce.

In *Conscience* we shall have nothing to do with any particular societies, organizations or philosophies. For example, neither the name of The Theosophical Society nor the philosophy Theosophy will be mentioned. We are working as members of the Universal Brotherhood of Life, undenominationally, in no spirit of conversion, unlabelled. We are an international editorship, with English, American, Dutch, Australian, and other consciences, and we hope that we may soon have a completely international editorship, with letter-press in many languages. We begin with English, but we hope not to stop with English. And we shall be glad to receive advice and suggestions. The address of the Business Manager and of the Secretary of the Editorial Board is Adyar, Madras.

The following are the subcription rates:

"CONSCIENCE"—SUBSCRIPTION RATES, Post-free

	INDIA	FOREIGN
Yearly	Rs.3	6sh. or $1 50
Half-yearly	Re.1-12	
Single Coy	As.2	

G.S.A.

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THE INDIAN BOOK SHOP, BENARES
(THEOSOPHICAL SOCIETY)

		Rs.	a.	p.
1.	**Isis Unveiled** by H. P. Blavatsky (Two volumes in one, including also *Theories of Reincarnation and Spirits and My Books*, with copious index ...	10	5	0
2.	**Mrs. Annie Besant** by Geoffrey West ...	2	7	0
3.	**The Earth and its Cycles** by E. W. Preston ...	2	12	0
4.	**Studies in Symbolism** by M. Mertens-Stienon (Theogonic and Astronomical based on H. P. B's. Secret Doctrine)	2	12	0
5.	**Corroborations of Occult Archaeology** by G. N. Drinkwater. (Deals with the Atlantean and Aryan root races and also with the pre-historic geography)	1	1	0
6.	**The Unswerving Law**—a drama of reincarnation	0	11	0
7.	**An Occult View of Health and Disease** by Geoffrey Hodson. (Gives description of the clairvoyant observation of various diseases, such as cancer, epilapsy, obsessions, etc., their cause and occult treatment)	1	8	0
8.	**Health and Spiritual Life** by Geoffrey Hodson ...	0	9	0
9.	**Clairvoyant Research and The Life after Death** by Geoffrey Hodson.	0	6	0
10.	**Clairvoyance and The Serpent Fire** by Geoffrey Hodson.	0	6	0
11.	**Gautam the Buddha** by Sir S. Radhakrishnan ...	2	1	0
12.	**The Teaching of Buddha** by E. Szekely ...	0	9	0
13.	**The Nirguna School of Hindi Poetry** by Dr. P. D. Barthwal. (An exposition of medieval Indian Sant mysticism)	5	0	0
14.	**Psalms of Dadu.** Translated into English by Pt. Tara Dutt Gairola, (In the foreword Dr. Annie Besant writes: Dadu Dayal's mortal life was lived from 1544—1603, and his immortal life lives in his songs. There are no comments. None are needed. Every true mystic will make his own comments in the song of his life) ...	2	12	0

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गुरुकुल कांगड़ी

THE INDIAN THEOSOPHIST

ओं

O POWERS OF LOVE

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

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

We invoke Your Blessing upon all who are enduring cruelty, that they may discover their enfoldment in Your Love even in their misery.

We invoke Your Blessing upon all who are inflicting cruelty, that they may be moved to return to You and serve You.

May, 1939.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

Vol. XXXVI | MAY 1939 | No. 5

Lest we forget.

MAY.

1. May Day. Labour day in many Countries.
2. Crown Prince Faisal of Iraq. b. 1935.
3. Full moon. 8. 45. p. m. I. S. T. Vaishakh Pournima. Barawafat, Birth and Death anniversary of Prophet Mohemed.
4. Thomas H. Huxley, Scientist b. 1825.
5. Napolean Bonaparte d. 1821.
6. Rabindranath Tagore b. 1861.
7. Robert Browning, Poet b. 1812.
8. White Lotus Day. H. P. Blavatsky passed on 1891.
9. Schiller, German poet, b. 1805.
10. Indian Revolt. 1857.
12. J. Krishnamurti b. 1895.
12. King George VI crowned. 1937.
18. Good will Day 1921.
22. Richard Wagner, composer b. 1813.
24. Empire day.
25. Ralph Waldo Emerson b. 1803.
26. Queen Mary b. 1867.
27. Dante, poet b. 1265.
31. Walt Whitman, poet, B. 1819.

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Man Proposes, But....

BY THE PRESIDENT

(At one of the gatherings in the Easter Conference at Adyar, the President spoke of the tour which had been planned for South India early in the year).

There are alwags reasons why sometimes engagements have to be broken. I do not want you for a moment to think that there is any lethargy on our part, or indifference, If we are unable to fulfil our intentions, there is always good reason.

While physical plane karma may intervene, that very obstacle is often made use of by the Elder Brethren, because in such days as these we are intent, as perhaps we ordinarily would not be intent, on the Masters' Service. I want you to realize that if we do not fulfil our obligations, it is part of an inevitable situation-perhaps our personal karma has had to come in, perhaps it is considered preferable that we should be here at Headquarters. There may be a variety of reasons.

But where there is no holding back on account of illhealth or other circumstance, if there are inhibitions, they will be utilized, and whatever we may lose we shall gain the more.

So far as Rukmini and myself are concerned, we have no other desire than to do what is needed to be done. If any obstacle comes in the way and we cannot do what has been scheduled, all is still well.

———

Some Questions for Young Theosophists

FROM AN OLDER ONE

Do Young Theosophists feel that as such they are carrying out all they want to do ? If not, do they know why not ? Can a looker-on see anything that will help them, whether they do or do not know ?

The first Point to settle is, why should an older member ask questions of youth ? When we offer any suggestions do you think (even if you do not say), that we are grandmotherly,—irrespective of sex ? That's too often merely a label and an attitude. How much

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do you understand of the reasons that bring out those suggestions? I have watched young people dealing with children, and see in them the same point of view. They protect them from ways that will harm them, reminding them of experiences they have forgotten. Sometimes they warn them out of their own experience. And generally the children react in the same way as does youth to its seniors, with as impatience and a type of resentment. It is that reminder you call grandmotherly. Well, let it be so. But do realise. that it is the same thing we speak because we have proved the value of experience in failure and in success, just as you from your experience advise the children. Our very knowledge of the value of our own experience makes us say, when you reject it, "Well, they must go their own way."! For your own experience is a fine guide,—though it may not be the best. But it will in the long run lead to the knowledge of the best. Believe me, we also see that your experiences will be worth while; though perchance you might find a different type by seeing through ours and using them, living in them by your own perception. Even we do that at times with one another and reach something more rapidly. That is why we pass on the results of our experience.

There follows logically an outstanding question. *Are* you making your own experiments? Sometimes you appear only to be watching us, and waiting for something to happen. Sometimes you seem to wish to avoid doing things because we are trying to do them. You do not want to do the same thing. Try it and you will find the joy in it, for it is your own, and you do it differently from others. There is a proverbial saying, that there is nothing new under the sun. Life works in that fashion; apparently it creates the same thing over and over again, but they are never the same. Each tree of any one kind differs from any other of the same kind. There is nothing new, for there is a comman plan. But everything is new, for each of us goes through the same phases of life from his own view-point, which is unique.

Life pushes us out, makes us express ourselves. That is its purpose. We as seniors may be at the householder stage. You will dwell in that stage for a different period if you undertake your own activities now. It may be that you prefer to wait. So be it; that is another experience. One of its effects is the discovery that one of

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another phase of living has been deferred. Yet after all as members, young and old, we have the custody of the truths of Theosophy. We benefit from them, and from the benefit comes responsibility. Living Theosophy is to be given to the world. Why do we not all get on with this work? One of the blessings of the householder stage is achieving by doing. It does not pay to stand by and watch too long. If we make mistakes we profit by them. Again life gives the joy of doing the same things if you remain alive. Things I did in college I am doing still. They are more interesting now, some because I still cant manage them fully, and some because I am gaining some skill. The world is to be created anew. It is to be our world, and it is our experiences that remake it.

Yet how often do you feel that initiative is taken from you by the need for repetition? You lack initiative because you have not seen the need to repeat. Theosophy will take the world on, in thought and action. It is one further step on the ladder of repetition that leads to the perfection of evolution. Get on with Theosophy. Let us up and on, being and doing.

You have a great and outstanding power, that of devotion. But must you use it only in apparently helpless subservience to a revered teacher? Worship is a magnificient power, and it is an active one for devotees are vowed towards the object of devotion. You can afford to be devoted to the grandeur of the goals of Theosophy, or to the great leaders who work towards those goals. You can afford to be awed by that grandeur, to welcome it and keep it close to you. You have long to live with it, and it will grow as you live. You can change your awe into knowledge as gradually you approach that grandeur. We often can barely hold the vision that awes us. Yours is the opportunity that we would like to have. The vision must tend to remain in the background with us, for we have so much to alter. Our past has built a wall around us and we have grown so used to staying inside the wall that we do not remember we can look over to find the vision anew. We have never learned or have forgotten the secret you can know of propping the past and letting the future into the present. You can change the vision into actuality.

Next—why do you shrink from studying Theosophy, as you appear to do? This is the contest about experience over again. If we

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wait to reach each experience afresh for ourselves we deny the value of the history of evolution. Yet fortunately in these times we—young and old—query the work of mere book-knowledge. That is stale, flat, unprofitable. Still life follows the path of recapitulation, and the knowledge of the ages is available in books,—summarised there. Can you afford to neglect it? Take this available knowledge, but live in it, use it, let it become your own, and through it see, and reach, fresh knowledge which is also your own. Only by being knowledge itself-from the past and then of the future,—is there any progress.

Can you reach that knowledge, the fruits of the past, intuitively? Well and good. If not, master your own tools; train the forces of your own emotions steadfastly in devotion, and the clarity of your mind purely in dedication. Awaken yourselves; it is never the same thing if another awakens you A craftsman finds greater difficulty in achieving his special skill if his training begins late in life when his body is less adaptable, So will you find that you have missed your opportunity of easy skill, swift command, in the use of the different sides of your mind unless you take your chance now. The years of life from 21-28 are those when best we reap the harvest of the powers of factual thinking and the following seven years help us to approach the kingdom of the social mind. It is an exploded idea that character is fixed by the age of 30. Yet it is simpler to build capacities then.

We have the advantage of Theosophy as a study. It is that which will best widen our horizons and deepen our faculties. Make thoughts and the works of the great Theosophic leaders your own by the exploration and you will prove the reality of them to some degree, and to that degree, will attain what you desire, a world of your own, a Theosophy of your own.

You say you lack leaders among yourselves to bring you to that new world? The leaders of the years to come are among you; or else there are no leaders. But leaders can be made as well as born. There is an inevitability of responsibility in life. Grasp it; and learn now the work of leadership as well as the training of other powers. Genius is so largely the capacity for taking infinite pains. Form yourselves into groups to train yourselves to lead until individuals who are outstanding are developed. Perhaps you think it is unfair to press on you the burden of leadership? It is, rather, a great power;

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There may be need still that some of the seniors should act as leaders, those who have trained themselves to stay the stress of responsibility and who hold their enthusiasm for life. May be even leaders such as those are not the ones for you, we may have the wrong approach. Then show us the way to help you by the way you face leadership yourselves, since you do not yet undertake full responsibility.

Thus the world you criticise will be changed. You can change it. You are ascending the mount of life. Work on, with hope and courage. Life will respond to you, awarding you the prize of efficiency. Have you felt what efficiency means? You demand it from us, from yourselves. Can you get behind its outer seeming? Precious jewels do not show their beauty in the original state. Efficiency is such a precious jewel, rough, dull and unformed, when first known. Use, experience, polish its facets. It becomes a flow of rhythmic adaptation, the root-power of life itself. All these questions are not questions of doing, but of being. But, does youth recognise that being does not simply mean being passive? It is a dynamic force that can manifest itself also in real action.

You wish to make tomorrow more wonderful than today? Then are you ready to make the effort for experience? Will you exercise the power of concentration, instead of standing somewhat listlessly on one side? Under that power the functions of life run swiftly, the significance of insignificant things appears. Will you give your young fresh wills to a world that is weary, and show that efficiency and equilibrium bring wellbeing? We had to work out that fact, and grow to know that with efficiency centres of work are centres of happiness. Here again is the challenge. Take it up and rise beyond past experience to the heights of your new re-created world.

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Benares Calling

The month of May is memorable in many ways. There is first the Vaishakh day—the thrice blessed full moon day on which Lord Buddha was born, attained Illumination and later on Nirvana. He spent forty years of His life wandering up and down the Ganges valley, preaching the Middle Path. He taught men that Life's ills

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were all the results of each man's own thoughtless living, and that improvement can come, only when each man takes himself in hand and guides his conduct by reason, neither by yielding to his senses nor by suppressing them. Lord Buddha was one of the greatest apostles of Rationalism, but one who did not hold that man was a mere bundle of sensations. That was the only difference between Him—and some of our so called rationalists of today, who see nothing but matter in the whole Universe. They think that Man lives to eat, while The Lord was sure that man only ate to live, to live a glorious Life worthy of a really Rational being. This great message is perhaps a good deal ahead of our times, but we are doubtless slowly treading the path, that will one day enable us to understand what it really means. In the meantime we misunderstand the whole thing, and stmble—and suffer. Perhaps, that is the only way we can learn. Let us again read the Lord's words and make another effort.

* * * 2 * * *

Then there is the White Lotus Day sacred to the memory of H. P. B. without whom there would perhaps have been no Theosophical Society. We have had many presentations of Theosophy in later years; But H. P. B's secret doctrine has been, and will always remain a menumental work, on which generations can break their intellectual teeth. Perhaps it is not a book for the intellect at all. At least H. P. B. in the writing of it, depended more upon the knowledge that was given to her, than upon her own intellectual powers. It is on record, how when she wrote that great book, she had with her no books to speak of and had no access to any Library worth the name She wrote out quotation after quotation as it appeared to her, in a vision in front of her eyes. These quotations were later on verified in the British museum and other Libraries, and were found to be exact copies from books that were never in the possession of H. P. B. all this mental Telegraph, as she called it entailed such a heavy strain on her, that she had often to write out a passage a Dozen times till she felt sure that she had got it correctly. And it was only her indomitable will, that enabled her to go through it. H. P. B. was truly a Seer; and If she had done nothing more than writing that one book, generations of students would have had reason to be grateful to her. How much more must we then pay our homage to one who gave us the Theosophical Society as well ?

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Having argued that equality in the manifested world is a myth, I must of course admit that there is no comparison between the lord or even H. P. B., and us puny mortals. And yet, my vanity reminds me that I too am a man. I also move on two legs, as they did. And I too can and do talk. If the lord had his solution of life's problems, I have mine as well. In fact every one of us has his own, and while I am waiting for everyone else to follow my lead they are all waiting and expecting me to follow theirs. While each one of us is nursing his own solution and grievances, someone who, perhaps, weighs less than half of what we do, comes along and propound a plan, which strikes the imagination of thousauds, and achives something that all had been wishing to do. As the saying goes, nothing succeeds like success, and dazzled by that one victory, now millions follow him willingly. He can now drag the rest with him, willy nilly, by brute strength if need be ; and single individuals have thus been known to literally drive nations from glory to glory. But all such dictators have been likened to motor cars without a reverse gear. They can only go on, but when they fail, as they must, when their plan does not fall in line with *the great plan*, they come down with a crash, burying the whole nation under the debris. Their fall is as dramatic as their rise ; and while empires go up and down in this manner, the Prophets and Seers go on slowly but steadily, dinning into the ears of those whe care to hear them, that the middle path is the only safe way, and that if we want our houses to last, we must build them on the rock of Brotherhood. We thus have the Prophets and Seers, the leaders and dictators, and the common herd like us.

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Thus we have three varieties of men in the world—First the majority of us, who make stirring speeches, which stir no one, and who humbly follow the second set, the few who make all the noise in the world. While these are busy, Building and Rebuilding Empires at each others' expense, we have a still smaller number, who go on playing on the Divine Flute all the time, reminding man of his superhuman origin and supsreme destiny. The first set can recognise very little beyond what their five senses bring them, and can be rightly called sub-human. The leaders and Dictators have to rise above these, and

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that is why they are generally very austere men in their private life. In as much as their sensations include the miseries and happinesses of their own countrymen, or coreligionists, they are great to that extent. They have to think and to keep their head on their shoulders, and can be said to be worthy of being called *men*—thinking animals. They think, and organise their nations and communities and often lead them to great things. But they often fail to appreciate the great fact that the world was not created for their own nation or clan, but for all of us—Hindus and Muslims, Germans and Jews, Englishmen and Indians, capitalists and labourers, Zemindars and Kisans etc., and these Leaders, great as they are, come to grief. And then come in the super-humans, whose consciousness includes all and who feel the pleasure and pain of everything that lives. It is all a question of consciousness, and in the case of these three classes the Differences are very markedly of different orders.

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Nor would this appear to be unnatural or Impossible, if we study phenomenon of thought transferance. Apart from our old scriptures there is sufficient evidence gathered of late by people in the west in a scientific manner, to show that thought can be trasferred directly from one brain to anothers' without having to be put into words and sent out in the form of sound waves or in writing. Even disembodied men—or spirits as they are called—have been thus found to be centres from which thought waves are seen to radiate. Even if the evidence is not considered satisfactory by the Royal Society, it is certainly enough to justify our assuming it as a Hypothesis. If that is a truth, then it should be quite possible for us to read every thought that passes through the brain of other creatures and if we have developed sufficient sympathy with him to feel every pang of pain or the ecstacy of pleasure that may surge through him. Such a state of affairs would make hypocracy impossible and would take away the very foundation on which modern social relations are based, and I doubt very much if any of us would really relish it. Yet that is, what we are told, the common lot of all great ones, whose ears have to be open to the faintest cry of anguish from the other end of the world. It they did not have their compensation, in knowing what pain and pleasure really are, their life would be impossible. When a little daughter sheds hot tears, because her doll is broken, the wise mother knows that

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there is really no need to weep, and yet which wise mother will scold the child for it ? She will certainly feel with the child, if not the loss of the doll, and gently explaining it to her, patiently wait for the day when the child will grow and understand it all. That is what the prophets and seers are with us for. And when they constantly see us fighting and weeping for things which matter so little, they must be wondering with lord Vyasa, these Boys want *Artha* and *Kama* (money and pleasure) why can they not follow *Dharma* (duty) by which they can get both ? Why must I try to be happy at the expense of some one else ? Can we not all be happy together ? Perfect freedom within well defined limits and readiness to give and receive. Is not that all we need ?

G. N. G.

At Bodh Gaya.

SOME IMPRESSIONS

BY GEOFFREY HODSON.

A signpost "To Bodh Gaya" awakens deep feelings in the visitor approaching the scene of the Enlightenment of the Lord Buddha.

All along the sacred valley of the Ganges, from Patna (site of the capital of King Asoka, home of the Maurian dynasty) to Gaya, a voice seems continually to say : "The Lord Buddha passed this way ; here He crossed the river by a ford ; here a courtesan surrendered all her wealth and followed Him: here, to the woodland God, Sujata unsuspecting offered food ; on this spot He sought and found Enlightenment".

For at last the actual place is reached; one of life's pilgrimages is ended, one dream fulfilled ; to stand upon ground by Him made holy for all time, to pray where He prayed, to seek that peace which here He found.

We salute King Asoka and thank him for the noble temple and Maurian palisade with which he commomerated the great event and marked the holy place. But for his devotion the Bo-tree, long since dead, knowledge of the actual scene, might have been lost.

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Seated under the Bo-tree—descendant of the great original—the author's first impression was of vibrating power, and then of brilliant golden light shining at a certain place between the temple and the tree. Gradually within the light, a figure was seen, seated, still with the stillness of eternity.

This stillness gradually pervades the observer, as if prophetically a measure of the poise and peace of Buddhahood were induced in him.

Indeed, time limitations lose their meaning here. Past, present and future begin to blend into a wholeness which is independent of time. Enlightenment no more seems far away, but imminent, tremendous event about to occur.

The vision of the Lord returns. The very scene appears; the trunk and branches of a tree and underneath, the scared figure of a man in early middle age.

The face is somewhat dran and strained, despite the peace accompanying Enlightenment. Race, noble birth, royalty are stamped upon it. The features are refined, yet strong; the nose is aquiline, the forehead lofty, the closed eyes faintly suggesting Mongolian ancestry. The lips are full yet delicately formed, immobile, yet curved in the smile of one who dwells in bliss ineffable.

The consciousness is difficult to reach, as if he Had ascended beyond all human levels, beyond space, beyond time.

The effort also to ascend opens again a door in the mental prison of time.

Buddhahood is indeed boyond past, present and future. The Lord's attainment is not in the past but in the present. He is here; He attains now, at this moment, which is the ever-existent present in which He perpetually abides. This is the secret and the source of the light and power of this forever sacred spot—timelessness. He is here and every visitor becomes a witness of the great event.

His "Cloud of witnesses" consists of those helped not only during His Ascent, but now and for evermore.

Forms disappear. One is at the centre of a sphere which has no visible circumference; it is the sphere of consciousness within which all past events still exist. They are distant, that is away from the centre, according to their relative place in time. The last birth for example is quite near; the sphere reaches far beyond it and is full of

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incidents, separatad neither from each other nor from the consciousness which experienced them. They are not "past and done with"; they still exist within the sphere which is the totality of awareness in time and space. Those events are still happening, even as the Lord still meditates and still attains beneath the Bodhi tree.

Thus brooding and seeking unity with Him whose light shines at this place, the great experience comes. Powerful, definite, arousing, it consists of a realisation, however, limited, of that deathless resolve by which the goal was won.

Every power of will, of wisdom and of intellect is concentrated in one invincible determination. Every faculty of mind and heart and body is concentrated in the one all-consuming purpose—to achieve.

Uncovering, unchanging, save that it increased in strength, that will persisted through the ages, determination mounting as life followed life until at last the whole being became the incarnation of a vow, an irrevocable decision.

Utterly impersonal, the motive was compassion, love, infinite pity for all that lives and suffers; from these the great resolve was born, gained strength and was at last fulfilled.

Vibrating, power, golden light, the form of the Prince Sidhartha. His stillness, His bliss, His timelessness and, finally, the vow which may not be broken—these were the chief impressions of Bodh Gaya. The deepest and most permanent is of the vow, and the spirit in which it was made and kept to the end, which came under the Bodhi tree—scene of the consummation of a thousand lives.

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The Essence of Buddhism

BY BRAHMACHARI ARYA ASANGA

AMONG the great religions Buddhism occupies a unique position. I will not say that it is superior, but certainly that it is different from all other religions.

What are the recognized characteristics of a religion ?

I. The belief in God as the Supreme Ruler of the Universe.

II. The belief in man's Soul, derived from God, and possessed of an immortal nature.

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III. The belief in the efficacy of prayers, rites and ceremonies to ensure to man's Soul an eternity of bliss.

In Buddhism we find nothing of the kind. It does not believe in these three articles of faith. Perhaps it may not always categorically deny their truth, but it certainly rejects them as points of doctrine.

Why this negative attitude? Because those things concern mere theoretical concepts. Nobody knows the truth about them. Nobody has ever seen God, or seen man's immortal Soul, or seen prayers and ceremonial rites, effect eternal bliss. The Buddha time after time refused to discuss such points. He stigmatized all such opinions as "a thicket of theorizing, a wilderness of theorizing, a tangle of theorizing, a bondage and shackles of theorizing." They can only bring "ill distress, perturbation, and fever," and in the end strife, oppression, and persecution. "This is the danger I discern in these views," were the Buddha's emphatic words, "which makes me scout them all."

How is it, then, that Buddhism, though lacking all the characteristic marks of a religion, is yet accounted one, and if not the greatest, still the equal of any other, Christianity not excepted? Without God, without soul, without prayers and ceremonies, and therefore also without priests, what claim has it to be called a religion? The highest claim of all, which it shares with all other religions—the life of its Founder, the perfect good man, who taught his fellow-men how to lead the good life, of which his own was the perfect embodiment. Having that, what else does Buddhism or any other religion need? In all other things religions may differ, only not in this one essential—the injunction to its followers to live the good life as taught by the Master and illustrated by his example. Indeed, if it had the other marks of a religion, but it lacked this injunction, "not to do evil, but to do good, and to purify the mind, which is the teaching of all Buddhas," it could not rightly be called a religion. This hall-mark of religion brooks no exception. Only he is a religious man who earnestly strives to live the same kind of life as the Master taught and showed him. And only such a life can bring him that freedom from sorrow, misery and pain which is happiness unconditional, *Nirvana*.

Now this injunction to the good life has found expression in every great religion in a series of practical rules of life and good

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conduct, like the Christian or rather the Hebrew Ten Commandments. In Buddhism we have the so-called Five Precepts, or *Panchasila*: not to kill, not to steal, not to be unchaste, not to take intoxicants. Well considered, and followed up in their farthest ramifications and uttermost consequences, these precepts are all that is needed. They will bring man to Buddhahood, as they did the Master, and will solve every problem of evil in the world. They are the Essence of Buddhism, and of every other religion.

There is a shorter form even in which to put the quintessence of Buddhism. The five precepts have their root in one crowning virtue. No religion is worthy of that name, if it is not a religion of love and compassion *Karuna*, embracing every living thing without exception. Said the just Bhishma on his deathbed: "This is that religion which comprises all other religions." In the two great Indian faiths, Hinduism and Buddhism, the crest-jewel of all virtues, embodying the quintessence of this universal religion of love, has from time immemorial been considered to be *Ahimsa*, harmlessness, noninjury to any living thing, non-violence, India's greatest spiritual gift to humanity.

If we ask, who is the true religious man, the Buddha's answer rings clear as gold:

Walking the holy path in righteousness,
Laying aside all harm to living things,
True mendicant, ascetic, Brahmin he.
The wanderer harms not others; no recluse
Is he who harasses his fellow-men.
He is no Aryan who creatures harms;
By harmlessness to every living thing
A man is Aryan called.

The appellations, mendicant, ascetic, Brahmin, wanderer, recluse, Aryan, are all but different names for the true religious man.

All beings fear to die, all love their life,
Regard them as thyself, strike not, nor slay.
Shame on the striker; greater shame
To him that, stricken, strikes again.

How strongly this reminds us of the Christ's injunction: "I say unto you that ye resist not evil, but whosoever shall smite thee on thy right cheek, turn to him the other also."

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Finally those beautiful verses, showing how hatred and violence come into the world through injury done, and how we cannot again get rid of their terrors but by non-retaliation and love.

"This man abused me, he beat me and conquered,
Conquered and plundered me." Rejecting such thoughts,
Quickly appeased is the hatred of such men.
Never by hatred is hatred appeased,
Nay but by kindness : that's the old-time Law."

Such is the Essence of Buddhism. This God-less, Soul-less, Rite-less and Priest-less religion is all that the world needs. If its precepts are neglected, sorrow and misery will attend us in life after life. If practised, Nirvana and Buddhahood will be attained, and happiness realised upon earth.

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The Four Grades of Workers

1. The highest type of worker is the one who can *Initiate* : that is to say, the worker who can carry out his duties without the help of others ; who can be trusted to work out his own problems ; determine exactly the right and proper thing to do at all times. In other words, he is virtually his own master. You will agree that this type of worker must belong to the highest class.

2. In the next group are those persons who have only to be told *What to do*. Directly they know this, they are capable of themselves to find out how, what they have been told to do, should be carried out. The person in this grade is a very fine type of worker.

3. We then come to the group where the persons are told *What* is required of them and *How* they are to carry out their work. In short, they are told *What and How*, but this having been done, they can be left without any further direction. Such persons will carry out exactly what has been allotted to them in the manner in which they are directed. These people make a good grade of worker.

4. Now we come to the fourth and last type of worker. Persons belong to this grade who, having been told *What* is still required of them and *How* they have to carry that out, still require Supervision, since those in authority are not certain that such persons are capable of carrying out the work efficiently.

Indian Efficiency Magazine.

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Ahimsa in Islam

By Dr. M. H. Syed

SOME of the mystics in Islam never encouraged the practice of slaughtering animals. What is called Ahimsa is completely observed during the period of Haj where the Muslims from all over the world cnogregate in the name of God.

How can a teacher of mankind, the Prophet of Islam, enjoin anything but Ahimsa on his people when God sent him on this earth with the express command—"And we have not sent thee but as a mercy for the worlds" (Al-Koran XXI. 107) ?

It is a great pity that on account of certain historical reasons Islam in India passes as a synonym for violence. Muslim conquerors are described as having overrun countries with the Koran in the one hand and the sword in the other, whereas we read in the Koran (Sura, II Ayat 257), "There is no compulsion in religion," Indeed the Prophet was so far from countenancing conversion by force that this particular passage is said to have been directed to some of his first converts, who having sons that had been brought up in idolatry or Judaism, would force them to embrace Islam. If even a father must not convert his son by force, it is clear that force must be absolutely out of the question as regards converting strangers.

In fact personally the Prophet was a man of great *gentleness* and *humanity*. It is said of him, "He was more modest than a virgin behind her curtain." He was most indulgent to his inferiors and would never allow his awkward little page to be scolded, whatever he did. "Ten years," said Anas (his servant), "was I about the Prophet and he never said as much as 'uff' to me; and never said, 'Why did you do so ?' and 'Why did you not do so ?'

He was very fond of children; he would stop them in the streets and pat their little heads. He would romp with the children and play with their toys. He never struck any one in his life. The worst expression he ever made use of in conversation was, "What has come to him ? May his forehead be darkened with mud." When asked to curse some one he replied, "I have not been sent to curse, but to be a mercy to mankind." He visited the sick, followed any bier he met. accepted the invitation of a slave to dinner,

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mended his own clothes, which were often patched, as well as his shoes, milked the goats and waited upon himself. "In shaking hands he was not the first to withdraw his own; nor was he the first to break off in converse with a stranger, nor to turn away his ear." (Lane-Poole).

Who is a True Muslim ?

The Prophet did not believe that merely making the Muslim profession of faith once in a lifetime could make a *mumin* of a person and entitle him to salvation.

Said he :

"He is not a *mumin* (a believer) who committeth adultery or who stealeth or who drinketh liquor or who plundereth or who embezzleth, beware, beware"

"Kindness is a mark of faith; and whoever hath not kindness hath not faith."

Women And Slaves

Women and slaves constituted the suppressed classes in the Arabia of the Prophet's time and he never missed an occasion of putting in a word on their behalf. Beating of wives, no less cruel than the beating of slaves, was then the order of the day as would appear from two of the Prophet's sayings.

'Verily a great number of women are assembled near my family, complaining of their husbands; and those men who beat their wives do not behave well.'

'Beat not your wives. No one of you must whip his wife like whipping a slave.'

'Allah enjoins you to treat women well, for they are your mothers, daughters and aunts.'

Ahimsa In Thought

The lower animals too were not by any means excluded from the benefits of the Prophet's all-embracing love. It is recorded of him that when, being on a journey, he alighted at any place, he did not say his prayers until he had unsaddled his camel, a piece of

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amiable conduct which puts us strongly in mind of the famous last lines of Coleridge's *Ancient Mariner* :

'He prayeth well, who loveth well,
Both man and bird and beast.
He prayeth best, who loveth best
All things both great and small
For the dear God who loveth us,
He made and loveth all.'

There is nothing surprising in this loving kindness of the Prophet. For as he himself put it.

'Whoever is kind to His creatures, Allah is kind to him.'

'All His creatures are Allah's family, for their subsistence is from Him ; therefore the most beloved unto Allah is the person who does good to Allah's family.'

'Who is the most favoured of Allah ?
He from whom the greatest good cometh to his creatures.'
'Do you love your Creator ? Then love your fellow creatures first.'
The Prophet often insisted upon the 'rights of animals.' Said he:

'Fear God in respect of these dumb animals ; ride them when they are fit to be ridden and get off when they are tired.'

'Verily there are rewards for our doing good to dumb animals, and giving them water to drink. An adulteress was forgiven who passed by a dog at a well ; for the dog was holding out his tongue from thirst, which was near killing him ; and the woman took off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him drink ; and she was forgiven the act.'

In the holy Koran animal life stands on the same footing as human life in the sight of God : 'There is no beast on earth nor bird which flieth with its wings, but the same is a people like unto you (mankind)—unto the Lord shall they return' (Koran IV. 38).

Faith and envy cannot dwell together in the heart of a servant (of God) (Abu-Hurayrah).

Be on your guard against envying others; for verily it eats up goodness like as fire eats up fuel (Abu-Hurayrah) AB.).

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Envy and jealousy, the two maladies of the peoples who have gone before you, are creeping into you, and these will shave you smooth. I do not say that these will shave your hair, but these will shave the vestiges of religion in you. By Him, in whose hand stands my life, ye shall never enter paradise unless ye believe, and ye shall not believe unless ye love one another. Shall I tell you herewith ye would love one another Extend your greetings amongst yourselves.'

AHIMSA IN WORLD

'A keeper of fasts, who doth not abandon lying and slandering, God careth not about his leaving off eating and drinking.'

Do you know what backbiting is ? It is the speaking to one of you about what he hates in his brother. A man said. But what if it be in my brother ? If it be in him as thou sayest, the Prophet replied, thou hast backbitten him; and if it be not in him as thou sayest, thou hast falsely accused him of it (Abu-Hurayrah).

Backbiting is more grievous than adultery; God will not pardon the backbiter until his companion (whom he has wronged) pardons him that (Abu-Said and Jabir).

He who keeps (any one) from (eating) the flesh of his brother by backbiting, has a claim against God, namely, that he will save him from the fire (of hell) (Asma, daughter of Yazid).

He before whom his brother Muslim is backbitten, and who having the power to help him, does help him, God will help him in this world and the hereafter.

AHIMSA IN ACTION

A man came before the Prophet with a carpet, and said, "O Prophet, I passed through a wood, and heard the voices of the young ones of birds; and I took and put them into my carpet; and their mother came fluttering round my head, and I uncovered the young, and the mother fell down upon them; then I wrapped them up in my carpet, and these are the young ones which I have.' Then the Prophet said, "Put them down." And when he did so, their mother joined them; and the Prophet said. "Do you wonder at the affection of the mother towards her young ? I swear by Him who sent me, verily God is more loving to His creatures than the

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mother to these youug birds. Return them to the place from which ye took them, and let their mother be with them."

As pointed out by D. S. Margollouth. "The Prophet forbade the employment of living birds as targets for marksmen and remonstrated with those who illtreated their camels. When some of his followers had set fire to an ant-hill he compelled them to extinguish it. No more was a dead man's camel to be tied to his tomb to perish of thirst and hunger. No more was the evil eye to be propitiated by the blinding of a certain proportion of the herd. No more was the rain to be conjured by tying burning torches to the tails of oxen and letting them loose among the cattle. Horses were not to be hit on the cheek; and their manes and tails were not to be cut, the former being meant by Nature for their warmth, and the latter as a protection against flies. Asses were not to be branded or hit on the face. Even the cursing of cocks and camels was discouraged. When a woman vowed to sacrifice her camel if it brought her safely to her destination, the Prophet ridiculed this mode of rewarding, the beast's services, and released her from her vow."

Here are some more specimens of the noteworthy sayings of the Prophet :

Who so kills a sparrow for nothing, it will cry aloud to God on the day of resurrection, saying, 'O my Lord, such-and-such a man killed me for nothing; he never killed me for any good' (Shurayed b. Suwayd, NA).

There is no man who kills a sparrow or anything beyond that, without its deserving it, but God will ask him about it (Ibni Umar, N).

The Prophet passed, by certain people who were shooting arrows at a ram, and hated that, saying, 'Maim not the brutes and beasts' (Abdullah b. Jafar NA).

Take not things which have life to shoot (arrows) at (Ibni Abbas, MU. TI. NA).

The Prophet forbade all living things, tied up and bound, to be killed (Jabir Mu.)

The Prophet forbade setting brute beasts against one another (Ibni Abbas, AB. TI.)

A man passed by the Prophet with an ass branded on the face; The Prophet noticing this said, 'God curses him who has branded it':

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he also forbade the striking on the face and the branding thereon (Jabir, MU. AB. TI).

Once upon a time a man who was passing by the way felt a severe thirst. He found a well into which he descended, and drank water thereof. Then as he came out he saw a dog holding out his tongue and eating clay out of thirst. The man said (to himself), "This dog has come to this (straits) out of thirst like that which oppressed me.' So he descended a second time into the well, and filling his short boot with water and holding it with his mouth, he came out, and gave the dog to drink. For this act of his, God was grateful to him and pardoned him (his sins). They said, 'O Prophet of God, have we any reward (for our acts) in regard to brutes ?' The Prophet said, 'There is reward (for every good act done) in regard to every heart fresh with life' (Abu-Hurayrah, BU. MU. AB. MA.)

A woman was damned for (her behaviour to) a cat which she had tied up, so that it died of hunger, for she gave her naught to eat, nor untied her, so that it could eat insects and reptiles of the earth (Ibni Umar and Abu-Hurayrah, BU. MU.).

An ant having bitten a Prophet, one of the great prophets of old. the Prophet ordered their abode to be burnt; whereupon God revealed to him saying, If an ant had bitten thee, thou hast burnt a peaple (like thyself) who celebrated the glory of their Lord' (Abu-Hurayrah, BU. MU. AB. NA.).

Do not cut off the forelock of the horse, for a decency is attached to its forelock; nor its mane, for it protects it; nor its tail, for it is its fly-flap.

The Prophet was seen wiping the face of his horse with his wrapper, and being questioned in regard to it, said, 'At night I have had a reprimand from God in regard to my horse.'

Universality of This Doctrine

'Assist any person oppressed, whether Muslim or non-Muslim.'

'For him that hath gone to the relief of the oppressed, Allah has written seventy-three pardons.'

'Whoever goes with a tyrant to assist him knowing him to be a tyrant, then verily he has gone out from Islam.'

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'That person is not a perfect Muslim who eats his fill and leaves his neighbours hungry.'

It is clear from these authentic and authoritative quotations that Islam like other faiths of the Aryan stock does believe in Ahimsa with all its underlying significance and has never preached violence, force or coercion as some ill-informed enemies of Islam suppose it to do.

If a follower of a religion does not live up to its ideals and translate its teachings into practice the religion or its founder is not to be blamed for this flagrant sin of omission. Some non-Muslims do great injustice to Islam when they fail to study and understand its correct teachings before they start condemning it. They judge Islam from the conduct of the present-day Muslims, some of whom are as ignorant of the tenets of their faith as they themselves are of theirs.

It is high time that we learn to understand before we rush to criticize.

Jewish Ethics.

A COMPARATIVE STUDY WITH BUDDHIST PARAMITAS

(Reprinted from the Theosophical Movement.)

I

We print below a parallel study of the ethics of Judaism. The extracts presented are not only from the orthodox scriptures of the Hebrews but also from the *Talmud*, the *Kabala* and the *Zohar*, which belong to the esoteric side of Judaism, and also from the teachings of great Rabbis. They prove that the ethics of the great Hebrews are very different from the "eye for an eye" doctrine as interpreted from the letter of the exoteric *Pentateuch*. According to H.P.B., Moses and others of the Hebrew Lawgivers were Initiates; as such they could not conceivably have given out "an eye for an eye" as a working formula of human justice; it was only a vivid statement of the working of the inexorable Karmic Law.

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Dana, the Key of Charity and Love Immortal.

The Hebrew word for charity is *Tsedakah*, which means Righteousness, Benevolence and Hospitality. One has to infer from this that Charity to the Jew is an act not only of almsgiving but of righteousness, *i. e.*, practical deeds of personal and impersonal service to humanity which poor and rich alike can practise.

The principal acts of righteousness are :—

(1) Helping and educating the poor.
(2) Peace-making.
(3) Judging favourably deeds and words of others.
(4) Nursing the sick.
(5) Accompanying the dead.
(6) Comforting the mourner.
(7) Assisting the stranger.

I.—*Helping and educating the poor.*

"The poor shall never cease out of the land : therefore...thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land." (*Deuteronomy* XV, 11)

"When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest...thou shalt leave them for the poor and stranger." (*Leviticus* XIX, 9-10)

"Deal thy bread to the hungry and...bring the poor that are cast out to thy house. When thou seest the naked...cover him." (*Isaiah* LVIII, 7)

"If thou hast abundance give alms accordingly ; if thou have but a little, be not afraid to give according to that little." (*Tobit* IV, 8)

II.—*Peace-Making.*

"Depart from evil and do good ; seek peace and pursue it." (*Psalms* XXXIV, 14)

"The greatest of heroes is he who turneth an enemy into a friend." (*Talmud*)

"Seek the peace of the city whither I have caused you to be carried...for in the peace thereof shall ye have peace." (*Jermiah* XXIX, 7)

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"If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink." (*Proverbs* XXV, 21)

"Thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee." (*Job* V, 23)

"A soft answer turneth away wrath: but grievous words stir up anger." (*Proverbs* XV, 1)

III.—*Judging favourably deeds and words of others.*

"Judge every man favourably." (Rabbi Joshua)

"Judge not thy neighbour until thou art come into his place." (Rabbi Hillel)

"Rather be thrown into a fiery furnace than bring any one to public shame." (Rabbi Tyra)

IV.—*Nursing the Sick.*

"They helped every one his neighbour and every one said to his brother, Be of good courage." (*Isaiah* XLI, 6)

"He who declines to tend the sick is as though he shed blood." (*Talmud*)

"Pleasant words are as an honeycomb sweet to the soul, and health to the bones." (*Proverbs* XVI, 24)

V.—*Accompanying the Dead.*

"The kindness we show the dead is true kindness for they cannot repay it." (Jewish saying)

VI.—*Comforting the Mourner.*

"Comfort the mourners." (Babylonian *Talmud*, Satah 14a)

"Weep ye not for the dead, nor bemoan him." (*Jeremiah* XXII, 10)

VII.—*Assisting the Stranger.*

"The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." (*Leviticus* XIX, 34)

"One law shall be to him that is homeborn and unto the stranger that sojourneth among you." (*Exodus* XII, 49)

"If thy brother be waxen poor, and fallen in decay with thee; then thou shalt uphold him, yea, though he be a stranger, or a sojourner; that he may live with thee." (*Leviticus* XXV, 35)

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II

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.

"Who shall ascend into the mountain of the Lord? Or who shall stand in His holy place?"

"He that hath clean hands and a pure heart." (Psalm 24. 3-4)

The Panchasila of the Prophet Moses :—

I. "Thou shalt not kill.
II. "Thou shalt not commit adultery.
III. "Thou shalt not steal.
IV. "Thou shalt not bear false witness against thy neighbour.
V. "Thou shalt not covet thy neighbour's house.....thy neigbour's wife, nor his man-servant, nor his maid-servant, nor his ox nor his ass, nor anything that is thy neighbour's." (Ex. 20. 13-17)

I. *Thou shalt not kill.*

"Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself." (Lev. 19. 18)

"To do justice and judgment is more acceptable to the Lord than sacrifice (of animals)." (Prov. 21. 3)

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence." (Deut. 22. 8)

"He who hateth his neighbour, is as though he shed blood." (Talmud).

II. *Thou shall not commit adultery.*

"Ye shall be holy." (Lev. 19. 2)

"Whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul." (Prov. 6. 32)

"Keep thee from the evil woman, from the flattery of the tongue of a strange woman.

"Lust not after her beauty in thine heart; neither let her take thee with her eyelids." (Prov. 6. 24-25)

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"A virtuous woman is a crown to her husband." (Prov. 12. 4)

III. *Thou shalt not steal.*

"Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning." (Lev. 19. 13)

"Thou shalt not have in thine house diverse measures, a great and a small." (Deut. 25. 14)

"Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure." (Lev. 19. 35)

IV. *Thou shalt not bear false witness against thy neighbour.*

"Lord, who shall abide in Thy tabernacle? Who shall dwell in Thy holy hill? He that...speaketh the truth in his heart. He that backbiteth not with his tongue...nor taketh up a reproach against his neighbour." (Psalm 15. 1-8)

"Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness." (Ex. 23. 1)

"Ye shall not . lie one to another." (Lev. 19. 11)

"Thou shalt not go up and down as a talebearer among thy people." (Lev. 19. 16)

"Let the honour of thy neighbour be as dear to thee as thine own." (Rabbi Eliezer)

V. *Thou shalt not covet thy neighbour's house...thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbour's.*

"If thou sell ought unto thy neighbour, or buyest ought of thy neighbour's hand, ye shall not oppress one another." (Lev. 25. 14)

"Better is a little with righteousness than great revenues without right." (Prov. 16. 8)

"Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings; they fly away." (Prov. 23. 5)

III. *Kshanti*, patience sweet, that nought can ruffle.

When a Hebrew meets a Hebrew he says "SHALOM ALEKHEM", which means "May peace abide with you."

"Be beforehand in the salutation of peace to all men." (Rabbi Mattithiah)

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Jewish congregational prayers end with the word "Shalom" which means "Kshanti".

"Behold, how good and how pleasant it is for brethren to dwell together in unity !" (Psalm 133. 1)

"What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God ?" (Micah 6. 8)

"He that is slow to anger is better than the mighty." (Prov. 16. 32)

"Be not hasty in thy spirit to be angry : for anger resteth in the bosom of fools." (Eccles. 7. 9)

"Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." (Isaiah 26. 3)

IV. *Viraga*, indifference to pleasure and to pain, illusion conquered, truth alone perceived.

"Vanity of vanities : all is vanity." (Eccles. 1. 2)

"We all do fade as a leaf." (Isaiah 64. 6)

"I am only a sojourner in the earth." (Psalm 119. 19)

"The days of our years are three score years and ten ; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow , for it is soon cut off, and we fly away." (Psalm 90. 10)

"Unhappy is he who mistakes the branch for the tree and the shadow for the substance". (Rabbi Tyra)

"As for man, his days are as grass : as a flower of the field, so he flourisheth."

"For the wind passeth over it, and it is gone ; and the place thereof shall know it no more." (Psalm 103. 15-16)

V. *Virya*, the dauntless energy that fights its way to the supernal Truth, out of the mire of lies terrestrial.

"As thy days, so shall thy strength be." (Deut. 33. 25)

"The path of the just is as the shining light, that shineth more and more unto the perfect day." (Prov. 4. 18)

"Whatever thy hand findeth to do, do it with thy will." (Eccles. 9. 10)

"Who is mighty ? He who controls his passions and ruleth over his spirit." (Rabbi Ben Zoma)

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"To dare, to know, to will and to *be silent*." (Cardinal exioms of the Kabalist)

———

VI. *Dhyana*, whose golden gate once opened leads the Narjol toward the realm of Sat eternal and its ceaseless contemplation.

"My soul thirsteth after Thee, as a weary land" (Psalm 143. 6)

"Commune with your own heart upon your bed and be still." (Psalm 4. 4)

"Thou wilt show me the path of life: in Thy presence is fulness of bliss." (Psalm 16. 11)

"How lovely are Thy tabernacles, O Lord! My soul yearneth, yea, even pineth for the courts of the Lord." (Psalm 84. 1-2)

"That I may dwell in the house of the Lord all the days of my life." (Psalm 27. 4)

"Blessed is the man ... [whose] delight is in the Law of the Lord and in His Law doth he meditate day and night." (Psalm 1 1-2)

"Oh how love I Thy law! It is my meditation all the day." (Psalm 1. 1-2)

"I...meditate on Thee in the night watches." (Psalm 63. 6)

"Open Thou mine eyes, that I may behold wondrous things out of Thy Law." (Psalm 119 18)

VII. *Prajna*, the key to which makes of a man a God, creating him a Bodhisattva, son of the Dhyanis.

"The knowledge of the holy is understanding." (Pov. 9. 10)

"Thou shalt be perfect." (Deut. 18. 13)

"Ye are gods." (Psalm 82. 6)

"There is a spirit in man: and the inspiration of the Almighty giveth him wisdom." (Job 33. 8)

"Thy law [Wisdom] is my delight." (Psalm 119. 77)

"My mouth shall speak wisdom, and the meditation of my heart shall be understanding." (Psalm 49. 3)

"The mouth of a righteous man is a well of life." (Prov. 10 11)

"The fruit of the righteous is a tree of life." (Prov. 11. 30)

"Wisdom is better than rubies, and all the things that may be desired are not to be compared to it." (Prov. 8. 11)

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"Happy is the man that findeth wisdom...Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her." (Prov 3. 13. 17-18)

"Blessed is the man that heareth Me (Wisdom) watching daily at My gates, waiting at the posts of My door. For whoso findeth Me, findeth Life." (Prov. 8. 34-35)

The Theosophical Movement.

Communism in America

There have been many outcries lately against the quite obvious penetration of the schools and colleges of the United States by communist propaganda. This was to be expected. For generations our children have been taught that we are the most perfect people, living under the most perfect government, with justice and freedom for all: thus the theology of American history. The same children have learned that they go to school in order to be able to make money, and that the more they make the higher they will raise that most glorious of emblems—the American standard of living. Today these shibboleths have a tiny, rattling sound. Political corruption shouts that the civics text is full of pious frauds; the statistics of income mark the "American Way" as just another "pie in the sky" promise. Why shouldn't there be greater appeal in the ideas of a "classless society"—"Working men of all countries, unite!"—"The proletarians have nothing to lose but their chains"? Socialist slogans have an aura of international brotherhood to which the idealism of the young is naturally responsive. They do in fact represent a far more catholic conception of humanity than the residual maxims of outworn capitalism—of a democracy which has sold its ideals for a mess of pottage. There are those who think that even the materialistic ideal of the young communist is better than the selfish indifference of a life given to pleasure-seeking.

Radical Intolerance

It is usually those who have made self-reliance a synonym for selfishness, interpreted initiative as aggressive exploitation, who are

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most vocal in their rage against the "subversive" activities of the communists. Let us take a recent illustration of these activities, to see where the real subversion lies. On the evening of Dec. 2, 1938, the Russian wife of Warren Harrow read to some students of Hunter College, New York, a paper on conditions in the Soviet Union. She presented statistics compiled by a League of Nations bureau and cited her own experience. At the conclusion of her talk, a young woman student rose and declared, "Mrs. Harrow has lied about everything." When a teacher asked her to apologize she refused, continuing her assertions that Russia is a truly democratic country, the victim of falsifying enemies. It became necessary for the chairman to close the meeting. The point is not whether or not Mrs. Harrow's criticisms were justified, but that *any* criticism of Russia was regarded as a diabolical lie.

The True Liberty

What sort of education can have produced students who are able to believe in the infallibility of any form of government—whose intolerant disregard of the thoughtful conclusions of others makes them brand dissenters from the communist dogma as Enemies of Mankind? What good will it do—besides being unjust—to deport or imprison the agitators who are spreading these ideas, so long the youth of the country are so essentially uneducated as to accept them? Dr. Hutchins has suggested that Communism ought to be studied in the schools, not in order that, but *lest*, the students become communists. The evil is not in the ultimate social ideal envisioned by socialist thought, but in the materialism with which it is associated and on which its program rests. A similar materialism infects our schools and pervades the popular ideas and motives of modern life. Freedom, on the other hand, apart from the freedom of self-indulgence, is an undefined spiritual ideal, becoming increasingly rhetorical in its practical significance. Let this ideal die, and the allegiance of the masses will be easily transferred to another pattern of materialism. And freedom *will* die unless we find in it a deeper meaning than that provided by economic motives. The true freedom is freedom of soul, freedom from desire, from hate and fear—a kind of liberation which comes from knowledge of the purpose of life and of soul evolution.

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THEOSOPHIC SOCIOLOGY

These facts and their meaning are considered by theosophists, not that they may "choose sides" in political controversy, for *as* theosophists, they do not meddle in politics. Theosophy is a study of the causative aspect of action, in nature and in man, and wherever the forces of this action have their play is a field of observation for the student. In the broad area of political and economic thought there is much to be learned of the law of Karma in its particular operations, and knowledge of this kind is extremely useful in the work of promulgation. The social science which guides the actions of theosophists is very clear:

> In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practicing in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. (*The key to Theosophy*, Sect. XII.)
>
> *Theosophy* (*The Path*)

Draft of an Appeal to be sent to Temples

No country in the world can live alone. Each is largely dependent for its prosperity on the help and goodwill of other countries.

Yet in these dark days countries are being torn apart from one another, with the inevitable result that all that is precious and beautiful in our evolution is in danger of destruction, especially the world's great religious principles and the Temples, Churches and Mosques which should embody these.

All, therefore, who believe that among the most important forces for the preservation and advancement of civilization are those of the great religions of the world, must do their utmost to protect these against the prevailing vandalism.

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The Shrines of the great Faiths have been consecrated to the enlightenment of humanity, and the innermost sanctuary of each is indeed a great Centre of Divine Force radiating Blessings far and wide.

We, the undersigned, earnestly appeal, therefore, to all who are in charge of Temples, Churches, and Mosques, to set apart a regular occasion on which priests and people may be gathered together to ask Blessings upon the world in its present distress, so that war may be averted and Brotherhood, with its attendant powers of Peace and Prosperity may abide in the hearts and actions of all.

Correspondence

TO THE EDITOR,

The Indian Theosophist.

I have very carefully read the most interesting communication from Dr. Bhagavan Das regarding the duty of The Theosophical Society and especially of the Indian Section. I should like to assure him through your columns that so far as I am concerned I shall certainly do everything I can to carry out the work that our beloved President-Mother began so wonderfully and continued with such heroism, but was unable to complete. Already I have published three volumes of extracts from Dr. Besant's writings entitled *The Besant Spirit*, and to each volume I have given a longish personal introduction.

Furthermore, one of our very learned brethren of Southern India, Pandit Subramania Sastri, is, on my invitation, residing at Adyar in order to prepare a short work on *Manusmriti*, using the most appropriate texts in the original Sanskrit, and translating them into English.

I had hoped to have been able to tour Southern India during the last two or three months, but ill-health prevented. Dr. Bhagavan Das, whose work in this field we all know to be priceless, has shown us most brilliantly the way, and he may be assured that all we can do is to bring before the public what he calls "the ancient traditional scheme of individuo-social organisation". In

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such political writings as I am able to prepare I always emphasize the need for laying right foundations for a true political superstructure.

I may add that we are seeking to convert the Besant National and Political Clubs into what at present we are thinking of calling a New India Movement, which will especially concern itself with insisting on a truly Swadeshi constitution on the lines of Dr. Besant's own Commonwealth of India Bill and of the other schemes, with some of which Dr. Bhagavan Das himself has been so closely connected.

I am myself very grateful to Dr. Bhagavan Das for taking the trouble to insist on the straight path in these days of confusion-a confusion which I am afraid we notice especially in the ranks of the Congress, and out of which even Gandhiji himself has so far been unable to lead us. Indeed do I wish that there were available in the Indian Section twenty or thirty workers able and willing to spread India's ancient and eternal gospel throughout the land. There is at least one such worker, namely Mr. Rohit Mehta. I have ventured to grasp him for this particular work, and I am hoping that the Indian Section authorities may help me to retain his services as he moves throughout the length and breadth of India stressing that Besant Spirit which of course is the age-old spirit of India.

GEORGE S. ARUNDALE

Besant Theosophical School, Benares.

Donations received :—

	Brought over		4633	0	0
46.	Bro: S. K. Kulkarni, Benares	...	3	0	0
47.	„ Ichhashankar D. Dholakia, Hadala Sorath	...	10	0	0
48.	„ H. R. Khera (for 5 members of Ravalpindi T. S.)		10	0	0
49.	„ D. P. K., Karachi	...	100	0	0
50.	„ Sardar Nathasingh	...	100	0	0
51.	„ H. K. Gurtu, Morar, Gwalior	...	100	0	0
52.	„ D. D. Kanga, Adyar	...	51	0	0
53.	„ Pran Jiwan Odhavji Bhav Nagar	...	201	0	0
	Total up to 15-4-39.		5208	0	0

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Conferences and Federations

THE TRICHINOPOLY DISTRICT INTER-LODGE CONFERENCE:—

Was held at Ariyalur, under the Presidentship of Bro. K. R. Avadhani on 12-3-39.

Among the Resolutions passed were the following which dealt with (1) Methods of propagating the Besant Spirit and (2) The Removal of mass illiteracy through adult Education.

BEHAR FEDERATION.

The 17th Session of the Bihar T. S. Federation was held in the Theosophical premises at Gaya on the 7th and 8th April, 1939, under the Presidentship of Rai Bahadur Panda Baijnath. Delegates from various places including Patna, Benares, Allahabad, Adyar, Sangli and the local Lodge and the Youth Lodge, graced the occasion.

The following was the Programme:—

7–4–39.

6-30 A. M. Bharat Pooja; 9 A. M. Prof. M. L. Roy Chaudhari's lecture on Theosophy and Sufism, 5 P. M. Prayers of all Religions and Song of Welcome.

It was quite thrilling to be present in the hall, packed with happy eager faces, when Mr. Chanchal Thakur accorded a rousing Welcome to the delegates and guests, as a Chairman of the Reception Committee.

Then R. B. Panda Baijnath delivered his Presidential address, which was typically Theosophical.

8–4–39.

Bharat Pooja 8 to 11 A. M. Symposium on "Manu's Ideals" applied to various aspects such as Political, Social, Economical etc.

The session was characterised by the women's parliament and the youth parliament.

The students and staff of the Theosophical Model School entertained the delegates and guests on two nights with drama and Classical music.

———

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Lodge Activities.

Adyar—The ever growing Table is mainly composed of the children of the B. M. School. In addition to saying the pledge of the Table every morning the members are doing good deal of useful work in conducting a night School, organizing Bhajans, collecting money for the Rukmini Devi Scholarship etc. On Rukmini Devi's birthday a large number of animals were treated by the children.

Ahmedabad—Birthday of Shrimati Rukmini Devi (28-2-39) and Shri Jinarajadasa day (14-3-39) were celebrated at the T. S. Lodge and several speakers spoke.

Bro. Rohit Mehta and Bhupat Bhai give regular talks and hold special classes on Theosophical subjects and the speakers group also holds its meetings.

Ankleshwar and Broach—Bro. Rohit Mehta visited the said places and delivered public lectures at the T. S. Lodges there. Besides he addressed the Lodge members at each place and also performed the congregational Pooja and the "Ritual of the Mystic Star".

Kallopalli celebrated Shri Rukmini Devi's birthday (1-3-39) and the death anniversary of C. W. L. 1st March.

Hindu Moslem brotherhood was practically shown by entertaining in the Lodge, the only local muslim family.

A cooperative society was started by some T. S. members and the boy Scout's movement and Bharat Pooja are a part of their activity.

22-3-39. was observed as a New-year day and was spent in serving the villagers in various ways in which the "Besant Spirit" was practically expressed.

On each Sunday during March, a beautiful and inspiring talk illuminated the mental horizon of the Lodge.

Benares—The Kashi Tattwa Sabha gave a tea-party to Miss Uma Devi *alias* Miss Wanda Dynowska, Ex-general Secretary of the Polish Section T. S., now residing at Wardha, on Sunday the 16th April 1939, when she spoke on "Theosophy in Poland and her impression of the activities of the T. S. Lodges in India."

Mangalore—The Adyar and Shivaratri day were celebrated under the presidentship of Dr. C. Rama Kamath. The Vasantotsava Festival being the revival of the National Education Week was opened on the 8th. April 9 A. M. in the Besant National Girl's School by Sreemati Lakshmi Ziauddin. An Exhibition of Children's Arts and Crafts was held, including Exhibits from other institutions. The Theosophical Society conducted a Symposium on "Problems of Modern Education." On the 9th April. A Variety Entertainment of Tagore's Chitra and Various dances etc. entertained the public.

Sangli—Bro. Keshao Bhadbhade from Sangli Lodge worked at Benares in the T. S. Compounds in a kindergarten School from March 3rd week to April end.

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Bro. Bhadbhade also attended the 37th Session of the Bihar T. S. Federation at Gaya on the 8th April 1939.

During his tour; the General Secretary visited Sangli and delivered three lectures.

Tanuku :—Members of the Mourya Lodge were at home to the Presidents and Secretaries of the other organisations in the town-such as The Congress, Radha Swami Satsang, Ramakrishna Mission, Bhajana Samaj & con Sri Rama Navami when the G.C.M. of the different institutions and a method of working in cooperation were considered; the letter of Babu Bhagavandas published in the Indian Theosophist was also placed for discussion.

The result of the meeting is (which is greatly desired and appreciated) the proposal to form an association consisting of the representatives of all the different institutions somewhat on the lines of theT.O.S. to work for the needs of the town.

———

Review

What Theosophists Believe by Mr. C. Jinarajadasa translated in Urdu "Theosophiston ka aitkad kiya Hai" by Munshi Ravi Sharan Varma B. A. B. L Munsi to H. H. Maharaja Sahib Benares and published by 'Sulemani Press Machhodri Chowk bazar Benares is a small pamphlet of 29 pages priced -/1/6. It is nicely printed with explanations of terms in Hindi words and colloquial Urdu language and elucidates the general views of Theosophists. It makes a good addition in Urdu and Hindi for the propaganda of Theosophy. It can be had from the Indian Book Shop, Benares or from the author. Special terms will be offered to distributors and Secretaries of lodges.

———— B. N. B.

In Memoriam

Benares—Mr. Surendra Nath Bose, a very devoted member of the K. T. S. Lodges who joined the T. S. in 1910.

Bombay—Mr. Nusserwanji Rustomji Mistri, a very old and earnest member of the Blavatsky Lodge; and Mrs. Hirabai Waman G. Pitale, a very devoted member of the Ganesh Lodge.

Chatrapur—Mr. V. Venkatanarayana, Diploma No. 5441, a very regular and devoted Member.

Darbhanga—Mr. Jaganath Prasad, a very ardent member.

Raichur—Mr. T. Veda Vyasa Rao, one of the founding members of the Lodge.

Sompet—Mr. R. Rammurti, an old member, very devoted to the T. S. and responsible for the activity of the Sompet Lodge.

Trichinopoly—Mr. S. Jambunatha Iyer, Secretary, Trichinopoly group, West Tamil Federation, a very enthusiastic and devoted member.

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11.	**Brothers of Madame Blavatsky** by Miss Neff	1	4	0	,,	1	2	0
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THE INDIAN THEOSOPHIST

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I want to play the game,
not my game.

Day and night I want to be at my post, so that my superiors will always find me there on duty, and know that neither suffering, nor misjudgment, nor persuasion, nor misery, nor even beliefessness, shall at any time cause me to desert my place in Their Plan.

G. S. A.

June, 1939.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

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Open Letters to Fellow Members of the Theosophical Society

"There is such an urgent need for members of the Theosophical Society to do all in their power to lighten the very heavy burden of the world, and to help to enable Right to take the place of might, that I have felt it expedient to prepare a number of open letters to my Fellow members of the Theosophical Society, which I am proposing to send directly to every Lodge in the hope that this direct contact may have its own special value."

George S. Arundale

These are being reprinted so that every member may have a chance of pondering over them; and it is hoped that they will stimulate each one *to do something*.....

EDITOR, I. T.

Letter No: 1.

March 29, 1939.

Dear Brethren,

These are exceedingly difficult times, and all the more worth living in for that.

As a member of the T. S., and also, I hope to some extent a Theosophist, I feel a definite personal sense of responsibility to do all I can to help, having regard to the fact that I am privileged to be a member of our Society and to have made some study of the great Science of Theosophy.

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If I have Light, and the world be in darkness, how shall I live better than to spread that Light wherever I can ? Theosophists are by no means the only people who have Light, but at least they are among the Light-bearers, and every Light-bearer must be a Light-bringer, especially in these days.

We are indeed fortunate to be born in this period of the history of the world—at the end of an old world and the beginning of a new. Some of us have had the privilege of including the years 1914–1918 in our present incarnation as well as the present time of dislocation and catastrophe.

How appropriately to the present condition is it said in the Book of Esther :

"For if thou altogether holdeth thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed: AND WHO KNOWETH WHETHER THOU ART COME TO THE KINGDOM FOR SUCH A TIME AS THIS ?"

I have put the last sentence into capital letters, for it contains the great challenge to all Theosophists—do we or do we not realise that we are incarnated in these present times that we may be among the soldiers of the day who fight for the Right ?

Surely shall all wrongs be made right. Surely shall the Jews obtain delivery from their persecution. Surely shall might become abased before Right. But the challenge is to us—shall we be among the instruments of righteousness, or stand idly, shamefully, by while others use the courage and the wisdom with which we too are endowed?

So strongly do I feel this is one of the major test periods of the Theosophical Society—we have had others before, but none more searching than this—that for some weeks to come I am sending to every single Lodge throughout the world, and there are about 1,200 of them, a weekly Open Letter, which will contain my most honest thoughts and any record there may be of work I myself may be doing to be a Light amidst the prevailing darkness.

I might have sent these letters through the General Secretaries,—they will receive a copy of course—or I might have used the Watch Tower of The Theosophist, or the channel of The Theosophical Worker. But I felt the very great urge to have such direct contact

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as is possible with every Lodge and every member of every Lodge. I want to commune with each Lodge and its members as personally as I possibly can, for I am convinced that nothing is out of place, nothing is inappropriate, which is honest and full of the spirit of Right action.

I am hoping that this first Open Letter will reach every Lodge, and that occasion will be taken to read it, and all those which follow it, to see if it or any of the others awakens a stirring to DO SOMETHING: First by way of giving fire to the very Lodge itself and its members, and then by setting afire the immediate surrounding area, thus helping to produce a world wide conflagration which shall burn awake the weeds of disintegration and fan into flames the fortunately still glowing embers of Brotherhood.

If each Lodge will realise that upon it and its membership lies a grave responsibility to help the world out of its present distress, that there is much it and they can do, then I am sure that ways and means will be found to add ACTION to its members' meetings, to its study classes, to its private and public addresses. And if only the Lodge and its members will have courage instead of doubt and a sense of incapacity, they will soon marvel how much can be done where there is little courage to take a risk in order to seize an opportunity.

Sometimes Lodges are so afraid. They refrain from this, that and the other, because "we have no clever members, we have no good speakers, we have no contacts with the world around us". If only they knew that honesty matters far more than brains, and that sincerity matters far more than oratory. But sometimes they are afraid of making mistakes or of looking ridiculous. Where there is honesty, loyalty, sincerity, there will the Master be. What more do they want?

Let there be no erudite lectures given such as they envy in the larger Lodges. Let there be no fine speeches made such as they envy in Lodges which have at their disposal the facile tongues of practised speakers. Let the Lodge be poor in estate, with only a handful of humble members and a poor abode. Let the public ignore such a Lodge. Let its meetings be poorly attended. Yet, if there be abiding loyalty to Theosophy and to The Theosophical Society, if there be deep sincerity and enthusiasm, among the members, if there be every effort made to do all that lies in the power of each member to hold high for all to see the spirit of Theosophy which is Truth and the

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spirit of The Theosophical Society which is Brotherhood, and if each member strives to *live* Truth and Brotherhood in his daily life in all its details, so that he is an example as well as a precept; then will our Masters Themselves become as it were honorary Members of such a Lodge, for it will be doing its utmost to know and to do—and no more is ever asked. It is never the size of a Lodge that really counts, never the splendour of its building, never the fine setting of its activities through clever propaganda and able address. The larger the Lodge the greater, often, its danger. What counts with the Masters is the prevalence of simple brotherhood, the widely spread spirit of simple devotion, of simple honesty, of simple courage. And these are sometimes more to be found in the smaller rather than in the larger Lodge, in which mere numbers sometimes cause unbrotherly divergence.

If The Theosophical Society is to help the world, it must put its own world in order. It must be a Brotherhood, as is its highest purpose. Therefore must every Lodge be a real, though smaller, brotherhood within the wider Brotherhood. The world needs us, as it needs all others whose dedication is to the cause of Brotherhood. But we must prove our worth. We must first show that within our own ranks we have achieved Brotherhood, not the Brotherhood of universal similarity, of universal acquiescence, but the Brotherhood which unites in a common understanding all honest differences, the Brotherhood which is full of generosity, of graciousness, of appreciation even where there is acute divergence, of chivalrousness and dignity.

In these difficult days the business of all of us without exception is to invoke upon his distracted world the Blessing of our Elders. While They do not need invocations, at the same time it is good for us to make that Call from earth to heaven which releases an even more abundant Blessing. We are part of Them in a very real sense; we are part of the Inner Government of the world; and one of our functions is to make that Call which They can answer. Out of the abundance of our calling will come the increased measure of Their response. The invocation that follows is impersonal and universal, and if used by you, as individuals, and even more as a Lodge, will make a focus for Their Blessing. Use it or any other invocation that to you seems splendid and inspiring. But in these times of the greatest crisis we must utilize every channel at our hand for the saving of the world.

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POWERS OF LOVE

We pledge to You our faithfulness,
knowing that only love can redeem the world
We invoke Your Blessing upon all
who strive to serve You.
We invoke Your Blessing upon all
who are enduring cruelty, that they may
discover their enfoldment in Your Love
even in their misery.
We invoke Your Blessing upon all
who are inflicting cruelty that they may
be moved to return to You and serve You.

George S. Arundale.

#प्रेमाधिदेवता युष्माञ्शरणीकुर्महे वयम् ।
प्रेमैव जगदुद्धर्तुमलमित्यात्तनिश्चयाः ॥१॥
युष्मत्सेवापरा ये ये यतन्ते भवितुं भुवि ।
सर्वांस्ताननुगृह्णीतेत्येवं वो ऽभ्यर्थयामहे ॥२॥
दुःखान्तः प्रेमकवचानुसंधानप्रसादतः ।
हिंसितानुगृह्णीतेत्येवं वो ऽभ्यर्थयामहे ॥३॥
अपि हिंस्रा निवृत्यस्युर्यथा वः सेवकाः स्वयम् ।
सर्वांस्तथा ऽनुगृह्णीतेत्येवं वो ऽभ्यर्थयामहे ॥४॥

1. Premādhi-devatā yuṣmāñ
śaraṇī-kurmahe vayam ;
Premaiva jagad uddhartum-
alam ityātta-niś-cayāḥ.
2. Yuṣmat-sevā-parā ye ye
yatante bhavituṃ bhuvi ;
Sarvāṃstānanu-gṛhṇītety
evam vo bhyarthayāmahe.
3. Duḥkhāntaḥ prema-kavacā-
nusaṃdhāna-prasādataḥ ;
Himsitān anugṛhṇītety
evaṃ vo' bhyarthayāmahe.
4. Api himsrā nivṛtya syur
yathā vaḥ sevakaḥ svayam ;
Sarvāṃs tatha' nugṛhṇītety
evaṃ vo' bhyarthayāmahe.

#This beautiful Sanskrit translation is by Pandit Subramanya Shastri.

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Letter No. 2.

April 5, 1939.

For that revivification of the Theosophical Society which always synchronizes with world disasters and catastrophes there is urgent need for a very positive influx of new life in every Section.

There is urgent need that all earnest Theosophists shall bring into touch with Theosophy and The Theosophical Society those young people whose hearts are afire with patriotism, with ardour to right wrong, to protect the weak, and to set great examples of unselfish citizenship. Workers of whatever age in every field of unselfish service should have constant opportunity to understand how much Theosophy and membership of The Theosophical Society can help them.

The advance guard of the world in every department of the evolutionary process should have within reach the blessings of Theosophy and the inspiring examples of those who are members of The Theosophical Society. And in this connection the question arises not as to whether Theosophy offers blessings—it does nothing else; but as to whether every member of The Theosophical Society examplifies these blessings in lives of service and sacrifice.

In the midst of the terrible darkness which permeates the world and may assail it even more than heretofore, it is imperative that The Theosophical Society in the persons of its individual members shall be a lighthouse warning the world away from the rocks of disaster, and shining forth on the way to a harbour of Peace, Prosperity, and Brotherhood.

It is not for The Theosophical Society, as such, to enter the fray. Its duty is at all costs to keep open freely to all, the doors which lead into the great sanctum of Universal Brotherhood. Whosoever shall approach The Theosophical Society, in whatever spirit, from whatever faith, from whatever country or race, must ever find wide open the doors which lead into a refuge and an inspiration, over the entrance to which shine forth in imperishable letters the Society's Three Great Objects.

The Society must at no time suffer any modifications which detract from their universal application. The Brotherhood declared in the First Object must ever remain Universal and above all

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differences which may divide it in the outer world. And the Second and Third Objects must be maintained, since the Second Object shows how such Brotherhood may be made wiser and more inclusive with the aid of the knowledge already at our disposal, while the Third Object invites us to explore heretofore uncharted fields of life to the same end.

The need of today is for action—for action on the part of every individual member of the Society to help to save the world, and to give to every sincere worker in the cause of Bortherhood the opportunity to profit from the Power—power and wisdom of Theosophy, even if the next step of joining The Theosophical Society be not taken. Membership of the Theosophical Society is less important, immensely valuable though it be, than baptism in the spirit of Theosophy.

No Lodge of the Theosophical Society in any part of the world should be without its contacts with the young who are in its vicinity, nor without its contacts with those who are truely serving in the work for the uplift of the human and the subhuman kingdoms, even though they be neither members of The Theosophical Society, nor knowers of the wisdom of Theosophy.

There are so many splendid movements for Brotherhood in the world of which the Theosophist should know and whose workers should have an opportunity to know Theosophy and The Theosophical Society as for example, all humanitarian movements and organizations working against cruelty and in aid of the oppressed; all movements working for Justice, Brotherhood and Peace, such as the League of Nations; movements for the promotion of understanding amongst the great faiths. As one of the greatest of the Elder Brethren has said: "Support all work and movements in the outer world which stand for Brotherhood. Consider less what they achieve and more the ideals they embody. Do not overvalue results achieved.....In our Lord's good time even the tiniest buds of brotherly striving shall blossom into marvellous flowers, shedding splendid fragrance. Concern yourself with the motive and with your earnestness. These are seeds for your cherishing. Our Lord Himself will see to the harvesting".

Indeed as much benefit must come to The Theosophical Society and its members from contact and association with such movements and their members as they may gain from Theosophy and The Society.

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Even if a Lodge be composed mainly of the older generation of Theosophists, the spirit should always be eagerly willing even though the flesh must needs be weak. Neither paucity of members nor age should be any excuse for inactivity. Members of The Theosophical Society who in these days of most urgent need are only thinking of their own personal Theosophical interests, are being weighed in the balance and found wanting. The call and inspiration from every Lodge, from every Federation, from every Section, from each International Convention must be to *Action*. If the next few years are years of strenuous activity on the part of Theosophists, not only will emerge therefrom a peaceful and prosperous world, but also a Theosophical Society nobler in stature than any of its preceding incarnations during the past sixty years. Then, indeed, will the Centenary be a triumph which shall lay the foundations of a new world to become a truly Theosophical Brotherhood.

George S. Arundale.

Letter No. 3.

April 12, 1939

This Open Letter is unusual, but I hope not the less acceptable. Its principal theme is to urge my fellow-members not to forget that war is going on all the time everywhere, and in their own immediate surroundings. Round about every Lodge, and round about the home of every member, war is going on, outrage is going on. What is each Lodge doing about this ? What is each member doing about this ?

It is all very well to denounce one kind of war, but what about other kinds of war which no less keep going the spirit of war.

In the name of our First Object every Lodge should be working against the war spirit however it may express itself, and every member should be known for his knightliness in the service of the weak and down-trodden in whatever kingdom they may dwell. Peace must be begun at home, and where should peace dwell more securely than in our Lodges, among our members and in every place dwell more securely than in our Lodges, among our members and in every place to which a true Theosophist has access ? Let every Lodge and every member have a fine record of working for peace wherever there is wrong. So shall war cease at home, *and therefore abroad.*

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Until and unless we practise the peace that we preach, war must continue. Unless and until we can live peace at home our voice shall be little heard abroad.

On the other side of sleep there is at present much work to do to try to help peoples of all nations to see clearly through the barrages of distortion which dictators, statesmen, politicians and demagogues of all kinds erect against truth.

I hope I need hardly say that the work is no less urgent on this side of sleep. But on the otherside the area which one can cover is far larger, and the difficulty of language is negligible in the case of any workers who have the necessary training. Even if they have not, they can generally gather together a largish crowd of rather sleepy people, who nevertheless can be aroused with a display of mental and emotional fireworks. I remember speaking to a polyglot crowd an evening or two ago which paid little heed to my exhortations though they were interested in my fireworks. So I thought I had better come to close quarters.

"There is that which is worse than war", I declared with a considerable amount of emphasis. At once there was an awakening, a taking of notice.

"No", thundered back the vast majority.

"There is peace with dishonour", I retorted, "which is very much worse than war."

"Only peace is honour. Where there is no peace there is no honour", was the reply.

"There is peace bought with misery of others", I went on. "There we buy our own peace at the cost of the misery of others"?

"Yes, we must, for we are only increasing misery if we add to the misery of others the misery that will come to us also if we engage in war".

"Then we have no concern to deliver the oppressed from tyranny, nor to restrain violence from trampling right under foot ?"

"This is only our business if *we* are oppressed, and if violence is trampling *our* right under foot. It is the business of each people to look after itself. If it cannot, so much the worse. We only make matters worse if we interfere."

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"I did not want to inflame my audience so I turned off my fireworks and left them in the dark. Soon they became sleepy again, for they are not much more awake in these regions of more life and light than in the regions of lesser life and light which they had left awhile.

But as I tried to look at them carefully, to see why there was this truculent hatred of any war which was not to protect their very homes,—and even then might they not do better for themselves if somhow or other they could protect their home otherwise than by war,—I found that they had an ingrained distrust of their parliaments and their ministers. They hated the thought that their government might at any time commit them to a war in which the people would be the first to suffer and the highly placed perhaps not at all. They felt they were fodder, and they hated the thought of their helplessness. As for duty to other peoples and nations, and for active chivalrousness towards the oppressed of other countries, they felt bitterly that the appeal to duty and to chivalry came very ill from those who did nothing to minimise unemployment, to prevent their fellow-citizens from starving, or to care for the poor in their difficulties.

All this showed me that while there are many kinds of disgraceful oppressions which need a world-wide condemnation and active prohibition, there are other kinds of oppression which also must not be forgotten, and one of the very worst of these is unemployment, which I believe in Britain runs to two million citizens. It is a terrible indictment of any government that it should allow two million people to be without work, and very likely to starve; and certainly to be in a condition of constant rebellion against the indifference of those who have work and ease and happiness, against the indifference of the country to which they are expected to give their ardent patriotism. The marvel is that a large majority of these unemployed are patriotic and take life with a smile. All honour to them.

And then there is the oppression by man of animals, a crime no less terrible, I make bold to say, than the oppression of the Jews. In every country there is this oppression going on—vivisection, hunting, trapping and so on. The slaughter houses and the vivisection laboratories are the concentration camps. The hunting and the trapping are the pogroms. These are taking place in these countries whose citizens

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express the utmost abhorrence of such evils when practised against their fellow-human beings.

If we would stop the horrors that are going on around us in the human kingdom, shall we not also stop the horrors which are going on around us in the sub-human kingdom of the animals, perpetrated safely by men because the animals in their hands are as helpless as the Jews in the hands of the merciless ?

George S. Arundale.

Letter No. 4

April 19th, 1939

Dear Brethren,

In this Open Letter I want particularly to stress the application of our First Object, not merely to The Society as a whole, but to every individual member. We are establishing a nucleus of The Universal Brotherhood without distinction of race, creed, sex, caste, or colour. But it seems to me of the highest importance to realize, especially now, that we must endeavour to establish such a nucleus in our own individual selves. The Society must establish this nucleus, and because of this, it is imperative the Society should be composed of those who, accepting the three Objects, themselves desire ardently to embody the spirit of the first object.

Only will this nucleus of Universal Brotherhood flourish as each one of us has in him its qualities both living and projected. Needless to say, it is impossible for any one of us perfectly to achieve the qualities of the nucleus. But at least we can strive after them, challenging our daily lives in all their details as to their conformity with the spirit of the First Object of The Society. Is there in each one of us a spirit of Brotherhood which rises above all distinctions of race, creed, sex, caste, or colour ? Is each one of us an example in his surroundings of a life which rises above—shall I say transmutes,—all differences, welding them into a great solidarity ?

Every member of The Theosophical Society, let me repeat, must be a great link, a deep channel, between the various divergencies which exist in his midst. He must be a very positively harmonizing activity—between the various sects of his faith, between the Theists

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and the Atheists and Agnostics, between the various political parties, between the various leaders of public opinion, between the young and the old, between the various partisans of various convictions.

He must, of course, have his own convictions. A particular aspect of his faith may well be especially dear to him. He may find it desirable to belong to one political party or to another. But his own individual uniqueness must never prevent him from understanding the uniqueness of others. His own particular approach to truth must never prevent him from appreciating what are in fact the approaches of others, however little these may seem to him to be approaches to truth at all.

Furthermore, he must learn to be an individual to whom people naturally bring their troubles. I think this is one of the greatest qualities a member of The Theosophical Society can achieve—that people in trouble naturally gravitate towards him for help, for consolation, for courage, for comradeship. In the Christian Faith the Lady Mary has the title of *Consolatrix Afflictorum*. We, of course, are not worthy even of a shadow of such a glorious appellation. But in our own small ways, being Theosophists, having at our disposal the wisdom of Theosophy, we must learn and practise the most gracious science of consoling those who are in a state of affliction. One of the acid tests of the real worth of a Theosophist is the capacity he has to help people who are in trouble, and this test can easily be applied by an individual member to himself. To what extent is he a glowing flame of benediction among those who are cold in distress ?

This brings me to another aspect of the application of the First Object to every individual member of the Theosophical Society. It is intended, I am perfectly sure, that he should be not only self-minded, not only surroundings-minded, not only faith-minded, not only nation-minded, but no less world-minded. Everything that goes on throughout the world should as far as possible be a matter of concern to every member of The Theosophical Society. The existence of a *nucleus* of the Universal Brotherhood entirely depends upon our recognition of the very existence of a Universal Brotherhood itself, and the more we ignore the Universal Brotherhood, the less potent are we to help to establish a nucleus of it in The Society to which we have the honour to belong.

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I hold that it is entirely anti-Theosophical for a member of The Theosophical Society to say that he has no concern with the affairs of nations other than his own, of faiths other than his own, of events other than those which affect him directly. Doubtless, his duty begins with his immediate surroundings. Doubtless, his application of Theosophy must be to his immediate surroundings. But neither his duty nor his application of Theosophy must stop there; and indeed in these days in which it is being sought to weld the world into a very definite solidarity, every member of the The Theosophical Society should be as international as he is national, should be understandingly concerned about all the great Faiths of the world as well as about his own. There should not be a single member of The Theosophical Society in any part of the world who lives isolated in his own immediate surroundings and to all intents and purposes indifferent to what is going on outside the immediate frontiers of his consciousness. Not only should every Theosophist be deeply interested in events taking place beyond the normal extensions of his consciousness, but he should add to this interest a capacity to see the various events in their due proportion one to another, so that he may, however humbly, become an agent of that Law of Adjustment which is forever adjusting the whole world and every part of it out of the less in which it moves into the More which is its immediate destiny. He should do his utmost to know all he can about the major events which are happening everywhere, and he should try to perceive how each major event may be adjusted to its right fruition.

And he should certainly try to understand how there is an increasing and intimate relationship between all the circumstances of life happening throughout the world, He himself is personally affected by all that takes place everywhere, however remote it may appear from his everyday life.

I have said before that every Theosophist should be world-minded. But must he not be world-emotioned ? There is the understanding which knowledge gives, but there is also the understanding which sympathy gives, which goodwill gives, which compassion gives. I do not say that world-mindedness and world-emotion-ness must necessarily result in world-action on the physical plane. But a knowledge of the world and a feeling of the world should surely, in every member of The Theosophical Society, give rise to an exercise of that will which is the very soul of action,

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Especially in my capacity as president of The Theosophical Society I feel very deeply concerned with what is going on in every Section, and with what is going on in every country of every Section. In any case, I must surely feel, especially in these days, particularly concerned with every country in the world, with the peoples of the world, with the experiences through which the world is passing. But I also feel I have a very special intimacy with every country through the Section of The Theosophical Society which I regard as the very heart of the country itself. Not a day passes at Adyar when I am not thinking of one Section or of another single Section, There is not a single Section, there is not a single General Secretary, with regard to whom I am not trying constantly to deepen the channels of our mutual Brotherhood. This is part of my contribution to the strengthening of the nucleus of Universal Brotherhood. It is part of my reverence to The Theosophical Society. And all personality, all difference of opinion, is dissolved in the magic of the Universal Brotherhood to which we all belong. But, of course, my duties also lie outside the actual confines of the organism of The Theosophical Society in the outer world. Where there is no Section, there have I my duty in the name of the nucleus. Where there are no members, there have I no less my duties to the nucleus.

We members of The Theosophical Society belong to the whole world, even though we may very rightly have our patriotisms, our religious fervours, and our intellectual and other convictions. While The Theosophical Society on the physical plane is a specific organism within definite limitations, on the inner planes The Society covers the whole world, as obviously it must since it is a nucleus of Universal Brotherhood. What we have to realize is that in the Theosophical Society this Universal Brotherhood exists and that we have to make a spot light of it in the outer world.

For this reason I am particulary anxious that every member should consider himself as involved in what is going on everywhere, and especially that he should consider himself as involved in what is happening in India—the heart of the modern world. In my next Open Letter I shall be referring to India in the words of our great President-Mother herself. I shall be emphasizing the fact on which she laid such constant stress, namely that upon India's regeneration depends in no small degree the regeneration of the whole world.

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You all know how she worked unto death for India's freedom, not merely because she loved India so deeply, but even more because she knew (for had she not been told ?) that upon India's freedom depended the regeneration of the world itself. Is it not partly for this reason that the International Headquarters of The Society came to India ? I shall be hoping that you will be indeed receptive to the Indian situation, will constantly be trying to understand it, and will be giving to it your most enlightened will. We who work directly in the service of the Masters are not at all concerned as to where we work. We are eager to go anywhere and do anything. We are eager to fit ourselves for any work that may be given to us, utterly renouncing our own particular personal predilections. It is not because some of us love India so much that we work for her, though it is certainly true that the more we work for India, the more we love her. But it is because we know something of the Plan and its immediate expression, and we know that the world will never be at peace until India has found her rightful place among its nations.

Therefore is it imperative, it seems to me, that every member of The Theosophical Society should specially be India-minded, and should feel deeply for India, even if the privilege has not so far been his to set his feet on her sacred soil. Also should he be Democracy-minded, Freedom-minded, justice-minded, not merely as regards his home but as regards every country in the world. We have passed beyond the stage at which we dare to say that the affairs of other nations, of faiths other than our own, of other people's lives, are not our concern. True indeed, our concern must be reverent, it must be appreciative, and understanding. But it must also be at expression of that World Conscience which to-day is taking shape and form. Every member of The Theosophical Society, as it seems to me, must help it to become as beautiful as possible. And each of us is concerned to make it his business that throughout the world every Conscience of whatever kind is contributing beautifully to the formation of a World Conscience.

Not one of us dare feel that it is not his business what happens in Europe, in Asia, in the Americas, in Africa, in Australasia. Our consciences ought to have been concerned with Abyssinia. They ought to have been concerned with the situation of China. They ought still to be concerned with these, for a true conscience never forgets, though

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it remembers only in order to help. Our Consciences should be concerned with what is going on in India, because I believe it is no exaggeration to say that upon the developing situation in India to no small extent depends the safety of the world for peace and happiness.

And I would say to all my Indian fellow-members of our Society that they, in the throes of national reconstruction, have the very special duty of being world-minded. They dare not imagine that they have no concern with enslavements elsewhere, but only with their own. It is very easy in India for the Indian to feel he has no concern whatever with any circumstances outside the national family. Indeed more than one Minister of the Indian National Governments has emphasized that the rest of the world is the concern of the rest of the world, and that India is the concern of Indians. Such an attitude piles up obstacles on India's way, as in other terms it would pile up obstacles on the way of every country.

The least assault on the Universal Brotherhood of mankind—I should like to add: of all life—must be the concern of every member of The Society, even though his Nation and his Government may still be asleep to their duties. Whatever else is dead, members of The Theosophical Society must be alive.

I need hardly assure my brethren that I am seeking in every possible way to follow in the footsteps, though at a very great distance, of my noble predecessor in the office of President. Where she achieved great results, I can only achieve but very little. But the will is very willing, for I know that once India has rediscovered herself—and she has not yet done this—the world will breathe again.

Every member of The Society must actively honour his acceptance of its First Great Object, and must therefore be as universal as he can in his Brotherhood. The triumph of our First Object depends upon the devotion to it of every member. In our ranks there must be no talk of isolation, of independence. On the other hand through the medium of every race, of every nation and of every faith, we must learn to live together, to share together, and to place upon a common altar the glories of our individualities, be these of ourselves, of our nations, of our faiths, of our races.

George S. Arundale

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Letter No. 5

April 26th, 1939

Dear Brethren,

In my last open letter I said I should be extensively quoting from Dr. Besant in the letter following. I should like you to go back into the period of 1913, 1914, 1915, when Dr. Besant herself gave us her unique leadership. If you will read what she wrote in those days, you will see what was the spirit of those times. That spirit has to be reproduced today. It is an exactly comparable period.

Running through the whole of this early literature there is the theme of WORK. She makes it perfectly clear that while we must fulfil our obligations as members of those organizations to which we belong, *the Work matters more.* That might well be a slogan for every one of us. Time and again she says that we can well let our progress, our personal growth, go. It will be safe in the hands of the Masters. We must throw ourselves into the work.

Here is a wonderful passage of hers in December 1914 :

Let yourselves go and give yourselves to the Work. Our "forefathers' intent upon the welfare of the world, obtained liberation." Nothing can stop the liberation of the inner man; nothing of outer work; meditation is no more holy than platform work; it is the motive that sanctifies the action, and if you sit for hours in meditation, thinking only of your own growth, you grow more slowly than a man of the outer world who knows nothing of meditation, but is unselfishly endeavouring to serve his time and his race. The Masters need every man that is willing to give himself for the work. We have had time to think of our own development and our own growth ; and now the time has come when that is to be thrown aside, and we are asked to act and not simply to grow ; we have grown more rapidly for the sake of service, and if we do not render it when it is asked for, then we are ill repaying the blessing of the Masters, which during all these years has been poured out upon us.

Such surely is the theme for every member of every Section—the theme of work, co-operation, helpfulness, loyalty, devotion, following the leader in these times when the world is in its present distress. Dr. Besant says in a very wonderful sentence: "*Work is wanted, otherwise there will be nothing left to work for.*"

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That is profoundly true today. It is beautifully and truly put; and it is incumbent upon every single member to see what part he has to play in this work.

Another phrase gives us some idea of the work which she held to be of uttermost importance in February 1916:

Two demands upon us have now been made, both having one result, the satisfactory shortening of the War. We have been told of two ways in which we may help to do this. I give them in the order they were told to us. First by aiding India to gain an immediate promise of Self-Government from Britain, this being one of the changes the War is to make possible. Secondly by using our thought-force to bring about victory for the Allied Nations, since they stand for the ideals which govern Divine Will in evolution.

From this extract you will note that the problem of India is not merely her own personal and individual problem, nor is it a problem merely for the British Empire. It is a problem for the whole world. You will note that the obtaining of the freedom of India was one of the ways in which the World War might be shortened. A War such as took place between 1914 and 1918 must needs be of world-wide significance.

We certainly have not yet achieved Self-Government for India, and even though there must needs be many of us who live far away from India, India must not be a matter of indifference to us. And we should do well to realize that if today the world is on the threshold of a war, it is in part because India has not yet won that release which it was hoped she would achieve as a result of the last great war.

Then we have another direction from Dr. Besant: To use "our thought-force to bring about victory for the Allied Nations, since they stand for the ideals which govern Divine Will in evolution." Today we have no less, even more, to stand for Democracy, for Freedom against dictatorships, tyranny, oppression. We have to stand for Freedom, be it the freedom of our own or any other country, and the Theosophist will not confine his ministrations to his own country alone. He will realize that the whole world is a great Brotherhood and he will try to help everywhere. So our work becomes perfectly clear and easy to understand. Our business is to support and stand for

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Democracy, for Freedom and Order, for all those qualities which enable the individual and the State to grow according to their respective statures, and to work especially for India's freedom, because upon that freedom depends much of the release of spiritual power which the whole world needs and lacks at the present time.

There is one distinction which Dr. Besant always emphasized; we must distinguish between Governments and peoples. While it may be necessary for us all to condemn various Goverments in certain directions, we must always feel that the peoples are outside this condemnation, because we have every good reason to believe heartily in the people of every country. Whatever difficulties they may have, under whatever restrictions they may live, however much they may be imprisoned or shackled, still the spirit of Freedom dwells in all peoples. This is the hope of the evolution of the future. Whatever we may do by way of condemnation, I think it is vital always to speak a word of reverence for the fine qualities in every nation, subjugated though that nation may actually be at the moment.

Dr. Besant then tells us how early in 1912 a great Teacher, knowing what was to come both in the attacks on herself and in the terrible outer world crisis, bade her not to be troubled. And she says: "I wondered why that was said, because I was not troubled at the time in the very least, and I wondered why I should be told not to be troubled when there was no reason for anxiety". But she realized latter that the Teacher had in mind the great war of 1914-1918 which was to come. Today we must realize the significance of this phrase: "Do not be troubled." We must not waste precious force in being troubled. Our force must be used strongly and to the utmost. It must be used for constructive work. We must not fritter it away in being nervous, anxious, or worried.

We need not bother as to *when*, still less as to *if*, victory shall come. All we have to do is to fight for victory. It will come in its own good time. However much we may be defeated today, victory will come tomorrow or some other day, and it will be the finer for the delay. Dr. Besant pointed out to us that all those forces which seemed in 1914 to be uppermost in the world—tyranny, oppression, the spirit of cruelty and persecution—and seemed about to hurl civilization down into darkness, all those forces are in fact already conquered on the inner planes. I believe that to be fundamentally true today;

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all the forces of darkness are already conquered on the inner planes. She uses a beautiful phrase: "We have to conquer on the physical plane those who are already conquered in the higher worlds. Those of you who are students of the *Bhagavad-Gita* may remember that Shri Krishna urges Arjuna to go forward and to fight the embattled hosts, and that he uses a curious phrase—that these had been already slain, and therefore he was to go forth and finish the work on the physical plane."

This is a fine thought for us. The forces of darkness are already defeated. Let us finish the job. India is free within herself. Let us finish the job and make her free on the physical plane. This gives us the sense that the work is not only half, but three-quarters, seven-eighths done. We have just to give the final push that will give the victory. And with the power and force at our disposal as members of The Theosophical Society, we can strongly help to accomplish this. In every country Theosophists must fight for the Right, and in the whole world they must fight for the Right no less.

I myself feel personally that in these days it is easy to be strong. We may have our physical and other ailments, difficulties, weaknesses, but the fact remains that it is easy to be strong somewhere within us. Because there is strength abroad within and on the physical plane, we may utilize it, gather it up, and send it forth for righteousness. And we who have so much power to contact the strength of the Elder Brethren, near as we are to Them, we can take, as it were, great masses of this strength that permeates the world and send it forth.

There should be no lethargy in any member of any Lodge. Everybody must be vital in his own way as best he can. May I assure you, you need have no anxiety about our Headquarters here at Adyar? Everything we can do we are doing. We do not shrink from any effort to help the world—not only efforts directly connected with our Theosophical work but any other efforts to stir the whole of the world to realize that this is another 1914, and we must be awake to help the world. This weekly Open Letter which goes direct to every Lodge is to try to arouse every single member to be awake in every country to the Work that needs to be done. And that little journal *Conscience* is another effort. Whether you agree or not with this expression of conscience does not matter, so long as the motive be to give the best that can be given. Behind every paragraph and article, whether you

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agree or not, there is the very purest of intentions—our desire to do everything we can to awaken a World Conscience. I want all who can to help it. Do not brush it aside as if it did not concern you. Everything concerns you that is honest and sincere. We want to gather together in that journal everything that is honest, sincere, true, unselfish, so that we may help to spread these virtues abroad. Who knows, if we are able to produce a good journal, it may some day be blessed. There it is—a potential channel of a certain kind of force and we want it to be used. I should like to see every Lodge subscribe to it, put it on their reading-room tables and in their Public Libraries as an honest effort towards the expression of conscience. It is honesty, sincerity, enthusiasm that matter even more than our limited conceptions of right.

In any case, we must work. We must give all we can. No one asks we should give more. But we must give all we can to spread Theosophy, strengthen The Theosophical Society by every means in our power, to help in all its aspects The Theosophical Movement, and in doing those things which have been suggested to us as means of carrying out the Will of the Wise, as, for example, working for India's freedom, and standing for the spirit of Democracy, Freedom, Justice, Righteousness.

Indeed need we never be troubled. May I repeat that I believe it is entirely true today to say that the battle has been won on the inner planes. And however many people there were to win the battle in 1914, there are more people today whose Consciences are awakened to Truth, Justice, Brotherhood; and the army for Righteousness is an army larger than we have had before in the history of the world.

Dr. Besant explains to us how she worked. It is the way in which many of us are trying to work now. Everything goes on in the same way through crisis after crisis. She says in 1914, in the very beginning of the war:

I shall make a number of thought-froms of myself, well vitalised, and send them over there to the scene of activity, and you can go over and look for them, and they will be sufficiently like me to be recognised and will serve all the purpose required. I cannot go to bed much before eleven, so I shall send off these thought-forms and you can go early and work with them. A thought-form will be active

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in proportion to the strength you put into it. Any time in the day you can send out a thought. Scattered as we are all over the world, we ought to be able to send a continual stream of quiet thought... Work on the mental plane to bring about a happier condition of things. Give some part of your meditation at the end, for then you are at your strongest.

That is how we are winning the battle on the inner planes today. I have endeavoured to show in my new little book *A Guardian Wall of Will* a way in which that work is being done now by a number of workers. We are sending out thought-forms of ourselves as best we can. We have not the power to send forth the clear-cut wonderfully vibrant and radiant thought-forms she sent out. But the thought-forms we do send out are everywhere. We have to think of all these things during the day as well as the night. We have built a little guardian wall of the will behind which people can go who need a quiet refuge. I have found if I go personally at nights and vitalize what-ever I can, people come and cling to me to escape from their trouble, difficulty and misery. To them we look like angel helpers, and if necessary we can make our-selves the conventional pair of wings. So we can help to relieve and release many. If you will read this little book, you will see what we are attempting to accomplish on every plane, to bring about a happier condition of things.

In many of our President-Mother's utterances and writings during this period, she jnstifies war. She refers to the fact that from the Lord Vaivasvata Manu every single one of our great Teachers on the Ruling Line has often been a soldier and led His people into the fight time after time.

I know very well that while in all probability for the Sixth Root Race there may be no further war, as our President-Mother has prophesied, in this race war is part of the plan of the Head of the Hierarchy. While it is well to have people who are conscientious objectors, those who are utterly oppossed to war, as I used myself to be, we should try to learn the purpose of war in the evolutionary process. Dr. Besant makes it perfectly clear that "For us, this War—ghastly as it is in its outer aspects—is full of help and full of promise for the future." So while we may think of the horrors and terrors of war, of all that is dreadful and ghastly in war, at

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the same time there is not the slightest doubt for anyone who can see that the last war with its four-year duration should have released for the future wonderful forces of which the present is not yet able to avail itself.

I think we have to learn that for this particular age war is an almost inevitable ingredient of the evolutionary process. I very much fear that this statement will be most unpalatable to all who read it. I do not say that it may not be possible for us to anticipate the future and by a great and universal Act of Tapas get entirely rid of war, even at this stage of our growth. But the probabilities are against this, and I think we should be very much wiser, and should make war much less likely, if frankly we were to prepare for war. I am quite clear in my own mind that if there had been conscription in the British Empire, there would be very much less danger of war than there is at present. Please do not think I am not aware of all the arguments against conscription. But I am looking at the problem from the standpoint of taking into account the evolutionary ingredient of war with which we so obviously have not yet done. The war spirit is abroad, and we ought to be able to take advantage of this spirit so as the better to nullify it. I hold that this can be effected by training every citizen—boy and girl, man and woman—to know how to defend his home, and country if need be, and no less to help to defend the homes and countries of his brethren where these are wantonly attacked. Perhaps you will remember what Pythagoras said when he was addressing the people of Naxos in Sicily:

Listen, my children, to what the State should be to the good citizen. It is more than father or mother, it is more than husband and wife, it is more, than child or friend. The state is the father and mother of all, is the wife of the husband, and the husband of the wife. The family is good, and good is the joy of the man in wife and in son. But greater is the State, which is the Protector of all, without which the home would be ravaged and destroyed. Dear to the good man is the honour of the woman who bore him, dear the honour of the wife, whose children cling to his kness: but dearer should be the honour of the State, that keeps safe the wife and the child. It is the State from which comes all that makes you prosperous, and gives you beauty and safety. Within the State are built up the Arts, which make the difference between the barbarian and the man. If the brave man

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dies gladly for the hearthstone, far more gladly should he die for the State."

As Dr. Besant points out, there are many things worse than war: "To my mind dishonour is worse than the death of the physical body. If I had to choose between personal dishonour and death, I should choose death. The death of the physical body from my standpoint is a very little thing. The physical body ends with death, but dishonour goes on."

Of course, you will remember that I am writing in no sense officially but rather to disclose to you what your President has in his mind as George S. Arundale. By no means am I anxious that you should agree with me. But I am naturally anxious you should understand me and know that I am not writing without having very deeply considered my words and their implications. In 1914 I was strongly a conscientious objector and I had the privilege, under the inspiration of Mr. & Mrs. Baillie-Weaver, of doing all that could be done to help the splendid citizens who had been thrown into prison and ill-treated for their Consciences sake. But I perceived later that, while these brethren were greatly right to object, my duty lay otherwise. So I have ceased to be a conscientious objector to war, even though I am an ardent advocate of peace.

I sincerely believe that there is no movement more potent to bring the world back to peace than The Theosophical Society. As Dr. Besant said in January 1916:

We can help the Powers of Good by throwing all our thought and energy on the side of Right...The more wo do this, the sooner will the struggle end. Do not say: "My endeavours are too small to count." The small *does* count, and if hundreds of thousands do this, it comes to very much. No one should think. "I am too weak to begin." There are thousands...and many can also influence others to do this. It would come to much force added up, if each one of you would give of your thought and force, and so add to the great reservoir from which the Masters draw. There is a possibility of bringing this struggle to an end during the next few months. It is on the balance. Use all your power of thought to bring about victory.

Let each one of us be strong and active for Righteousness throughout the world, beginning at home, but ending only with the

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farthest limits of our globe. So shall we give Victory to Peace and justify our membership of The Theosophical Society.

George S. Arundale.

Letter No. 6.

May 3rd, 1939

Dear Brethren,

I do not hesitate to send you this week an Open Letter which reflects clearly and definitely my own deepest convictions and longings, especially in these times in which it is often so difficult rightly to discriminate.

Each of us has his own convictions which are not in the least degree binding upon his fellow-members, for it is one of the greater glories of membership of The Theosophical Society that acquiescence is only asked from us in great and eternal principles—in the desirability of vivifying the universal brotherhood of humanity (the First Object), in the importance of the comparative study of the religions, philosophies, and the sciences of the world (the Second Object), in the fact that the truths we know are limited and partial and that we must seek truth ardently (the Third Object). On the other hand, the sincere conviction of every member is of value to every other member. No one can grow through his own convictions alone. Hence there is great value in sharing, in exchanging convictions. In this letter I am sharing with you my own, not in order that you may agree with them, still less that you may think these convictions have some universal orthodoxy in The Theosophical Society. They have no orthodoxy. They are personal. But the better you know me, especially in my deepest sincerities, the nearer do we draw together in mutually appreciative comradeship.

It is for this reason that I have ventured to disclose myself to you again. If my convictions are of value to you, make use of them. If they do not appeal to you, give them respect, of course, but only the respect due to another point of view. Above all, we must be free. Membership of The Theosophical Society and the study of Theosophy are alike roads to that freedom which we shall attain through self-discovery.

Indeed, every single Open Letter is not a message from the President of The Theosophical Society in his official capacity, but

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from the President in his individual capacity, and he hopes that every letter will be duly read as such.

We have in these stirring times a very great opportunity to be clear, definite, direct in our thoughts, desires, feelings, and emotions and activities, and it is very useful for each one of us to examine himself as to the extent he is clear, because only so can he be truly effective.

It is not a question as to whether we are right or wrong. Until we pass beyond the half-way stage of evolution, we are likely to be more wrong than right. The more dogmatic an individual is, the less is he likely to be right. We cannot expect to be right, but we can expect to be clear: knowing in a measure whence we have come, knowing up to a certain point who we are, and finally whither we are really going and what we have to do.

So many people in the world simply drag out their existence, living from one moment to another, from hand to mouth, as it were, without a single atom of purpose in their lives. They take the next step that needs to be taken with no idea of a distant goal, often without the idea of a goal at all.

What is *your* positive purpose in life? In these days when there is so much to be done in our own country and throughout the world, it is very vital to know why we are here, what we are here for, what we have to contribute to the well-being of our surroundings, large or small.

You may say: "I know my work is to keep house for my family." Or "I feel it my work to be the helper of so and so." Quite right so long as you are clear that this is your great objective and do it as splendidly as you can. What is wanted is the giving of your service in the world with definiteness and clear-cut-ness. Then you are not drifting, but are doing what is, for the time being, at all events, *your* work, *your* mission. Your piece of work, large or small, is being fitted into the Plan. We have the most absurd ideas as to what is or is not real work. How many Theosophists are longing for the time when they can be free to give themselves entirely to The Theosophical Society. Whatever may be our work, small or large, it is through that work that our freedom comes. When our

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wish we were free, we fail to realize that in all probability we need our present experience in order to reach that freedom. And our surroundings are the surroundings we need and in which we can most effectively serve and become free for the time being.

I should like to tell you exactly what I feel is the key-note for the true soldier's work in the Masters' Army, the type of soldier who is willing to go anywhere and do anything.

There are two types of soldiers: first, one who is specially able to work along a particular and specific line. Such soldiers are needed and are employed in their individual capacities. The other type of soldier is able to go anywhere and do anything; sometimes he does his work only indifferently well, but he can be used to fill gaps. I am the latter type of soldier and I will give you the Manual, the Ideal of my soldiery. It is just my own and may have no application to most of my fellow-members. Indeed it may be entirely uncongenial to them They may well have other Charters for themselves. Yet each of us should have his Charter of great Principles and seek to fulfil it. I am not able to fulfil mine, but it is the goal towards which I strive:

MY CHARTER

I want to play THE Game, not MY game.

"Playing the game" means to be honourable, sportsmanlike in the very best sense of the word. THE Game is the Game of Life, of the Government of the Hierarchy. This is the *motif* of the whole of the Charter.

In these supreme moments of a great period in the history of the world, I want to be very worthy of all the trust my Superiors have reposed in me.

Our Superiors have reposed a great deal of confidence in entrusting to us The Theosophical Society and the spread of Theosophy. We have been given a great Truth, a great Opportunity, a great Power. Let us therefore be very worthy.

I want to be Their man, forgetting myself utterly, remembering Them only.

To be Their *man* is more than being Their servant. It means partly the spirit of service and partly the spirit of comradeship. It lifts me up to Them and yet keeps me humble.

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I want absolutely out of the way all obstacles to my understanding of Their immediate Plan.

I want to know Their Plan face to face, and not darkly through my personal inclinations.

I do not want Their Plan to be obscured by my own personality so that it is dark instead of light to me. I want that their Plan shall as little as possible be dulled to me through my ignorance. I want to know Their Plan face to face.

These, you see of course, are Ideals that we cannot hope to reach at once. But if we are clear as to our Will, then the Will will find the way to help us to reach the Goal in due course. I do not want to see Their Plan distorted by my personal inclinations.

I know I have a share in that Plan, and I want to fulfil my share without fear of anyone, without fear of public opinion, without fear of praise or blame, and without favour to any person, party, principle, or prejudice.

I want to fulfil my share as perfectly as I can, with all the power at my command, all the wisdom, and all the understanding.

I want to fulfil my share without pause and in ceaseless one-pointedness.

I want to be entirely indifferent to rebuff and to all appearances of success.

Day and night I want to be at my post, so that my Superiors will always find me there on duty, and know that neither suffering, nor misjudgement, nor persuasion, nor misery, nor even beliefessness, shall at any time cause me to desert my place in Their Plan.

This is such a vitally important point. Suffering must not deflect me from my place. I do not think the honest soldier would be deflected by suffering. But suppose he is misjudged by many people in whom he has hitherto placed his confidence. Suppose he loses that regard which he believes to be his due. Will all this make any difference to him? Many people depend entirely for their faithfulness to the Masters on the extent to which the Masters' representatives satisfy them. Everybody down here is fallible. We are only servants of the Masters. It should not matter to you what I do to you or to me what you do to me. We must be found at our posts regardless of all personal relations with each other.

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But if we surmount the rock of misjudgement, what about belieflessness? How many of us, if we ceased to believe in the Masters or Theosophy, could still in the spirit of our own higher Selves stand firm at our post, faithful to our work? That is one of the greatest of challenges: can you still work for the Plan, for The Society without any belief? There are the Great, of course, who being placed at Their posts, will never desert them, even though belief may have vanished away and trust may have disappeared. If your Higher Self reigns, then you will stay steadfast despite the fact that Theosophy ceases to mean anything to you for the time being, that membership of The Theosophical Society ceases to mean anything to you and you wonder how you could have possibly followed X, Y and Z who now mean nothing to you But those who have brought down into the waking consciousness a glimpse of the Eternal Plan can never lose it, and will rise superior to their beliefs, to their prejudices, to their principles of an incarnation.

Whoso hath felt the Spirit of the Highest
Cannot confound nor doubt him nor deny:
Yea with one voice o world, tho' thou deniest,
Stand thou on that side, for on this am I.

It is very wonderful when you find here and there an individual who will to the end be true to the real amidst the presence of the unreal despite all dimming circumstances. Such people are very rare. Are we among the rarities? We can only answer: I hope indeed I am. But if the Spirit of the Highest has ever taken up its abode in us, even if only for a moment, then there will be the Eternal Memory which will transcend all our smaller memories and keep us on the straight way, despite our smaller and vacillating selves of mind, feelings, and body.

I want to bear all things bravely, to endure all things patiently, and to meet all things smilingly—knowing that all true soldiers in Their Army of Light are ever happy and steadfast.

I want to play Their Game, according to Their rules, not mine according to my rules.

I do not want to see the goal, nor do I want to see the triumph. I want to do my bit and to do it well, to Their satisfaction. I want to be so adaptable, so impersonal, so understanding, that I can do

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anything at any time, change from any work to any other work, and change from one presentation of Truth to an-other, knowing the infinitude of presentations.

Today I will stand for Democracy. Tomorrow I will stand for Autocracy. Today I will stand for Monarchy. Tomorrow for a Republic. We must remember that the Elder Brethren do not work merely on single tracks. They work on multitudes of tracks and use many permutations and combinations of Truth in order to fulfil the Goal which is the consummation of them all. Deep down in everything there is the Truth to be found. Nowhere is there no Truth. Nowhere is there no Life. And while it is our business to be dogmatic, to be iconoclastic, even sometimes to appear intolerant and without understanding, we must be ready to switch off from one particular aspect of duty to another as may be required. We must be to the Plan what the Plan needs. I am not a democrat by nature but democracy is the way in which the world is being educated at the present time and the Hitlers, the Mussolinis and other dictators are the whips wherewith the Inner Government of the world chastises us for our forgetfulness of its principles. We need the Hitlers, the Mussolinis and other hard rulers, as India needed more than one Viceroy, to awaken us to our duty. Because they do not represent the forward movement in the world's evolution, we must denounce them with all fervour. But at the same time they are unconscious messengers of the Masters' purposes and in their organisations we can find much that is useful to copy.

I am far more than my intuitions far more than my thoughts and convictions, far more than my emotions and feelings and desires, far more than my habits.

It is very important to realize that we are not restricted by what we are feeling and dreaming at the moment. In the circle of our lives we are outside, beyond ,the aspects of ourselves within the four corners of this particular incarnation. Whatever thought we think, we are greater than such thoughts. Whatever feelings, desires or aspirations we have, we are nobler still. We must always be outside even those qualities which perhaps seem to restrict us least. One of the best examples is our knowledge of a Master. The Master we know today is a very different Being from the Master

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we shall know in ten years' time if in the meantime we are growing. The difference is not in Them, but there is more in us to look. Whatever we think or feel now, we have within us better thoughts to think, finer feelings to express. If we can only realize that we are more than the whole of ourselves that we are expressing down here, we are much better fit to help the Elder Brethren.

It is this "I" that I offer to my superiors, an "I" nearer to Them than any content of any lower body.

If we can rise outside ourselves and extend ourselves beyond ourselves, and offer that to them, then we are making our offering as splendid as it possibly can be made.

I want them to be able to use this "I", guide me, direct me, send me hither and thither to espouse this cause or that, to speak this word or that, without reference to the lives the smaller "I" may be living with their manifold persuasions.

I want to change, I want to be inconsistent, I want to be different, if by so doing I can reflect more nearely the Will of my Superiors.

Our business is to see what is to be done and to do it. Then when something else is wanted, to do that without feeling we are inconsistent. Unless an individual can be finely inconsistent, he is not growing. I would almost say that consistency is the quality of the static, inconsistency a quality of the dynamic. If an individual says, "I agree with you and have thought that very thing for years and years and years", one wonders why he is not ringing the change with other thoughts, other ideas.

I want to be a channel for Their Will, and not a consistent advocate of my personal assurances.

This is my apologia, the expression of the whole of my being, my Charter. Sometime during the coming week, why do you not take time for quietude and establish your own charter of purposes, after having very carefully forgotten this one ?

What is the Charter of *your* Freedom, of *your* Service ? What is your purpose for what you are ? At such a time as this you have come into the world to be such a soldier in Their Army of Light. They do not need you so sorely at other times of less stress and storm.

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You have come to be a soldier more than ever. What is the spirit of your soldiership that you now offer to Them ? It is not a question of age, health or ill-health, equipment or lack of equipment. What can you give ? Each one of you has something which you are expected to give. Otherwise you would not be in The Theosophical Society. Never mind your weakness or your inhibitions, your incapacities. What can you say in one sentence as to your purpose ? But it must be a sentence large with your life and large no less with your determination.

But let no one ever make a Charter of himself without fulfilling it as best he can. When you try to give a form to your offering to Them, it is in fact an invocation of your Higher Self, and in these days we need the whole hearts of everyone for Them and for Their work.

George S. Arundale.

Benares Calling.

This month in the letters from the President there is so much food for thought, so much to digest, so much to which every honest reader has to find his own reaction, that I make no apology for not inflicting any of my own musings. The President's clarion call to turn our attention to the *possibilities within ourselves* is a veritable message of hope to those of us, who are always complaining that we are so poor, so dull and so over-burdened with things and duties which loom so large in our eyes. He tells us that if only we have the desire, nay *the will* to be helpful, we need not wait till we succeed Mahatma Gandhi or Mr. Chamberlain. Even *we* can do a great deal, if only we would allow ourselves to be the tap through which the waters of life may flow. We may be poor and dull and all that, but if we honestly believe that we are soldiers in Their army, as *Samarth Ramdas* puts it, "Who is there in the whole earth, who will even look askance at the servant of the Lord ?"

* * * 2 * * *

But I must say this *turning inwards* is not as easy as it sounds. At least I find it very difficult to keep quiet. I am never happier in my life than when I am exploring the inside of some new machine, with a screw driver; and one of my earliest recollections is that of

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offering to repair the watches of my father's friends. Of course I could easily replace broken springs; and if my father had to pay for repairing the broken pivot of the balance wheel, it was not for want of care on my part. The pivot *was* too small. With many years behind me, I have now developed a certain amount of skill; but still, one of my dear friends has no hesitation in calling me an "unskilled workman." I may be unskilled, but certainly not unwilling, because it is such a pleasure to do things. When the charkha came into vogue in India twenty years ago, it struck me as something to do. I straight away purchased one and tried to spin some honest yarn, but found it too dull an activity. I could not stick to it more than a week, and ended the agony by presenting the spinning wheel to a friend, with an *inward tendency*.

* * * 3 * * *

For I am told we have so many such people in India, for whom Dr. Arundale's advice to turn inwards should not be very difficult. This turning inwards, this cessation of all outer activities, this *Karmasanyasa* is such a queer thing, that it makes it very difficult for any one else, to form a real idea of what the Yogi is really doing inside. Apart from the fact that I have neither the right, nor the desire to sit in judgment over these very calm and collected friends, it would be impossible to do so, but for the fact that these meditators find it equally difficult to keep up the pose too long. When I see one of these aspirants after *Para-brahma* slap his child mercilessly for causing a disturbance, I can easily guess what he was meditating on. I know from experience, that the temptation to shout at the mite who causes the disturbance is very great; and that is perhaps why our Elders have laid it down that all aspirants should get up before Sunrise and finish their meditation before the children get up. Obviously it is not this sort of meditation interspersed with flashes of anger that Dr. Arundale is asking for.

* * 4 * * *

We all have considered Bishop C. W. L. as the model in all these things, and so I am tempted to speak of one *experiment* I once made with him, which, I hope, will not shock you too much. I am an extrovert, I have already admitted. Well, any way I *did* it and speaking of it can not add to the crime. It was in 1925, at the Convention, when like many others I also thought, that if only C. W. L.

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would touch my head, I would be as great a yogi as he was. As there were three thousand such aspirants, C. W. L. had notified that he would not see any one; and so I quietly approached one friend, who was in the innermost circles and asked him if he could smuggle me in. His reply was:—"If you respect someone would you go near him to have the pleasure of sticking office pins into his body?" No, certainly not. Then said my friend, that was just what my visit to C. W. L. would be to him. Did I want to do that? No, I was not as bad as that; but I considered to myself, what harm could I do if I went and stood in the verandah in front of his door? Of course there was every possibility of his being more pleasantly affected by my aura, and in that case he would himself call me in, and open the taps in my head. So I went and stood there "firm but without any provocation" right in front of the door. One young man came out and asked me if he could do anything for me" No, Thanks," was all he got out of me. In half an hour, at least half a dozen men passed that way and asked me the same question, and got the same reply. I was even hoping that some one would offer to kick me out, and then I would get an excuse to make a row, which would attract the attention of C. W. L. *but nothing happened.* Obviously in his aura, no harshness was possible even for his young disciples and even if my presence there was like pin pricks, C. W. L. stood them very well. I came back a little sadder, but perhaps wiser.—Well I had my recompense for this many years later, when I had more than half an hour physically with C. W. L. for the first and last time in this life. But that is another story.

* * * 5 * * *

When Dr. Arundale asks us to turn inwards, he evidently does not want us to stop doing all outside work, only to brood over and go round and round the wrongs we have suffered from. That is all too easy and often passes off as Ahimsa. Nursing grievances is not the remedy; the way is to constructively work out the solution; if only in thought—in fact more difficult in thought than in action, for thought is but action in a very much finer material, where you make and unmake the world in the tenth of a second. Act in THOUGHT, WORDS, and DEEDS as our Parsee friends put it. I prefer the Hindu way—*Kayena, Vacha, Manasa—Indriyairva*—by Deeds, Words, and Thought and senses last. This order seems to me to be the easier of the two.

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How our revered President is working for the cause of Theosophy and India can be seen once again from his latest effort in starting THE NEW INDIA LEAGUE, with the avowed object of working out India's working out her complete Freedom, as an equal partner by her own consent, in an Indo-British Commonwealth of Free Nations, including the framing of a fully Swadeshi Constitution, as he puts it. He is for the present acting as the Leader of the League and Mr. Jamshed Nusserwanjee of Karachi is the Deputy Leader. Mr. Rohit Mehta our very energetic worker is acting as the Secretary, and all interested in the movement should write to him at Adyar. It is hardly necessary to repeat that a real Brotherhood of Nations in the world can not materialise without India contributing Her genius to that task, for which purpose she must be Free within Her borders as England is within Hers. All the efforts now being made in Europe for World-Peace including the gesture of the Great President of the U. S. A. and last, if not the latest, the very high note struck by the Duke of Windsor, are all very well; but I do feel amused at these attempts to solve the Problem with the Mother of the Aryan Race left out. It is not Conscription in England that will decide the issue; but the *willing help* of India that will put the seal on it. There will be Peace in the world only *when the Best in the West and the Best in the East* say the word.

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An English Lady member of the T. S. a trained State-registered Nurse, interested in India wishes for employment in a hospital Indian or European. Members in India who know of any possibility should kindly write to Benares.

* * * 8 * * *

The President wishes to invite the attention of all members of the T. S. to the fact that an important Indian Science Congress will be taking place at Madras from about 2nd. to 9th. January 1940, i. e. soon after the Convention. Members interested can thus do two good things without having to purchase two Railway tickets. Decide to attend both and please give early intimation.

* * * 9 * * *

The Appeal for which a draft was published on pages 199 and 200 of the May issue has been signed by over 50 very influential

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persons and issued to the temples in South India. I have not yet heard of any active efforts in that direction in the North. Will our Federations kindly let me know ? This is a very good way of carrying Theosophy to our temples, which we very badly need.

G. N. G.

General Secretary Tour

The G. S. left Benares on 23rd March and after visiting Hyderabad Sind, Karachi, Poona, Sangli, Belgaum, Hubli, Adyar, Bangalore and Bombay returned to Headquarters on 26th April. He delivered a lecture on "Mind the greatest problem of man' at Hyderabad Sind. At Karachi the Youth Lodge was At Home to meet him. He spoke on "the Existence of God" at the Maharashtra Mitra Mandal, and on "These Critical times" under the auspices of the Besant Club at the Sevakunja. In Poona, he spoke on "How to write Examination Papers" on the eve of the Matriculation Examination, and on the next day on "Creative Education" at the Anglo Urdu High School Hall in the Cantonment.

He visited Sangli next where he had the honour of being entertained as a State Guest. A crowded programme followed. He spoke on "Religion and Morality" in the premises of Kaivalyadham to an interested audience of mostly orthodox and aged Hindoo listeners. Mr. Gokhale and some members of the T. S. had the honour of dining with the Raja Saheb at His Residence, when they talked of various things, from Hindu Muslim Unity and Besant School down to irrigation problems. He spoke on "The place of Religion in Education" to a crowded audience of Girl Students and elderly ladies, and impressed upon them the necessity of appreciating and preserving real Indian Culture. Mr. Gokhale then visited Bro. K. R. Chhapkhane a brilliant and learned old Theosophist and after a brief visit to the Gajanan Weaving Mills and its capable and adventurous Proprietor Mr. V. R. Velenkar, Mr. Gokhale delivered a brilliant and interesting talk on "The Education we want" at the City Library. Principal D. G. Karve presided. The lecture was interspersed with the characteristic flights of wit and flashes of humour, and held the attention of an appreciative audience of about two to three hundred. The lecturer stressed the paramount importance of education through

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Action. The crowded programme came to an end with a dinner at the house of the Secretary of the local Lodge The General Secretary left for Belgaum early next morning.

The gracious Raja Saheb of Sangli deserves our especial thanks for the honour and help given to the General Secretary of the Indian Section and the local branch of the T. S.

At Belgaum the G. S. had a very crowded programme and delivered in all nine lectures and other private talks. There were two public lectures in Thalakvadi on "Military Training" and "Kaliyuga Dharma", one at Shahapur on the "Education we want", and four in Belgaum of which one was for ladies, and one was in connection with the Bharat Samaj congregational worship which was also performed. The most interesting lecture was in Hindi on "What Islam can teach us" which was very well appreciated, even when Hindu Muslim clashes are the order of the day everywhere—Belgaun has started a new youth Lodge and under the guidance of our very energetic Brother W. D. Topakhane, Belgaun is getting ready to hold the Marathi Federation in a few days time.

Mr. Gokhale then visited Hubli his Mother Lodge where he had the honour of delivering his first public lecture with lantern slides in 1914. This time Mr. Gokhale gave two lectures of which one was for ladies.

He next visited Adyar to imbibe a bit of that glorious atmosphere and to discuss and to take instructions from the President and Shrimati Rukmini Devi about the proposed Basant School at Benares. Thus after a short rest, Mr. Gokhale visited Bangalore where he delivered 2 lectures at the Shankaraiya Hall on "Theosophy and Reconstruction in India" and "Science in everyday Life." On his way back he attended the Diamond Jubilee Celebrations of the Blavatsky Lodge at Bombay where he also spoke on "Creative Education". The G. S. returned to Head-quarters after delivering more than 25 lectures and is now trying to get ready for the new school to be opened next month.

———

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The Besant Theosophical School, Benares.

Donations received :—

	Brought over	...	5,208	0 0
54.	Bro. Lilaram Premchand, Karachi	...	5	0 0
55.	,, Harihar Prasad Lohani, Gaya	...	200	0 0
56.	,, H. J. Nt. Van de Poll, Adyar	...	100	4 0
57.	,, Kameshar Prasad Bhargava, Allahabad	...	101	0 0
58.	,, R. L. Dar Dy. Collector (retired)	...	50	0 0
59.	,, E. White, Bangalore ...	...	50	0 0
60.	,, J. S. Malik, Mirpurkhas ...	...	50	0 0
61.	,, H. R. Khera Rawalpindi ...	...	10	0 0
	Total upto 15-5-39	Rs.	5,774	4 0

News and Notes.

Ancient Mathematicians

Until recently, historians of science have been in the habit of deprecating the contributions of oriental peoples to the development of mathematics. Lovers of ancient Greece have been jealous of her glory, contending that Greek culture was *sui generis* and even ridiculing the theosophical idea that the knowledge of Plato and others was based on initiation into the Mysteries of other lands. These misconceptions, however, are gradually being corrected by modern research. The paper of Louis C. Karpinski (American delegate appointed by President Roosevelt) presented in 1937 in Paris at the Third International Congress of Philosophy and the Descart Tercentenary is an example of this belated justice. (*Science*, Feb. 17, 1939.) The modern mathematics of Descartes and Newton, he shows, "was made possible by the logical geometry of the Greeks, the arithmetic, the algebra and trigonometry of the Hindus and the Arabic genius for exposition and combination and extension of the Greek and Hindu material." The mathematical knowledge of the Egyptians, so long minimized, now receives its due: "Today one can say, without hesitation, that in these developments that were transmitted to Europe by the Arabs the mathematical science of Egypt and Babylon

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contributed no mean and insignificant part." The Hindu contribution to trigonometry is emphasized:

The Hindus, by a stroke of genius, dropped the Greek trigonometry of chords and introduced the half-chord or sine function. With the shadow function of the Hindus, further developed by the Arabs and Europeans, one has a trigonometry adaptable to simple mathematical formulations, as Viete demonstrated in so masterly a fashion. . . .

In mathematics one can not leap from the Greeks to Newton and Leibniz. There is only one intellectual highway to modern mathematics and that leads, as I have indicated above, through the intellectual accomplishments of the Hindus and Arabs, by the way of the Jewish and Christian translators of the Arabic and the Greek, through Europe of the middle ages and the renaissance to those majestic men of science, Viete, Descartes and Newton. Their work crystallized the mathematical achievements of all past ages; no nation can claim them; in any age of reason these men belong to humanity.

Theosophy (The Path).

Reviews

Nijat in Urdu by Mastana Lachhmi Prasad, pages 88, Price-/3/-.

The title of the book 'Nijat' is an Arabic word which means Liberation or Salvation. The book is written in a clear lucid and inimitable style and the language used is chaste and impressive. It deals with subjects of perennial interest, e. g. vairagya, (dispassion) search for truth, love, Thought power, man the master of his own destiny etc the illustrations are taken from everyday life. To make the book more interesting, the author has introduced devotional songs, which if read in a devotional spirit raise a man's conciousness to a higher plane. The book is on the whole very instructive and illuminative. It will prove a boon to the Urdu knowing public. It can be had from Messrs Madan Gopal & Sons. P. O. Masingarh (Patiala State).

R. L. B.

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The Science of the Self or the Principles of Vedanta-Yoga-by Dr. Bhagavan Das. p.p. 273, cloth bound. The Indian Book Shop T. S. Benares.

Dr. Bhagvan Das's works on the Science of Socialism, Philosophy Religion etc. require, no introduction. In the present book 'the Science of the Self' the author has in his own inimitable way elucidated how to reconcile the changeless with the changing. Brahma with Maya and how to find an answer to the ever recurring question, why and how of the universe. The author by personal realisation emphasises that Self realisation is the Eternal Truth, for it bringeth the certainty of immortality. The book has been divided into seven chapters and every aspect of the Self and not-self has been extensively dealt with

M. P. N.

Federations.

The Behar Federation—have started a campaign for mutual under-standing and goodwill between Hindus, Muslims, Bengalis and others. The campaign was inaugurated by the Honourable Mr. S. K. Sinha Premier of Behar, at a public meeting held for the purpose at the T. S. Hall, under the Presidentship of Mr. Syed Abdul Aziz, President, Behar Provincial Muslim League. Dr. Rajendra Prasad the Congress President had sent a very encouraging message, to Mr. R. K. Saran the organiser. Mr. Chandra Dev Narayen, President Behar Federation, in requesting the Prime Minister to inaugurate the campaign detailed in well-chosen words the importance of the work; and this was followed by a very sympathetic speech by the latter. The President then urged all to join in the great task of promoting goodwill, which was so necessary in the land. We wish the campaign every success, and hope that the splendid example of Behar may prove catching.

Bengal & Orissa—Held their annual Federation at Cuttack during Easter,. Babu Hirendra Nath Datta presided. The function was attended by delegates from Bengal, Ganjam and was very well attended by the local public. Lectures were delivered by the Vice-

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President, by the Joint General Secretary, Dr. Nrityalal Mookerjee, by Shri B B. Bhattacharjee and by Rai Bahadur G. C. Praharaj, President of the Cuttack Lodge. There was At Home to meet the President, Babu Hirendra Nath Datta, Vedantaratna.

Sind & Baluchistan—Held their Annual Federation at Shikarpur during Easter, Bro. Harjeevan K. Mehta, Jt. General Secretary, presiding. On the 7th Morning the President gave a talk pointing out that the object of the T. S. was to usher in a new World Civilization, as well as to prepare a few for a new sub race, that is to come into being. It is the business of Theosophists to try to bring together not only men of different faiths but of different nationalities as well. A Federation, he said, was an effort in that direction, a sort of a Mela or Yagna for achieving that purpose. In the afternoon, there was a Ladies' meeting and in the evening the President visited poor quarters and distributed sweets to the great delight of the Children residing there.

A Public Meeting was held in the Jumani Hall when Mr. Mehta spoke on the "Secret of Death" in Hindi and showed how great themselves scientists had, through experiment and investigation, convinced of the continuity of life after death.

The first sitting of the Conference was held at the College Hall when, after music and the reading of messages, the President explained in very simple terms the meaning of Theosophy. There was again a meeting of Ladies in the afternoon. In the Evening Mr. & Mrs. G. T. Gajra were At Home to meet the M. and a very enjoyable evening was spent on the College lawns. There were Symposia in "Theosophy the Next Step in Politics" and "Services rendered to India by T. S.". Next evening there was again a lecture at the Jumani Hall when the President spoke on the subject of "Rishis". Thus ended a very strenuous and successful Conference. Next day a party visited Mohan-Jo-Daro from Larkhana for which Bro. Ram Motvani had made all arrangements.

Lodge Activities.

White Lotus Day—Was celebrated with readings from the Bhagwat Geeta, Light of Asia and feeding of the poor in the following places:—

Agra, Bhagalpore, Bengal, T. S., Calcutta, Ramnagar, K. T. S. Benares, Patiala, Berhampur, Cuttack, Dowlaishwaram, Gwalior,

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Kumbakonam, Mainpuri, Midnapore, Moradabad, Nagpur, Periyakulam, Comila, Rajahmundry, Sivaganga, Triplicane, Tanjore, Madhipura, Amhedabad.

Vaisakh Purnima—Was celebrated at the following places:—

Cuttack, K. T. S Benares who celebrated the Prophet Day as well, Nagpur

Kallepalli—publish a nice typed bulletin giving details of the month's work. Such a bulletin will, I am sure, be found useful and stimulating. The Lodge celebrated Muharram by a fraternal visit to the one and only Muslim family in the village. Bharatpuja is being performed in the Lodge every day. Lectures and discussions are held every few days. Perhaps the bulletin will prove more useful if it is published in the mother tongue of the place. English for a small village somehow seems out of place.

Patna—The Behar Federation have published in pamphlet from Dr. Bhagwandas's article on "How to cure Communal riots" and some songs on communal unity. They are offering prizes to school students who sing these best. A public meeting in honour of the Great Saint of Islam—Imam Hussain was celebrated with great elat, presided by a leading Hindu Advocate. Celebrated the White Lotus Day under the chairmanship of Mr. S. Haider Imam Bar-at Law, when a number of Hindus and Muslims joined together to do honour to H. P. B.

Nagpur—Had very interesting lectures by Bro. B. G. Khaparde on Mantrashastra and Dhyanayoga.

In Memoriam

Bombay—Mr. Pallouji Edulji Plumber of the Blavatsky lodge who was a life member of the T. S. of 20 years standing.

Cuttack—Brother Daitiari Mishra, a member of very long standing.

Chapra—Brother Manmohan Narain Sinha a devoted and earnest member who joined in 1912.

Dowlaiswaram—Mr. V. Narayanamurti, a very devoted member.

Gauhati—Brother Jalti Ram Lakhar a very enthusiastic and energetic member.

Nagpur—Mr. C. H. Marathe, a very devoted and longstanding member who joined the T. S. in 1903.

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3. **The Universe and God by R.E.D. Clark** (A study of the order of nature in the light of modern knowledge)	,,	5	3	0
4. **Sleeping through space by Dr. A. Cannon.** (In this book a new science of medicine is demonstrated. The secret of good sleeping, the secret of the cure of Asthma, and the cure of heart disease is given)	,,	3	7	0
5. **What the stars foretell for 1939 by R. H. Naylor**	,,	2	7	0
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7. **Kabir and his followers by F.E. Keay** (An extremely valuable book in English. It comprehends all the literature on the subject. Illustrated)	,,	2	0	0
8. **The Chaitanya movement by M.T. Kennedy** (The history of vaishnavism in Bengal is fully told. Illustrated)	,,	2	0	0
9. **Ramdas and Ramdasis by W.S. Deming** (As a poet, teacher and practical sage Ramdas stands high in the religious history of Maharashtra)	,,	2	0	0
10. **The Sankhya Karika by Iswar Krishna ;** Translated into English by H. T. Colebrooke with Bhashya of Gaudapada, translated and with a commentary by H. H. Wilson. The best book available on the subject.	,,	2	8	0
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12. **Life begins at 40 by W. B. Pitkin**	,,	3	0	0
13. **The wheel of health—a study of a very healthy people by G. T. Wrench**	,,	4	2	0
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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

Vol. XXXVI JULY 1939 No. 7

"You know how even Sri Ramchandra was trained in the outer Religious duties as well as in sacred learning, both being necessary for the evolution of spirituality—even He who be... as an example, as to how the young should be trained."

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ANNIE BES...

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The Executive Committee of the Indian Section,

of

The Theosophical Society, Benares,

request you to join in invoking the blessings of

The Teacher of Angels and Men,

on the resumption of Dr. Annie Besant's educational work

in the Besant Theosophical School,

to be opened in the Theosophical Society's compound,

at 7-30 a. m. on Sunday 2nd. July 1939.

Benares. General Secretary.

Programme.

6-00 a.m. Bharat Samaj Puja.

7-30 a.m. Music.

7-40 a.m. Common Worship—Hindu, Muslim, Buddhist, Zoroastrian Christian, and Sikh.

8-00 a.m. Music.

8-10 a.m. Reading of messages etc.

8-30 a.m. Ceremonial of the Mystic Star (Short form)

9-00 a.m. Prasad Jana Gana Mana.

Note:—As many of you will not be able to be present for obvious reasons, we are keeping it specially on a Sunday morning, so that you can send us your good wishes, individually or in Groups. Do kindly remember us.

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The Indian Theosophist

Monthly Review

Vol. XXXVI | JULY 1939 | No. 7

Our Relation to Children.

by C. W. LEADBEATER.

If we want to understand our duty towards the child, we must first consider how he came to be what he is; we must trace him back in thought to his previous incarnation. Whatever may have been his outward circumstances at that time, he had a definite disposition of his own, a character containing various more or less developed qualities, some good and some bad.

In due course of time that life came to an end; but whether that end came slowly by disease or old age, or swiftly, by some accident or violence, its advent made no sudden change of any sort in his character.....It is true that in the next world he has not the same opportunities of displaying them; they are still there, and the conditions and the duration of life in that world are their result. In the same way there are qualities of the mind which need for their expression the matter of the lower mental levels; and when, after his long rest in the heaven-world, the consciousness of the man withdraws into the true ego upon the higher mental levels, these qualities also pass into latency.

But when the ego is about to reincarnate, he has to reverse this process of withdrawal—to pass down-ward through the very same worlds through which he came on his upward journey. When the time of his outflow comes, he puts himself down first on to the lower levels of his own world, and seeks to express himself there, as far as is possible in that less perfect and less plastic matter. In order that he may so express himself and function in that world, he must clothe himself in its matter.

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Thus the ego aggregates around himself matter of the lower mental levels—the matter which will afterwards become his mind-body. But this matter is not selected at random; out of all the varied and inexhaustible store around him he attracts to himself just such a combination as is perfectly fitted to give expression to his latent mental qualities. In precisely the same way, when he makes the further descent to the astral world, the matter of that world which is by natural law attracted to him to serve as his vehicle is exactly that which will give expression to the desires which were his at the conclusion of his last astral life. In point of fact he resumes his life in each world just where he left it last time.

His qualities are not as yet in any way in action; they are simply the germs of qualities, and for the moment their only influence is to secure for themselves a possible field of manifestation by providing suitable matter for their expression in the various vehicles of the child. Whether they develop once more in this life into the same definite tendencies as in the last one, will depend largely upon the encouragement or otherwise given to them by the surroundings of the child during his early years. Any one of them, good or bad, may be readily stimulated into activity by encouragement, or, on the other hand, may be starved out for lack of that encouragement. If stimulated, it becomes a more powerful factor in the man's life this time than it was in his previous existence; if starved out, it remains merely as an unfructified germ, which presently atrophies and dies out, and does not make its appearance in the succeeding incarnation at all.

This, then, is the condition of the child when first he comes under his parents' care. He cannot be said to have as yet a definite mind-body or a definite astral body, but he has around and within him the matter out of which these are to be builded.

He possesses tendencies of all sorts, some of them good and some of them evil, and it is in accordance with the development of these tendencies that this building will be regulated. And this development in turn depends almost entirely upon the influences brought to bear upon him from outside during the first few years of his existence. During these years the ego has as yet little hold over his vehicles, and he looks to the parents to help him to obtain a firmer grasp, and to provide him with suitable conditions; hence their responsibility.

Hidden side of things.

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The Besant Theosophical Schools Adyar-Benares

Religious Education

Religious education should be regarded as the supreme purpose of the school, not just an unimportant "Subject" to be given a minimum of time after all other subjects have been satisfied.

Indeed, religious education should have its period, short, perhaps, every day, or at least on alternate days. And it should be bright and beautiful, full of stories which bring out its glories.

The Great Days of the Great Teachers should be ceremoniously and as thrillingly as possible observed, so that the day of a Great Teacher is an event to which students, teachers and parents look eagerly forward.

Each school day should open with a very short but very incisive religious activity, stressing the essential oneness of all Faiths. And if it could end, at least for the older pupils, with a closing observance, so much the better.

Reverence

Next to religious education comes education in Ahimsa, Harmlessness, Reverence, Goodwill, Compassion, to all life. This needs periodical periods no less—at least once a week, if not twice.

Creative Activity

Then comes Creative Activity—the means whereby the Creative God in each pupil and no less in each teacher is gradually awakened. Craftsmanship, the playing of an instrument, the utilization of the voice, dancing, folk exercises, and so on, are vital to rhythmic growth.

Service

No less important is the service which every single pupil and teacher should render to the School. The honouring of the School through service is an essential part of the school life. The pupil should render service to the teacher as an act of affectionate reverence. And each pupil must learn in the school to be increasingly a blessing to his home and to all who dwell in it. The spirit of the home must animate the school. The spirit of the school must animate the home.

Adyar 6th Feb. 1939 :— G. S. Arundale.

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The Dream Playhouse

By C. Jinarajdasa

It was a dream of a "Chidren's Playhouse," a place not in actual existence now anywhere, but going to exist. Of this latter I am quite sure, for that was a mysterious part of the dream. This Children's Playhouse was a building not unlike the Regent Street Polytechnic in London in appearance; it was about the same size, well built, and had all the dignity of a permanent institution. But on the arched facade there were, in large letters, these words: "Children's Playhouse." It was a children's building, their very own in every way; and its purpose was this:

In it, children were given every opportunity to play. The community that built it had realized that a child grew by play, and that its play should be so arranged as to bring out spontaneously many latent faculties of the child. The crowded condition of the cities had evidently made these Children's Playhouses a necessity; parks were few and crowded, and the grown-ups were there too much in evidence; and besides, the parks did not give the children some of the play elements which they required. Hence the idea of Playhouses.

The basement of the Children's Playhouse was a swimming bath; then on another floor there was a gymnasium, not so much a stiff methodical one for drill gymnastics, as one with many curious and fascinating trick-mechanisms to delight boys and girls, in addition to the usual fittings; there was a workshop of benches and tools and lathes of every kind, with tables not too high for young people, and every ingenious device for making aeroplanes and other fascinating things; there was a sand room for little tots; a room for indoor team play like Basket Ball; and many other things my mind cannot grasp. This much I know, that it was a place for children of all ages from the earliest years when they could play till they were about fourteen; and every possible kind of play and amusement was arranged for them by those in charge.

The people in charge were mostly women; there were some who acted as nurse-maids for the very little folks, to tidy them and look after their little bodies; others had a special gift of story-telling, and gathered children round them and held them enthralled; others guided the boys and girls of a mechanical turn of mind. One thing that was

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clear in their minds was that they were not to *teach* the children, but to *play* with them; it was their duty to develop in the child the sense of wonder and vitality.

One impression about the Childrens' Playhouse which I cannot forget is what the children themselves thought of their House. It was a vivid thing in their lives. It was their Club; the "Olympians" were kept out—that is, we, the grown-ups, who have been rightly shown up and denounced for our absence of imagination by Kenneth Grahame in his books, specially *The Golden Age*—and so a child could there sit in a corner with a book and dream, or dress himself as a Red Indian or a Pirate, or take a mechanical toy to pieces and put it together again, and do all kinds of *un*-Olympian things. The little tots went there, or were taken there, and given into the charge of a matron, happily enough but as a matter of course; but boys and girls of twelve and thirteen looked forward to their hours in the Playhouse as we might to an exciting holiday. A boy would come home from school, swallow a mouthful of food, and then rush out to the Playhouse as though there the welfare of the world was at stake; and indeed it was at stake, for him, in working out some thought he had had during the day.

Music was not forgotten, but the elders played with the children through music. They would give a musical phrase, and get others from the children, and then see how all could be fitted in to make a tune. Sometimes unexpectedly the result would be different from what was planned; a merry tune would turn itself round to be solemn, insisting on a change of time and rhythm. That was a part of the game. There were too some elders who helped the children to write poetry. They would take the lines which a child began, and here and there change them slightly to give a different rhythm or stress to improve matters. Some children felt that they had to write verse. One part of the game was that when they began to write serious verse it would insist on being funny, or funny verse would turn out to be solemn. The child's lively imagination was doing magic to the lines.

There were too drawing and modelling, but not as lessons. The child was left alone to follow the bent of his imagination; the elder was ready to co-operate, but both looked upon their creations as play. Some children were keen on writing stories. An elder was there to listen with lively interest, and by clever questioning to lead the child on to improvements and additions. The children realized the art which

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lay in music, painting, poetry, and so on, by having that art suggested to them through Play.

This was my dream; I woke up throbbing with it. Any time now, years after the dream, that I dwell upon it, more and more elements of this future "Children's Playhouse" weave themselves into my imagination. And I like to dwell on it, because the world is slowly awakening to sweetness and light, and I think the children will soon come to their own. If every ward and suburb of every city could have a "Children's Playhouse," within two generations we could close most of our prisons; we now expect grown-ups to play the rôle of men and women, as ideal citizens, when they have not had their chance of playing their rôle as boys and girls. In our schemes of civic training we put the cart before the horse, and then deplore that we make no headway, and that human nature is not better. Let us give what the children want above all things, next to healthy bodies, and that is Play; let us with our wiser heads guide their Play energies; let us organize ourselves a little for their benefit; and then we shall find that human nature is divine nature and not less, and that in the happy vitality and the bright smile of a child we can see something of a Divine Child who once lay in a manger and later played with other children, making those clay birds and sparrows which, when he commanded them, took wing, and flew.

The Dream Come True!

I wrote my dream as an article in *The Herald of the Star* in December 1915. Last year [1936], in Australia, in a broadcast, I expanded the article, to the form in which it is now. And the dream is beginning to come true! And in the most unlikely of places—so one thought once—Russia.

This year [1937] the London *Times* sent a special Correspondent to Russia. In his report appears the following:

Perhaps the most remarkable development in civic training has been that of the "Palaces of Pioneers" in the cities. The Pioneers are a vast All-Unionization of youngsters of both sexes between eight years and puberty, which runs vast camps for children during the holidays and looks after a great deal of their leisure generally. The "Palaces of Pioneers" are large buildings devoted to the hobbies and interests of children. Any Pioneer with a special interest, music, painting,

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motor-cars, aeroplanes, wireless, carpentry, ships, tramways, pond life, geology, may go to the palace and make himself at home in the room devoted to his special interest. Each room is supervised by a youngster who knows most about the subject in question. Once or twice a week lectures are given by adults to the various sections, and prizes are offered for the best hobby work.

The Theosophist.

Essentials for any Theosophical School

BY THE PRESIDENT.

(1) *The Right Type of Teacher*, obviously. That is to say, an individual who is a practical idealist swayed by no mercenary motives, and able to combine, as it were, the functions of parent and teacher to his pupils.

(2) *The Right Type of Student*, which is to say that type of student in whom we see signs of real life. We must look into the eyes of every pupil to see what he has by way of fire in him. Our schools are schools for training citizens to be leaders. I am always telling that to my people here when the time comes for the taking in of pupils, even though we may have for the sake of finances sometimes to take a little bit of what we can get.

(3) *The Right Type of Education* :

1. That to me is clearly set forth in Volume II of *The Besant Spirit*, which contains Dr. Besant's principles of education than which there can be nothing better.

2. A definitely religious type of education by the right type of teacher.

3. *Physical* body health
   Emotional body health
   Mental body health

   } ALL FOR CHARACTER and LESS FOR KNOWLEDGE

I do not think people at all realize that the subjects of the curriculum, whatever they may be, are fundamentally intended to develop character, not to fill the mind with so-called yet actually evanescent facts.

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4. *Learning by doing*, craftsmanship.

5. *Education for Creative Happy Leisure*

6. *Reverence of Greatness*, one of the most important ingredients of Theosophical education.

7. *Friendship, Harmlessness, and Compassion.*

These qualities represent to me the Charter of our Theosophical Educational Liberties. We certainly have not achieved them yet here, but we ought always to bear them in mind.

Shall patriotism be taught ? Yes, but it is not enough. There must be always more than patriotism.

Religion ? Yes, but similarly it is not enough. It is the spirit of international love which must flower from the bud of love of country.

Benares Calling

My first duty this month is to remind friends that the moment of Full-Moon of Ashadha falls at 9-46 p. m. on Saturday, 1st July. It was on this day many many years ago, that the Lord Buddha delivered His First Sermon at *Sarnath*, not many miles from the place where I write this. The Anniversary of this Sacred Day is observed in all Buddhist lands; and we are told that the Sermon itself is still repeated on the occasion by His Successor, and its great import explained to the assembled Brotherhood. We have been assured that one need not be a great Yogi to be able to peep in, and that any ordinary man, who can free his mind of the worldly jumble of thoughts which generally fill our brains, and who can make up his mind to visit the place, can *do so* during sleep. This year the time is very good for those who are in the habit of going to bed early; and so it would be well worth an attempt. We may or may not succeed, and even if we do, we may or may not bring back a memory of what we see and hear; but does that matter ? If only the people who are in the habit of keeping late hours, once feel the joy of "Early to bed and early to rise", they will have learnt something worth the trouble. Perhaps it would be better for them to try to sleep early for a week ahead. It can not do them any harm at any rate.

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* * * 2 * * *

I am sure some of my Rationalist friends will ask me as to why they should believe all this. They would like to be convinced first of the whole truth, before they would consider it rational to give it a trial. That is a very common attitude in India at any rate, when people do not want to do a thing. Ask them if they would like to see Tarzan, and they would unhesitatingly accompany you to the theatre, without any more *rationalisation*. Perhaps they would like to make sure, that you are paying for the admission; that is as far as their rationalism will go in this case. But tell them to go to bed early with a desire and will to visit the Himalayas—and they will laugh at it. Is it not because, Tarzan or the ice-cream you offer them being material, they understand what it is, but to them, the rest is *mere imagination*. And yet the same Rationalists will be afraid of their Dream-tiger and try to run away from it in terror. The Dream is no dream, while it lasts; and is considered of no importance, only because it is short-lived, as compared with our daily life. If duration of experience is the only test of reality, then those who can see many of their past lives, would be quite justified in telling others, that each life is but a dream, but a day in the life of the real man. We can not find out whether such is the case, until we actually die ourselves. It is only after we do so, and find that we are not really dead, that we shall know that we are immortal. But if we are to wait till then, what is the difference between us Rational beings and beasts? Has not one of the Upanishads defined Man, as the creature "who knowing little, aspires to know the Unknown by it."? And can we not do so, only by Logic, by Common sense, and by boldly experimenting with life, in the light of what we already know? Is that very unscientific and irrational?

* * * 3 * * *

Rather than ask for full and final proofs for everything we are told, I think it would be much more useful if we adopted the other attitude of asking, "What harm can it do?" That would be a much safer way to deal with all old and established customs. If we can satisfactorily prove, that the particular practice or teaching is doing greater harm than good to us, or to Society generally, that would be a fair excuse for abandoning that custom. If anything is proved to be physically injurious, morally harmful, or mentally unsound we should leave off that belief or assumption for ourselves first; and if

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after some experience, we find it has made us better men, better citizens, then it would be time for us to preach.

* * * 4 * * *

That is just what Lord Buddha did. He went from teacher to teacher, tried to understand his philosophy, tried to live it himself and gave every one a fair trial; and it was only after a dozen years spent in such search, that He came to his own experiences and conclusions and preached these to millions in the Gangetic valley for over forty years. His first conclusion was that there was no getting away from the misery in this world, until we recognised that at best we were only living on a Sorrowful Star. Those of us who have read the Puranas are quite familiar with the opinion that the Devas seem to hold of this wonderful world of ours. They laugh at some uncouth Rishi; and all that the latter has to do to bring them to their knees, is to threaten to send them to this *Mrityuloka*, land of mortals. That was more effective than any flogging has ever been in our jails. And so the Lord started by inviting our attention to the fact that in trying to be happy in this world, we are but chasing a mirage. To realise our folly is verily the first step towards wisdom.

* * * 5 * * *

The Lord next pointed out that the Cause of all this sorrow is our desire for Sensuous experience. This always has two sides—a pleasant one and an unpleasant one. Every *effect* has its *after-effect*; every rose has its thorn. We can not have the one without the other; and we can not have Real Bliss, unless we rise above both pleasure and pain, until we go beyond the pair of opposites. The remedy is complete indifference to both, a life led with the eye rivetted to the ultimate. And as this after all is not a process which can be finished in a second or even a lifetime, Lord Buddha insists that we have to follow it incessantly along every line, of which He lays down eight principal ones in the Noble Eight-fold Path. The Lord taught that this must be done with the fullest confidence that everything will be all right in the end; whether it was in one life-time *or* more did not matter at all. There is only One Law-*Dhamma*, One Law-giver, the *Buddha*, One Hierarchy, the *Sangha*, Who see to it that all is well.

* * * 6 * * *

The Path as given in the old Hindu books is somewhat different, and I wondered for long time how Lord Buddha could differ materially from the Old Old way, which comes down to us through

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ages, until it dawned upon me one day that the Lord's was only a restatement suited to our modern times. I put the two side by side something like this :—

The Old Way	Lord Buddha's way
I. *Viveka*—Discrimination between the Real and the Unreal, the beneficial and the pleasant, the lasting and the temporary.	I. *Dukkham*—Existence of Suffering.
II. *Vairagya*—Dispassion, desirelessness, indifference to results.	II. *Dukkha-samudayam*–The origin, the cause of Suffering. *Tanha*—Thirst for sensuous experience.
III. *Shatsampatti*— the Six Qualities.	III. *Dukkha-nirodham* — Ceasing of, escape from Suffering. *Asesa-viraga-nirodham*.....dispassion without a remnant.
1. *Shama*—Control of mind. Constant practice with dispassion.	IV. *Attangiko Maggo*— Eight-fold path.
2. *Dama*—Control of Body. Refinement of the five Dnanendriyas ; Control of the five Karmendriyas.	1. *Sammâ Ditthi*–right vision, right views, right belief Confidence.
3. *Uparati*—gradual lessoning of self-importance, Understanding tolerance for others.	2. *Sammâ Sankappo*—right thought, right aspiration.
4. *Titikshâ*—Endurance leading to quiet silent strength. Cheerfulness.	3. *Sammâ Vacha*–right speech
5. *Samâdhâna*—Contentment, Content to fill any nitch, only striving to do ones own part, One pointedness.	4. *Samma Kamanto* — Right action, right conduct.
6. *Shradhâ*—Belief, conviction, Confidence.	5. *Sammâ Ajeevo*–right means of livelihood.
IV. *Mumukshatwa*—Desire for Liberation—Freedom from ones own trouble so that we may help others—LOVE.	6. *Sammâ Vâyâmo*–right effort, right exertion, right endeavour.
	7. *Sammâ Sati*–right mindfulness, right memory, right remembrance.
	8. *Sammâ Samâdhi*—right meditation, right concentration, right contemplation.

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* * * 7 * * *

A comparison of the two statements is very interesting. In persuading people to walk along a certain Path, one may begin by describing to them the disadvantages of staying on where they are, or paint in glowing terms the beauties at the other end. For people whose vision is very limited, and who are likely to look upon everything distant as merely imaginary, a conviction, that the present world is certainly not the best of worlds to live in, is likely to be a greater goading force; and in shifting the emphasis from *Moksha*—Liberation, to the Existence of Suffering as the First Great Truth, Lord Buddha was evidently preparing for the present age so well known for its Myopia. Discrimination between what is short-lived and what is more permanent is necessarily required before we can understand the Cause of the Suffering. As we can not change the Laws of nature, there is no Escape from this Suffering till we acquire Dispassion, or learn to take things as they come; and so, that is the third great step. That is the only way out, and it has to be trodden in many, many ways. In the old days they made six chief points; but Lord Buddha made them eight, adding one special one, *right speech* again a preparation for the moderns, when every one speaks and speaks. There are many other points, which clearly show how the Great Ones give guidance in advance of their times. But I will not dilate upon it.

* * * 8 * * *

All this is obviously a long long process and takes time for its fulfilment. A ripe fruit my appear to drop down all of a sudden, but the process of ripening is not instantaneous. There is no short-cut to Perfection, no patent medicine, no meditation on the nose, no direct path in which *Time* does not enter as an essential element. On the contrary, we are told that men go on committing the same mistakes life after life, for thousands of years; and if we find it difficult to believe this, we know from our own experience, how little we learn in a life-time—how unwilling we all are to learn anything, *anything that really matters*. We do foolish things in the face of warnings, and suffer; but as the pain comes to us through some other individual, we find fault with that person, and fail to learn the lesson it is meant to teach us. It is like getting angry with the telegraph messenger, who brings us bad tidings; and yet we are doing this every day of our life. We miss the whole point, and as it is so difficult to forget things, instead of knowledge, misunderstandings grow from more to

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more, and we have the very common phenomena of bitter old men and women, who can not see even a spark of good in this bad and mad world. Had it not been for Merciful Mahadeva's Messenger, the Lord of Death, further progress would be impossible.

* * * 9 * * *

So kind Death steps in, and first makes it impossible for us to react on each other physically. Our feelings continue perhaps with greater intensity for a time, but with nothing to play upon, they ultimately slow down out of sheer exhaustion; but they do not die out completely. They, as it were, turn to seed. The finer feelings still remain, and the man now wraps himself up in these for a time, and at last finds a world to his taste, his *Swarga*, his *Devachâna*, the best and noblest that he has ever thought of. But even this palls after a time, and the unpleasant side of sensuous experience now having been almost forgotten, the desire for a more solid existence—*Trishnâ*, *Tanhâ*—again arises in him. He swoops down into denser matter again, guided by the Lords of Karma, and is met on the threshold by the seeds of his feelings and desires he left behind. He chooses suitable parents and is born as a child again.

* * * 10 * * *

A recongnition that every child is such an immortal being with a past, quite comparable with that of the teacher himself, is one of the vital and essential corollaries of giving Religion its proper place in Education. An acceptance of Immortality, which Science does not recognise as yet, is the acid test of a Religious attitude. Whether we are Hindus or Muslims is a matter of detail, and as for being *human beings*, it is hardly necessary to mention it. To us in a Theosophical School therefore, every child is not an empty bottle to be filled with so many ounces of History, or Mathematics or even Religion, but a full fledged individual, a little man, with his own good and bad points. That it comes directly from *Swarga* and is nearer to Heaven is quite true, but it only means that these qualities are in it in seed. It is for the parents and the teachers to choose which of these seeds they shall water. Therein lies their privilege and responsibility, as Bishop C. W. Leadbeater has explained so beautifully in the extract quoted elsewhere. It is again not a matter of *watering all seeds in the name of freedom.* Civilised Society is not a wild Forest, but a garden; and the parents and teachers are expected to differentiate between the plant and the weeds. It is certainly not as

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easy as it sounds; but if all of us always bear it in mind, and the parents and teachers work together, in maintaining a calm atmosphere of gentleness, round their loved ones, we may yet succeed in bringing a little Sunshine into the lives of the next generation. A man can but try.

* * * 11 * * *

Dr. Maria Montessori who has revolutionised Educational Theory in Europe, will be visiting India this cold weather, and will run her first Indian Training Course in Education, from October 1939 to January 1940. The Course will be held in association with the Besant Theosophical School, Adyar. Like all her courses, it will be International, but Dr. Montessori fully realises, that conditions in India are radically different from those abroad, and she intends to adopt her principles to the needs of the Indian Children. Admission is limited, and the fees are, Admission Rs. 5 and Fees for the Course Rs. 145, Boarding and Lodging Rs. 75 extra, for the three months. Those interested should write at once to—

The Hon. Secretary,
The First Indian Montessori Course.
Adyar, Madras.

* * * 12 * * *

The President wishes to publish a Biography of Dr. Annie Besant by 1940. May I request all those who read these lines—whether they are members or not—to kindly send on to Adyar, or to Benares, any unpublished material (such as letters from her pen etc.) which they may have in their possession. If they do not wish to part with the originals will they kindly send true copies, or at least inform Adyar of the nature of the documents they have, so that arrangements for inspecting them and copying them may be made? I am afraid that such a book is already overdue. But now that Dr. Arundale has put his hand to it with his characteristic zeal, let us all help him in every way we can. Who will help most?

* * * 13 * * *

In this connection, it would be very interesting to make a collection of authenticated reminiscences about her. Little stories, little incidents that once happened often give a far more vivid idea of the Personality, than many set Biographies. For instance, I have heard one of my respected elders tell me so often, how it was only

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Mrs. Besant who in attending the meetings of all Congress Subjects Committees etc., used to be *always* in her chair a few minutes before the advertised time, even when the meetings seldom started to schedule, and how she would be there in that chair smiling hour after hour, until the meeting was formally dissolved, hardly asking for a glass of water. Such true stories would be well worth collecting, and would make a very decent and useful supplement to the Biography.

* * * 14 * * *

I have been thinking of writing of the President's "Theosophy is the Next Step in..."Campaign for the last few months, and as it is not a subject that can be summed up in a few sentences, I have *reserved* it for greater leisure, which means next month, and you can guess the rest. Well it can not wait any longer, and so I am reprinting elsewhere a notification about the literature available. A number of Booklets are already ready and others are being added; and as these will be quite cheap, the least that lodges can do is to give them wide publicity. They are not meant to be authoritative in any way, and if Lodges can and will study these subjects themselves and let us have the results of these labours they will be doing greater service. More so still, if they can put even a few of those things into practice in their own places, nothing like it; for has not the President truly reminded us that it is really WORK that matters more.

* * * 15 * * *

As public memories are proverbially short, I am printing a short retrospect of Dr. Annie Besant's Educational work at Benares, bringing up to date the history of the first two great projects. The first has now blossomed into the Benares Hindu University, with its spacious grounds dotted over with palatial buildings, residencies, laboratories and workshops, where the East vies with the West in giving its best to the next generation, under the very able guidance of Pandit Madan Mohan Malaviya.

* * * 16 * * *

The second one nourished by Pandit Iqbal Narayen Gurtu, and Principal and Mrs. Padmabai Sanjeevrao will now carry on their splendid work at Rajghat, in accordance with the new Policy of the Rishi Valley Trust, declared by Mr. Sanjeevrao, their new Rector, at their Silver Jubilee celebration on 31st January last. He then

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explained how they sought to extend brotherhood beyond the Theosophical Society, and how they did not acknowledge the existence of any frontiers in their thinking and feeling. To them there are no Hindus, no Christians, no Muslims, no Theosophists. In their schools therefore they do not teach many doctrines of religions; they ignore all distinctions of race and creed. They realised that it is human selfishness and the feeling of insecurity, and man's desire to protect himself that is responsible for the erection of these frontiers. The objective of their schools is therefore to raise a generation of young men and women who will be fully aware of the significance of all that is happening round them, and who will therefore be able to help in the creation of a more intelligent, saner and happier way of living. Those, who are at all familiar with the teachings of Krishnajee, will not fail to see these reflected in the Rishi Valley way of bringing up the next generation; and they may ultimately prove quicker and more efficacious. Time alone will prove that; meantime we can only wish Godspeed to these *rebels from the T. S.* as Principal Sanjeevrao himself told us they were.

* * * 17 * * *

In accordance with this policy they have decided to drop the labels "Theosophical and National"; and it is well that they have done so, as so many would find it difficult to reconcile the two points of view. Personally I never had the honour of sitting at the feet of Dr. Annie Besant this life at any rate; but I can not even imagine her standing up before an audiance and saying to every Hindu, Christian or Muslim—"cease to be a Hindu, Muslim or Christian." I wish I could truly "ignore all distinctions of race or creed, and be just human." Why! I would love to be Super-human, and mean to be one some day; but it does not look, as if that will happen this life. I am already far too conditioned for that, and prefer for the present, the humbler role of understanding these things first. Unlike the R. V. T. I like to begin with "the comparative study of the Unity underlying all Religions;" and as there are still a great many *incomplete* men of my type, we like to stick to the old narrow path laid down for us by the Theosophical Society. So, for the sake of these, we shall resume a Theosophical School again in the name of Dr. Besant and try to prove worthy of that great heritage. The new Besant Theosophical School will be run under the direct guidance of Dr. G. S. Arundale, P. T. S

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and formerly Principal of the Central Hindu College, and Shrimati Rukmini Devi, and will begin work from 1st July 1939, Ashadhi Pournima, the anniversary of the day on which Lord Buddha delivered his first Sermon at Sarnath, not many miles away. As for the rest,

DYB, DYB, DYB.....YAH, We'll.....DOB, DOB, DOB.

WE WILL DO OUR BEST.

G. N. G.

Dr. Annie Besant's Educational work at Benares.

(A SHORT RETROSPECT)

Chapter I....The Central Hindu College.

* * * 1 * * *

"Soon after my arrival in India (in 1893) I observed the need of active efforts to meet the growing scepticism and materialism of the Indian Youths, unless Hinduism were to be left to perish slowly by the divorce between it and the English-educated Indian...Some of us resolved to take practical steps to build up in Hindu India, a National system of education which should give the Hindu boys all that was best in Western learning hand in hand with Religious and moral education, based on the Hindu Shastras..."

Annie Besant in the C. H. C. Magazine 1904.

* * * 2 * * *

"We have at last opened our eagerly longed for College,...in the good old Aryan style, with invocations to Ganesha with homa and the chanting of the Vedas on the 7th. of July 1898...with 28 students on the rolls..."

Prashnottara.

* * * 3 * * *

This College grew apace and set a new standard in Education, and through it and through its organ "The Central Hindu College magazine" Mrs. Annie Besant served India for fifteen years...On 4th,

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May 1913, the Trustees offered to hand it over to the Hindu University Society, to be used as a nucleus of the proposed new Benares Hindu University, and the offer was accepted on 7th. December 1913.

* * * *

Chapter II....The Theosophical Collegiate Schools, Benares.

Mrs. Annie Besant announced the formation of the Theosophical Educational Trust, and the intention of opening schools under its aegisis at Benares where :—

"The spirit of the School will be that embodied in the Book, "Education as Service" by Alcyone (J. Krishnamurti) and the Religious instruction given will consist of the broad spiritual truths which are the common basis of all Religions. The Universal Text-book of Religion and Morals, edited by Annine Besant P. T. S. and published by the General Council of the Theosophical Society, will be the religious text book."

Theosophy in India, May 1913.

* * * 2 * * *

"The Theosophical Collegiate School for Boys was opened at Gyangeha, Benares on the 7th. July 1913. For the first time in the history of education in India, the Great World Religions were given a place in the school-room, side by side with each other as the representatives of Hinduism, Zoroastrianism, Christianity, and Islam stood up and recited prayers from their respective Sacred Scriptures. This was quite a new experience and naturally delighted the hearts of all present, and produced feelings of great harmony and love. The Headmaster Mr. P. K. Telang briefly explained the principles in education which the new institution was established to serve."

Theosophy in India, July 1913.

* * 3 * * *

It was on the same auspicious day that "the Theosophical Society started its Collegiate Girl's school with Miss Palmer as Principal. Mrs. James read selections from the Universal Text book of religions. The pupils filled up spaces between the speeches by Sanskrit songs."

Theosophy in India. July 1913.

* * * 4 * * *

The names of both these schools were changed to "The Theosophical National School for Boys and Girls, Benares" in 1917, on

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the starting of the Society for the Promotion of National Education by Mrs. Besant, rendered necessary by the attitude of Government to freedom in education. The schools were affiliated to the National University at Adyar..... ..Later on since 1923, when the National University ceased to function, the schools and Colleges send pupils to the Allahabad and Benares Hindu Universities. The management reverted to the Theosophical Educational Trust.

* * * 5 * * *

The Rishi Valley Trust with Mr. J. Krishnamurti as the President was registered in February 1928. Pandit Iqbal Narayen Gurtu, Joint Secretary, T. E. T. wrote in March 1929, "The plan that it is proposed to work out in due course is to amalgamate the Theosophical Educational and Rishi Valley Trusts. The technical formalities that will have to be gone through will necessarily take some time. Till then contributions will have to be collected on behalf of the T. E. T." Whether all the necessary technical formalities were completed is another question; but the management did pass into the hands of the Rishi Valley Trust about that time (1928-29).

* * * 6 * * *

RISHI VALLEY TRUST.

(From our own correspondant—Benares" January 7th. 1939)

The following resolution was passed at the Annual Meeting of the Rishi Valley Trust held at Rajghat" that the names of the institutions conducted by the Rishi Valley Trust in Benares be henceforward as follows :—

(1) The Theosophical National Girls School & College be re-designated "Besant College for Women".

(2) The Theosophical National Boys School & College be re-designated "Besant College".

(3) The Children School at Rajghat be re-designated "Besant School"

The Leader.

* * * 7 * * *

THEOSOPHICAL NATIONAL INSTITUTIONS—

SILVER JUBILEE CELEBRATIONS.

(From our own correspondant—Benares. Jan. 31st. 39.)

The silver jubilee celebrations of the Theosophical National institutions at Benares founded by the late Mrs. Annie Besant were

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held this afternoon at Rajghat under the presidentship of Mrs. Sarojini Naidu who arrived at Benares specially for this function. There was a large gathering of educated people, and the songs and dances by girls and a short drama by boys gave an idea of the attention paid to the care taken of the education of boys and girls in the institutions.

Mr. Sanjivarao, rector, Rishi Valley Trust, in the course of his welcome speech made a declaration of the unique ideals of the Rishi Valley Trust's educational institutions. He observed that the Theosophical Society sought to realize human brotherhood and reconcile the many conflicts of religion by studying the underlying unity of all religions. The Hindu, Christian, Muslim and Parsee met on the platform of the society and sought peace and harmony by an attempt to understand one another's point of view. Mr. Sanjivarao declared, 'We hold that no study and no intellectual effort at understanding can ever be the solution for the appalling cruelty that we see in our midst. It is not a comparative study of religions that will remove the terrible suffering that man is inflicting on his brother man. Such cruelty is the product of a thoughtless and unintelligent way of living. *To every Hindu, Christian and Muslim we say—cease to be a Hindu, Muslim or Christian; be human when you are human and are kind and loving; then you will have solved the most complicated problem of living*'.

Mr. Rao proceeding, said, '*In our schools, therefore, we do not teach many doctrines of religion; we ignore all distinctions of race and creed.* We have on our staff men and women from many countries, speaking different languages and of different cultures; they are bound together only by the tie of common humanity. We hold that all other bonds are false unreal and artificial'.

Mr. Sanjivarao continued, '*because we are seeking to make our education human we have dropped the labels—national and theosophical. It* does not mean that we do not emphasise the love of our country; it only implies that we disapprove of hatred of other countries; neither do we disapprove of the Theosophical society. *We only seek to extend brotherhood beyond the Theosophical society. We do not acknowledge the existence of any frontiers in our thinking and feeling. To us there are no Hindus, no Christians or Muslims, no Theosophists.*'

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In the end he observed, '*We realise that it is human selfishness and his fear of insecurity and his desire to protect himself that is responsible for the erection of these frontiers*, psychological, economic, racial and geographical. There is no lasting solution of the world's problems unless and until the world's youth is educated to realise the appalling cruelty and suffering that is the inevitable outcome of such limited and wrong thinking. *It is the objective of our schools to raise up a generation of young men and women who will be fully aware of the significance of all that is happening around them* and who will, therefore, be able to help in the creation of a more intelligent, saner and a happier way of living'.

After the interesting displays Mrs. Sarojini Naidu, delivering her eloquent speech, paid a homage to the late Mrs. Annie Besant, the founder of the Theosophical educational institutions in Benares. She observed that Indian genius never recognised frontiers and Indian culture had been the world culture. She wished success to the institutions.

Dr. Bhagavandas, thanking the president, recalled the services of Mrs. Annie Besant who, he pointed out would be recorded in history as one of the greatest makers of present India. Dr. Bhagavandas said that the Theosophical institutions were founded by Mrs. Besant but they were later nourished by Mr. Sanjivarao and Mrs. Padmabai and Mr. Iqbal Narain Gurtu who, he revealed, had spent two lakhs of rupees over the educational institutions of the Rishi Valley Trust.

The Leader.

Note: The Italics are ours-Ed. I. T.

* * * * * *

RAJGHAT COLLEGE, KASHI

The Theosophical National School & College for Boys, till now located at Kamacha, Benares, is being shifted to Rajghat and will be hereafter called Rajght College, Kashi. Reopens on 3rd. July.

The Leader.

And so these splendid institutions, in their beautiful habitation at Rajght, will now work on different lines, under the management of the Rishi Valley Trust.

* * *

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Chapter III. The Besant Theosophical School, Benares.

The Indian Section Convention at their meeting on 27th. December 1938, adopted the following Resolution :—

"The Indian Section Convention approves of the proposal in the General Secretary's Report to resume Dr. Besant's educational work at Benares Headquarters in principle, and authorises the Indian Section Council to decide details and take all necessary steps in the matter."

* * * 2 * * *

The Indian Section Council at their meeting on 2nd. March 1939, with Babu Hirendranath Datta, Vedantaratna, Vice-President T. S. in the Chair, resolved to start a School to be named "The Besant Theosophical School, Benares." from July 1939.

———

Official News and Notice.

* * * 1 * * *

The Rajghat boys School vacated the premises of the Theosophical Society on 30th. April 1939.

* * * 2 * * *

As regards the Rajghat Girls School in Kamacha on two plots of land belonging to the Indian Section, the following Resolution passed by the Rishi Valley Trust on 18th. February 1936, was communicated to the General Secretary on 3rd. March 1939—three years later.

"Considered a letter from the General Secretary enclosing a copy of the resolution of the Council of the Indian Section of the Theosophical Society, passed on 30th. December 1935, Resolved that the Secretary should not execute a document accepting any new conditions or the least departure from the unconditional licence hithertofore enjoyed by them with regard to the two plots of land referred to in the report."

Attached to it is a note from Principal Sanjeevrao : "The reply was deliberately delayed as I was hoping that you would be able to bring about a friendly understanding with regard to this matter." So there is no mistake in the dates.

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* * * 3 * * *

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 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 cannot obviously know of payments until they are reported to Benares.

General Secretary.

Needs of the Indian Section

BY THE PRESIDENT.

(Notes of a Conference with Mr. Gokhale, on 14-4-39, Adyar.)

What I really am deeply concerned with is the whole question of the revivification of the Indian Section, though I might equally say this to any Section. Every Section needs revivification, and especially the Indian Section which is, as it were, the Mother Section of the whole world.

Now I have been wondering what we ought to do, and especially you as the General Secretary of the Indian Section, to bring more life into these Lodges. My own feeling is that it will be necessary for you from Benares and whenever you tour in your individual capacity to bombard these Lodges with such an awakening fire as you may be able to kindle.

The motto, I think, in these days must be the old motto of Dr. Besant twenty-five years ago for that particular war period, namely,

WORK MATTERS MORE !

and I think that if possible you might make that the constant slogan of every issue of *The Indian Theosophist*. In all her writings she stressed that enormously. The Lodges must feel that it is not lecturing, nor fine syllabuses that are wanted, but rather work in the sense of carrying Theosophy into the outer world and making The Theosophical Society honoured for its constructive help in the building up of the national life.

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This idea of *Work Matters More* falls under two heads: the joint work of a Lodge, as such, and the work of the individual member. If you could get your Executive Committee to place a certain amount of money at your disposal, you might be able to carry on a campaign in the Lodges that *Work Matters More*, and continue to bombard these Lodges until you yourself can do no more. It would be very valuable.

So far as I myself am concerned personally, my work just now is much more on other planes than on this. As Dr. Besant points out in 1915, we must remember the victory has to be won on inner planes before it can be consummated on the outer. While we must do what we can on the outer planes, those of us who are familiar with inner plane work must spend every effort to achieve the inner victory. We are not less dutiful to The Society or the Masters if we ourselves do not seem to be doing that which we are so strongly urging to be done by the members. I have personally been working much harder than I could have worked, had we gone on tour, because one can accomplish so much at Adyar.

Then there is the work of the Young Theosophists. Here in Adyar we are trying to do what we can to establish a young workers' group, because the majority of our young Theosophists tend to be lethargic.

Then Adyar must be calling for the 1939 Convention and Benares for the 1940 Convention. Both for 1939 and 1940 we have to have a much more representative gathering than at other Conventions. Can we even create a fund in order that every Lodge may be helped to send a delegate. These are two very critical Conventions—1939 because of the prevalence of the War Spirit, 1940 because of the opening of a new era for Theosophy and for The Theosophical Society.

We must make it clear to the Lodges that they must be graciously aggressive. They must have a sense of a mission and have within them the spear-head spirit. These three things are vital for a Lodge. They must feel that gracious aggressiveness that makes them perfectly sure of the truth of the teachings, of the wonderful thing it is to be a member of The Society; they ought to have a sense of a mission—a work to be done; and that they help to form the spear-head of it.

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I do not think that people realize, as they should realize, that a game of chess is going on between the White Hierarchy and the dark forces. It is a game of chess between white men and black men, and we realize how sometimes the Lords of the Dark Face have the advantage, though in the long run it will always be the Hierarchy that conquers. Dr. Besant points out that the Lords of the Dark Face had the advantage when the Christ was on earth two thousand years ago. The Christ was not able to stay as long as He would have liked. Have they the advantage now or not ? In many ways it ought to be clear that while Krishnaji is making a very grave mistake in attacking The Theosophical Society and its leaders, because that attack must sooner or later recoil on him, The Theosophical Society is still protecting him. That is one of the great strengths of our Society. We do not consider what is done to us—we do our duty. Not only is The Theosophical Society a bulwark for him, but a bulwark against the present intrusion of the Lords of the Dark Face. I hope to write in the coming Watch Tower something about this. We stand above all differences and above all antagonisms for the right as best we can.

What can be done to fire the Section for which you stand as General Secretary ? What can I do to help you ? We must lead up to a great finale in December, and no less lead up to another great finale in 1940. How are we to invigorate our Lodges ? How can our members be made to realize what it is to be a Theosophist ? How can they become more world-minded ?

The All-Comprehensive Character of Islam.

(By Syed Abdul-Hafiz, M.R.A.S., F.R.H.S., Etc.)

1. Chapter X verse 47 of the Holy Quran (translated by Maulavi Muhammad Ali, M. A., LL. B., with annotations) says : "And every nation had an apostle etc." Commenting on this verse the learned translator says : "This is one of the noblest lessons that the Quran has taught, and for which humanity will always be under the deepest obligation to the Holy Prophet." Again, Chapter XXXV verse 24 says : "And there is not a people but a warner has gone

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among them." Commenting on this verse the translator says: "This broad doctrine that a prophet was raised among every nation is taught repeatedly in the Quran. This great truth, which had remained hidden for thousands of years from the wisest men of the world had shone upon an unlearned Arabian who could not have even known what nations then existed and what scriptures they possessed. This broad doctrine alone could form the basis of the universality of a Divine message to the whole of mankind." Further, Chapter XVI verse 84 says: "And on the day when we will raise up a witness out of every nation, then shall no permission be given to those who disbelieve, nor shall they be made to solicit favour." Commenting on this verse the translator says: "In this verse, the broad humanitarian doctrine is taught that a prophet has been raised in every nation. A Christian annotator seems to note with some wonder that 'this verse seems to necessitate the belief of some true prophet having existed in India, China, Japan, etc.,' but certainly it is much more surprising that those who claim hundreds of prophets for a single nation like the house of Israel should grudge even a single true prophet to these vast countries and nations. Islam rejects all such narrow views of the spiritual providence of Allah, who is not the 'Lord God of Israel', but the Lord of all the nations and worlds." The Mishkatul Masabih (a well-known book of Sunni Traditions) states that Muhammad once said that there were as many as 124,000 prophets and 315 apostles in all. Some of these prophets and apostles must have been sent to Persia, India and China. Who they were and what they taught, the reader should find out with the help of his culture and conscience.

2. Chapter II verse 136 runs thus: "Say, we believe in Allah and in that which has been revealed to us, and in that which was revealed to Abraham and Ishmael and Isaac and Jacob and the tribes, and in that which was given to Moses and Jesus, and in that which was given to the prophets from their Lord; we do not make any distinction between any of them, and to Him do we submit." Commenting on this verse the translator says: "This shows the cosmopoliton nature of a Muslim's belief. Not only is belief in the great prophets of Israel an article of faith with a Muslim, but the words *that which was given to the prophets from their Lord* make the Muslim conception of belief in prophets as wide as the world

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And it should be noted that this broad conception was promulgated at a time when the Jews and the Christians were exerting themselves to the utmost against the new faith". Such being the case, a Muslim must at least accept not only the prophets mentioned in the Quran but also those not so mentioned, e. g. the prophets of Persia, India and China. Who they were and what they taught, he must find out with the help of his culture and conscience.

3. Chapter XIV verse 4 says: "And we did not send any apostle but with the language of his people, so that he might explain to them clearly." Commenting on this verse the translator says: "All that is said here is that every prophet is sent with the language of his people—not that his people, or the nation to which he belongs, are the only people to whom he is required to deliver the message. And the reason for sending a prophet with the language of a people is stated to be that he may explain to his people, because it is his people who are the first recipients of his message. And history tells us that the opposition to the message of a prophet is strongest among his own people, while it is equally true that a prophet is raised when and where he is most needed, and therefore the condition of the people whom he addresses in the first instance is the worst of all." It is clear then that some apostles and prophets speaking Zend or Pehlavi must have been sent to Persia, some speaking Sanskrit or Pali to India and some speaking Chinese to China. Who they were and what they taught, the reader must find out with the help of his culture and conscience.

4. Chapter XXX verse 30 says: "Then set your face upright for religion in the right state—the nature made by Allah in which He has made men; there is no altering of Allah's creation: that is the right religion, but most people do not know." Commenting on this verse the translator says: "Islam according to this verse is the natural religion of man, or a religion to the truth of which human nature bears testimony. Its fundamental principles, the Unity and all-comprehensive providence of Allah, the universality of Divine revelation, and the accountability for all actions in a life after death, are recognized by all religions and all nations, and their universal acceptance is a clear evidence that it is the very nature of man that bears testimony to their truth. Islam removes all limitations upon these three fundamental doctrines of the religion of humanity,

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and gives them as wide a significance as humanity itself. No other religion in the world has claimed to be the natural religion of man."

5. Chapter II verse 213 says: "All people are a single nation; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the book with truth, that it might judge between people in that in which they differed; and none but the very people who were given it differed about it after clear arguments had come to them, revolting amongst themselves; so Allah has guided by His will those who believe to the truth about which they differed; and Allah guides whom He pleases to the right path." Commenting on this verse the translator says: "The significance of this verse has not been rightly understood. The first part of this verse, as distinguished from the second, states the universal law according to which Allah raised prophets among all nations, because all nations are a single people, as is said in the opening words of the verse, and therefore it could not be that prophets should be raised in one nation and not in another. With every one of these prophets, we are then told, a book was revealed, so that it might point out the right way to the various contending parties that existed before the advent of that prophet. But, as time passed on, the very people to whom the Book was given so that they might follow it went against it. Thus, though a prophet had been raised in every nation, yet every nation had forsaken the right way, and acted against the very directions which had been given to it, so differences again arose, which necessitated the advent of another prophet. Hence it was necessary to raise a prophet who should show the right way to all nations, and this is what is stated in the second part of the verse." Commenting on the second part of the verse the translator says: "Allah's guiding those who believe refers to the raising of the Holy Prophet, through whom the Muslims were guided to the right path, to the truth, regarding which differences had arisen among all people. If a prophet was needed by every nation to settle its own differences, one was surely now needed to settle the differences of the various nations, for the truth which had been shown to different nations by different prophets had again become obscured. Thus among the different national religions of the world, Islam occupies the position of an international religion."

6. Apparently it is on the basis of these and other verses that the translator says in the preface to the Translation: "Islam was the religion of Adam, Noah, Abraham, Moses, and Jesus; it was, in fact,

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the religion of every prophet of God who appeared in any part of the world. Nay, Islam is the religion of every human child that is born, according to the Holy Prophet, who, to be accurate, is not the originator, but the latest exponent of that Divine system which was made perfect at his advent. It is then clear beyond all doubt and dispute that the Muslim should be the least fanatical and the most tolerant of all religionists in the world. Whether or not he is so, the reader should find out with the help of his experience and conscience. Some intense and dispassionate thinking will, of course, be necessary.

7 Maulavi Mirza Abul Fazl says in his paper which he read before the Convention of Religions in India held in Calcutta in 1909: "Islam only emphasized the teachings of each of the prophets who, in their own age, and to their own people, taught in their own language lessons of wisdom and of truth. Throughout the teachings of Islam there is no slandering the great Teachers who had long since done their work and retired from this world, not a word of disrespect or the slightest hint to maligning. On the contrary, the greatest deference is shown to each one of them." The Mirza ends his paper thus: "In conclusion, let me impress upon you most strongly that Islam is a religion of truth and love as well as any of its sister-religions, all of whom it includes in its own name, and whose prophets and preachers it alike reveres and accepts. In fact, by its expansiveness and its charitable views about all moral creeds Islam deserves a place in the heart of every lover of humanity."

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Mr. Rohit Mehta's Tour

Bro. Rohit Mehta, General Secretary, Youth Federation, visited the following places in the East and West Tamil Federations :— (1) Kumbakonam (2) Tanjore (3) Tirukathipalli (4) Palmaneri (5) Umbatveli (6) Negapattam (7) Mannargudi (8) Devakottai (9) Swaganga (10) Madura (11) Tuticorin (12) Tinnevely (13) Ilanji (14) Tenkasi (15) Rajapalayam (16) Srivilliputur (17) Palni (18) Trichinopoly (19) Srirangam (20) Coimbatore (21) Salem.

He lectured in all places on :—The Besant Spirit ; The Present Political Situation ; Fundamentals of India's Social rebuilding ; Whither India etc. There was a really good response from the public. Mr. Mehta took members' meetings at all places and stressed the idea of giving a new orientation to their outlook and activities.

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Send Orders (with cash, etc.) on and after July 1st 1939, to PUBLICITY DEPARTMENT, THE THEOSOPHICAL SOCIETY, ADYAR, MADRAS.

Federations.

Karnataka—held its Federation this year at Sagara, on the 6th and 7th May 1939, under the presidentship of Bro. A. Ranganatham, B.A., B.L., Devasthanam Commissioner, Tirupati. It was attended by more than 50 delegates, many of whom had come from great distances to represent their Lodges and Centres at the Conference. Bros. A. Narasimhaiengar and T. S. Mangesha Rao, President and Secretary, respectively, of the Sagara Lodge, accorded a warm welcome to the delegates and personally looked after their needs and comforts. One and all felt thoroughly at home in their midst. As usual, after the performance of the Bharata Samaja Puja early in the morning, the printed programme was gone through. This year the young officient at the altar of light was assisted by his daughter and son, 7 and 6 years of age, whose sanskrit accent was faultless.

On the 6th evening, the President addressed in simple Kannada a crowded meeting of ladies and gentlemen in the town Hall, on "Manu's Ideals for Modern Times", and the same was followed with rapt attention. There was also a symposium on "The next step in civilization", by Bros. C. R. Parthasārathi Iyengar of Chittoor and A. Venkatesiah of Mysore.

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In the morning of the 7th, an interesting questions and answers meeting took place, in which the elders and the visitors took part. It was rendered very lively by the humourous answers given. The business functions of the Federation were conducted by the Vice-President (Rajadharma Prssakta) Bro. Shankaranarayana Rao, in the unavoidable absence of the Federation President. Before Bro. Ranganatham made his concluding speech in the Town Hall, there was a symposiam by 2 members on the value of Theosophy, viz., by Bros. K. Shankaranarayana Rao and T. V. Rachappa. The townsmen mustered strong to hear them. The audience was moved by the eloquent exposition by Bro. Ranganatham in Kannada of "Dharma", as applied to the daily conduct in life, Dharma, stripped of all its metaphysical implications. By homely illustrations the points he stressed were brought home to his hearers.

In the afternoon of the 7th and under the Chairmanship of Bro. Ranganatham, a ladies' meeting was addressed by Sis. R. Kalyanammal of Bangalore.

Thus ended the 30th Session of the Federation, another milestone having been reached in its successful career.

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Lodge Activities

Aurangabad-Deccan—On the 28th May'39, Mr. Syed Abdual-Hafiz, Secretary, delivered a lecture in the Town-Hall on "The Life and Teachings of Gotama the Buddha." Ghulam Ahmed Khan, Esq., President was in the chair.

The Lodge resolved to place on record its grateful appreciation of Mr. Syed Abdul-Hafiz's enthusisam and energy with which he formed the Lodge, revived it subsequently and is now working it successfully. Also the Lodge do thank him for meeting all its expenses and for compiling and printing a Hand-book for free circulation amongst its members and sympathisers.

Darbhanga—celebrated the White Lotus Day and the Prophet Day.

Etawah—celebrated Buddhajayanti when Prof. Atreya of the B. H. U. and Prof. Bhambhani of Agra spoke on the life and teachings of the Lord. They also celebrated the White Lotus Day and had a Lecture on "The call of the Times."

Srinagar—celebrated White Lotus Day.

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Book Reviews

The Besant Spirit

Vol. I: Religion, Philosophy, Science, Sociology and kindred Subjects. Vol. II: Education. Vol. III: India—T. P. H. Adyar. Set Rs. 1/6/0 Post free.

It goes without saying that Dr. Besant possessed a knowledge and prevision possessed by few persons in the present age. These

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volumes have been compiled from her writings and articles and give their essence in a nutshell and comment on all those problems with which the world is at logger heads. The title 'Besant Spirit' stands for truth, cooperation, selfiess sacrifice and evolutionary progress based on the unerring laws of nature, which are the expressions of the Divine Will. It is equally applicable to all departments of life. Applied to Indian politics, it means Indian freedom, complete and perfect, within a Common-wealth of Nations, it may be, but without it if freedom be not otherwise achievable. It means a verile comradeship between India's many faiths and communities. It means an India in supreme control over her purse, over her military and naval services. It emphasises that the most urgent need of the country, however, is to have placed before it definite, positive, constructive ideas for the reconstruction of Indian Society.

Applied to Art, it signifies that Art, which is at such a discount in modern life is the refiner and uplifter of humanity, an instrument of culture, the broadener of heart, the purifying fire which burns up all prejudices pettiness and acts as an international language, in which heart speaks to heart, mind to mind, when lifes are dumb.

Applied to education, it lays down the principles of Education based on human constitution. These principles are permanent, but their application must be local, adapted to the conditions of time and place. They are to facilitate the evolution of the child, working with nature and not against her. It is unlike the scheme of Education recently advocated, which brings us little nearer to the establishment of an Educational system based on Indian traditions and Indian needs, and has an utterly inadequate contact with the deeper fundamentals of the nature of real education, missing so many essentials and stressing so many elements of secondary importance.

A close study of these volumes is indespensable to every man or woman bent on the service of humanity, whether he is a member of Theosophical Society or not. R. L. B.

* * * 2 * * *

Lecture on Islam by Dr. Besant translated into Hindi by Mr. Jagatnarain B. A., printed at Diamond Jubilee Publishing House Bankipore Patna of 37 Pages priced /2/6.

This is a valuable addition to the Hindi literature. It is translated in colloqnial Hindi with Urdu words here and there requires not much comment as author has already made himself known by other books as Parlok ki Kahanian etc. To create better understanding of brotherhood between Hindus and Muslims, it requires broader circulations.

B. N. P.

In Memoriam

Kumbakonam—Mr. K. M. Sivanandam Pillay, a very sincere and faithful member who joined the T. S. in 1897. He was for a long time Secretary of the standing committee and Vice President of the Lodge.

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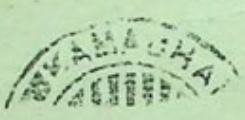

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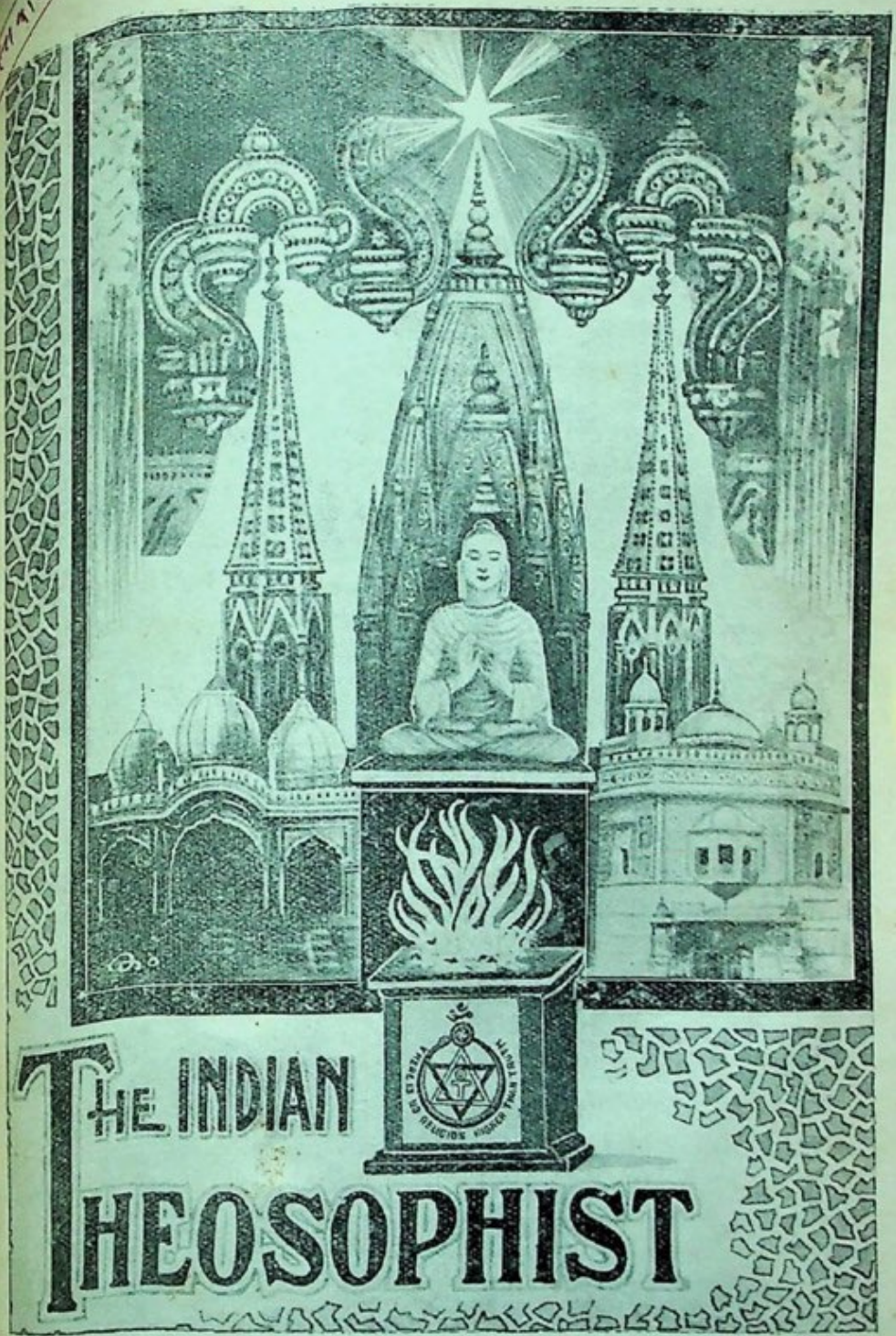

THE INDIAN THEOSOPHIST

Vol. XXXVI AUGUST 1939 No. 8

"Theosophical Freedom and Friendship consist in perceiving good everywhere and in appreciating it"

"Theosophical Friendship, and its ceaseless maintenance is the major solution to all the world's problems."

G. S. A.

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The Indian Theosophist

Monthly Review

Vol. XXXVI | AUGUST 1939 | No. 8

In Thy Name

By C. Jinarajadasa

In Thy name to think, to feel,
And dedicate;
In Thy name the will to steel,
And consecrate;

In Thy name each hour to plan,
My worth to prove;
In Thy name the world to span,
With heart of love;

In Thy name with patience true,
To bear all pain;
In Thy name when skys are blue,
To smile again

Thus my heart on Thine to bind,
Is purity;
Thus alone each day I find,
Security.

The Malayan Theosophist

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The Besant Theosophical School, Benares

MESSAGES RECEIVED

FROM DR. G. S. ARUNDALE P. T. S.

I send my very best wishes on the occasion of the resumption of Dr. Annie Besant's educational work in the old home in which she started it. I am very sure that she herself will not only welcome this practical homage to her, but will give her constant blessing to her Theosophical School, and to all who work in it and for it.

If you are able to follow the great principles with which she guided the old, but ever to be remembered, Central Hindu College, with an insistence on truly religious education and on an eager patriotism, together with active training in doing as well as in knowing, then I am sure you will give to India the type of citizen she needs. Here at Adyar we have been trying since 1934 to follow these principles in The Besant Theosophical School, which is doing such good work and has earned the commendation of our local educational authorities.

May The Theosophical School of the South and The Theosophical School of the North work hand in hand to help to give India a truly Indian education.

Fraternally,
GEORGE S. ARUNDALE

* * * 6 * * *

The President also writes that Rukmini Devi sends her very best wishes to The Besant Theosophical School, for she feels very sure that it will have the blessng of the President-Mother if it strives to follow the great principles of education she laid down.

* * 2 * * *

BABU HIRENDRA NATH DATTA, VEDANTARATNA, VICE PRESIDENT, T.S.

It is a matter of regret to me that the state of my health has prevented my coming to Benares to take part in the opening ceremony of the Besant Theosophical School. I had the privilege of being associated with our President-Mother in her great educational work for India, and I know the spirit in which she worked. It was a spirit of absolute dedication and her motto was "Vidya Dharmena Shobhate". I believe that the major ills from which we modern

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suffer are due to the Godless education that is imparted, divorcing religion from the training of our youths, and Dr. Besant's great achievement in this field was the restoration of religion to its honoured place.

The need of the day is the revival of the Besant spirit, and by opening this school we are trying to revive the Besant spirit in education. May each one associated with this school (which I hope and trust, will, from the tiny seed we are planting today, will grow into an overspreading Banyan tree) so work that the school may be worthy of the great name which it has presumed to bear and may her blessings be showered on our efforts.

* * * 3 * * *

BRO. JAMSHED NUSSURWANJEE M.L.A., JT. GENERAL SEC., KARACHI.

I feel very happy. May Teacher of all angels and men bless the great and the noble work of our mother, which is being resumed now and may we all get strength and devotion to carry out the work and do our best for it faithfully.

* * * 4 * * *

PRINCIPAL K. SHANKARA MENON OF THE B. T. SCHOOL ADYAR

I was delighted to receive this morning your notification regarding the opening of our brother Besant Theosophical School at Benares. Though I shall not be there myself in the body I shall be joining you most heartily in invoking the blessings of The Teacher of Angels and Men on the resumption of Amma's work. I can easily see what a fine future you are going to have and I hope that our two schools will, apart from name and intention, be really brother Schools and will co-operate with each other in every way possible. On behalf of the Besant Theosophical School, Adyar and personally, send you our most affectionate good wishes for a successful future.

* * * 5 * * *

MR. N. C. KELKAR OF POONA.

This is good wedding of Idealism with Constructive work. May you have Spiritual joy of it in plenty.

* * * 6 * * *

MR. G. W. GRIEVE, DIRECTOR OF PUBLIC INSTRUCTION, POONA.

You are undertaking a fascinating and a very difficult task and I send you my best wishes for success.

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Benares Calling.

The event of the month at Benares was the resumption of Dr. Besant's educational work of which an account appears elsewhere, together with the messages received on the occasion. The School has commenced work with 35 children, many of whom are from the *Shishuvihar*, run by our young friend Mr. K. Gajanan, which has now been taken over by us. Most of the students are Day-students. One boarder has come all the way from Hyderabad Sind, and another came from Patna, the other end. But this latter missed his mother so much, that he has gone back for another leave-taking. One more came with his parents, and in this case, it was the mother who felt it difficult to believe that the child could stay without her, and she has taken him back again. As we are taking students only up to the VIth. form (Matriculation being the Xth. in U. P.) we deal with very young boys and girls, and so the number of boarders is yet negligible. Not that we are disappointed, but I wish it were more widely known that we take boarders and take charge of even young boys and girls, for whom there are separate arrangements. We also have provision for Urdu, and a brass motor-buss to bring children to the School from diferents parts of the town will soon be running. We are content to grow slowly, and that is in fact why we have deliberately stopped at the sixth form this year. Our great anxiety is to make sure that we are growing in the direction laid down for us by our Elders.

* * * 2 * * *

We start the day with the morning assembly, in which after a soft song, on Monday we had the Common worship of all religions (abridged in each case to make it less taxing). I followed it up with a mention of Alexander the great who was born on the 1st. of July, and who taught mankind how even young man could achieve great things by exertion...Alexander was one such *Karmayogi*, but one who set his heart only on things of this world, and met his match in that *Fakir* who asked him to get out of the way of his Sun. On Tuesday we read the prayer of the Christians, and saw how Christianity has brought to mankind the path of Service, and how the Christian nations, whatever their other failings may be, had much greater spirit of public service than we have. Tuesday being the 4th of July we saw how a poor but great Christian like Franklin, began by trying to improve his own lot, and ended by improving the lot of every one

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else as well, in being the first to start a Scavenging organisation, the first hospital in America, the first Almanac "Poor Richard", and ended by giving his Country a Great Constitution. On Wednesday we all learnt the Buddhist Panchashila and talked of Lord Buddha. We remembered also Mr. W. T. Stead who was born on that day—5th. July—and how he served his country by teaching people to "*Review*" their actions, and how he happened to be the instrument who brought us our Annie Besant. On Thursday we tried to learn the Hindu *Purushasukta*, and remembered Sir Thomas More the brave man of Europe, who lost his life on that day, for refusing to yield to coercion. On Friday we repeated the Islamic prayer, and that being the 7th of July we went back in thought to the opening of the Central Hindu College, and later the Theosophical Collegiate Schools, whose birthday it was. Pandit Chedi Misra from our staff, who happened to be one of the only two students, who registered their names on the opening day, gave a short account of those days, and we all renewed our gratitude to those, who laid the foundation of our education. We devoted Saturday to the Jain form of worship, and ended by thinking of Count Zepellin who was born on that day.

* * * 3 * * *

I have given above a short description of how we begin our work at the School, not because I think it the last word, but to invite criticism. Personally I feel diffident in addressing little kiddies, which to me is a new experience, and I am waiting to see how Bro. Kanitkar is going to do it next week. I myself sometimes feel that I am talking above the heads of these little friends; but as we begin every day with "Let us worship today in the Hindu *way* today in the Buddhist *way*"...I am sure the little ones will remember sometimes when they grow up, that Hindu and Muslim are just two *ways* of worshipping One Same Body. If we did nothing, more than this in Religion, I think we shall have done something. I am also trying to get us all to remember with gratitude every day, some Great man who has done good to humanity—a sort of a hero for the day, with his one outstanding quality. I am in need of material which will help us in this. May I appeal to friends to let me have the birthdays of the various Saints, who have lived in their part of the Country, with a short account of the Virtue, that shone through them? I would also like to have small books dealing with the Sacred days of the

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various Religions, again together with the virtue or lesson it enjoins. Who can help ?

* * * 4 * * *

In fixing the day for opening the school, naturally we first thought of 7th July as embodying two sevens; but it was suggested that as we had lost both the schools started on that day, it was advisable to compound with a seven the virtues of some other number, and so we decided on the 3rd July, as it fell on a Monday this time. Later on it occured to some of us that we should take advantage of the out-pouring on *Ashadhi Pournima*, we shifted it to the First of July; but as the full-moon time was at night, and evenings in Benares are not very pleasant in these days, we ultimately came upon the morning of Sunday 2nd July, as being the most convenient time. And as fortunately every number has some virtue, we consoled ourselves that we had after all combined a Seven with a Two. I am mentioning this not because I know any numerology, but just to place on record how our mind worked, and because I appreciate with Franklin, how very useful it is to be reasoning animal, "since it enables one to find a reason for everything one has a mind to do."

* * * 5 * * *

I am sure nobody would suggest that I do not know that the Stars exit, but they certainly were not in my mind, till a few days ago and after all the invitations had gone out, I heard from an esteemed Astrologer friend, that at 8.20 a. m. on that day, on casting a horoscope, he found that "the figure erected for that time shows such degree on the Ascendant as is trine with Annie Besant's Ascendant, and shows the keen want of the "Spirit" fulfilled by the opening of this centre. The Main aspect is the Moon in trine with Herschel, again in trine with Neptune—the Grand Trine." He has worked out the whole thing in detail for us, for which I am very grateful to him. We never had any doubt in our mind, that the work we are putting our hand to, is very necessary for the good of our beloved Motherland, and is bound to have the blessings of our President-Mother; but I am glad to hear that the Stars will also make it possible for her to help us, But as every Doctor needs Aqua Pura to complete every prescription, I am one of those who believe that every horoscope has to be steeped in Perspiration, before its virtues show forth. So all that now remains for us to do is to prove ourselves worthy of the blessings. We shall try our best.

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* * * 6 * * *

Here is a little true incident on which some of our rationalist friends may ponder over. The other day I returned from Bombay and as I did not know of the correct timings of the E. I. trains, I wrote home, "I shall arrive at Allahabad by the Express, and thence to Benares by the first train out, which I believe reaches there about 1. p. m." My wife thought she ought to be a little early, and so she asked our son to go to the Ry. station to receive me at 12. noon. My son referred to the Ry. time table and found that the fiirst train out from Allahabad after the arrival of the Allahabad Express reached Benares at 3.30. p. m., and so he saw no use in going to the station till that time. His mother had to keep quiet, till 12.30 when I actually reached my house in spite of all the time tables. The *sentimental* mother proved more correct than the *intellectual* son, who again consulted his time table and gave his decision that *rationally speaking*, I ought not to be in Benares at all at that time, but even he could not deny my physical existence. Once in a while, *sentiment*-now styled *intuition* proved better than logic—and mind you, there was no mistake. I did travel by Allahabad Express, as per programme. How did it happen ? I feel tempted to leave it at that, if only to persuade you to take up the next issue of the Indian Theosophist, which one friend tells me, is not still not opened by many members. Please note that there are no prizes offered.

* * * 7 * * *

You must have noticed the change in the design on the Cover. This new one is an attempt to combine the Architectural features associated with the various Religions. There is the image of Lord Buddha in the centre, on the background of the spire of the Vishwanath Temple. On one side of it is the Golden Temple of the Sikhs at Amritsar, while on the other is the Pearl Mosque, after which our Adyar Mosque is modelled. Behind the two are the Gothic towers suggesting a Christian Church. The Zorastrian fire burns brightly on the Altar, while at the top is the marble arch from the Jain Temple at Dilwara. Of course the Theosophical Seal is there, and so is the Star which shines above all. That is the idea. I am afraid the last month's Block was not a success; but we have done it over again. I hope you like it.

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* * * 8 * * *

May I add that off-prints from page 257 depicting THE PATH as laid down in the Hindu and Buddhist ways, have been taken, as some friends may like to frame it. Copies can be had from Benares at four copies for three annas post free.

* * * 9 * * *

Two nice little leaflets one on Medicine by Dr. L. J. Bendit and the other one on *Politics by Babu Hriendra Nath Datta, Vice-President* have been issued in connection with the "Theosophy is the Next Step campaign." They can be had from Adyar at 16 copies for 11 annas, and 20 for 14 annas, both post free. The President is going to write three booklets in this series on, "For those who suffer", "For those who are happy", and one on "Peace". As is usual with the President, he will approach personal problems in his inimitable way. The booklets will probably be 50 for Rs. 3-8-0.

* * * 10 * * *

The President has received news by cable, that Mr. A. P. Warrington has passed away from his home at Krotona on 16th June. He has sent Mrs. Warrington the following cable:—"The whole Society deeply sympathise with you in the passing of a great Theosophist."

Albert Powell Warrington born on 27th August, 1866, when quite young, entered the service of a railway company where he soon rose to the position of Traffic Manager, but he gave it up to study law and later practised in Virginia. He joined the Theosophical Society in 1896, and soon his links with the Leaders. In 1906 when Mr. Leadbeater was attacked, Mr. Warrington with a small minority championed rights, even against the Colonel, and also energetically supported Mrs. Besant's candidature for the Presidency of the Society. He started the Theosophical colony at Krotona, on the model of Pythagoras's colony at early Crotona. He was soon after elected as the General Secretary (called the National President) in America and served in that capacity till 1920, during which period the membership grew from 3800 to 7000, in spite of opposition. In 1924 the Krotona estate was sold and upon Mr. Warrington's advice The Ojai valley scheme was taken in hand. He attended the Jubilee Convention at Adyar in 1925, and was nominated Vice-President of the Society in 1928. In 1933 on the demise of Dr. Besant in that capacity, he

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acted as President of the Society till after the election of the new President. Mr. Warrington was retiring and studious by nature and was completely an idealist, delighting in anything which adds to human culture and happiness.

Dr. Arundale has already spoken for all of us; and it is hardly necessary to add that we all join him in his expressions of sympathy with Mrs. Warrington.

G. N. G.

The Besant Theosophical School, Benares

There was a very nice little gatherings of friends, who came to the Head-quarters Hall on the morning of Sunday the 2nd July 1939, to join in invoking the blessings of the Teacher of Angels and men on the resumption of Dr. Besant's Educational work, in the new Besant Theosophical School, in the Theosophical Society's compound. As usual there was the Bharat Samaj Puja in the Hall at 6. a. m.; but the public began to arrive by 7-15. a.m. Our revered Dr. Bhagvan Das, who does not generally go out in the mornings, had made it convenient to attend, and so had many other friends in Benares. Babu Radhakant Sharan and Bro. Ramjeevan Sinha had come over from Patna; and the Hall was pretty full by 7-30. a. m., and the air seemed thick with blessings. It was all a quiet homely function, which lasted just about two hours.

The proceedings started with the Sanai, considered almost indespensible on auspicious occasions in India, and then came a soft song by the school children. After that, the Common Worship of various Religions was done by friends born in the different Religions, who had been specially invited and who had kindly come over. Dr. Phansalkar, who has with his family kept alive the Bharat Samaj Puja at Benares, started off with the Hindu Ode, and he was followed by Mr. Dastur the Engineer and Chief Officer of the Benares Municipality, who had come over with Mrs. Dastur and other Parsi friends. The Âchârya from the *Jain Pâthashâlâ* in the town repeated the Jain prayer. Rev. Kashyapa had very kindly come over from *Sârandth* with two Bhikkus, and they led the Buddhist *Panchashila*. It was left for our versatile Babu Keshav Behari to do the Hebrew

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Prayer; and Rev. Dr. Das prayed in the Christian way. The young Moulvi of the School, repeated the Islamic prayer, and two friends from our neighbouring *Gurudwâra* gave the touch of Sikhism to the proceedings; and we were all reminded of a very similar occasion in 1913, when the Theosophical Collegiate School was opened, when "for the first time in the History of education in India, the Great World-Religions were given a place in the school room, side by side with each other." What was twentyfive years ago unique is now the common practice in all Theosophical functions, but perhaps is still little known in a school. The only difference after 26 years was the reading of Dr. Arundale's "Oh Powers of Love", and then Dr. Besant's "Oh Hidden life...etc" by Mr. Gokhale, and this was repeated by all those present.

After a little more music, the General Secretary welcomed all those who were present physically and in thought, and read out messages that had been received from Dr. Arundale, Babu Hirendranath Datta and others. These have been printed elsewhere. Mr. Gokhale then recalled how Annie Besant of revered memory gave her first lecture on "*India—past and future*", on board the ship on which she came to India, *before* she set her foot on this Sacred soil. He pointed out how she was more concerned with India's past and future, and not so much with the present, which seems to weigh so heavily on our heart. At the same time she worked as very few have done in the present, but only with an eye to the future, and in the light of the past. Out of her numerous activities, Mr. Gokhale considered that her educational work stood foremost and this was mainly done at Benares, first in the Central Hindu College and then in the Theosophical Collegiate Schools.

Mr. Gokhale explained how these two plants planted and nurtured by her in *Vârânashi*, have now been transplanted one on the banks of *Ashi* and the other one on confluence of the *Varuna*, which neccessitated the planting of another tree in *Vârânashi* itself, which was now being done in her name. Although she was not with them physically Mr. Gokhale thought that there was no reason to imagine that she would not inspire them; and then they had with them her co-worker and successor Dr. G. S. Arundale, and his consort Shrimati Rukmini Devi, who embodied the Spirit of India so beautifully, and whose valuable guidance would be available at all times. They had with them Bro.

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M. G. Kanitkar, who had been engaged in her educational work at Benares for over twentyfive years; and they had every reason to hope that they would be able to gather round them, a set of young men and women who would be prepared to work on the lines laid down by their Elders. As a symbol embodying these traditions, the General Secretary on behalf of the Indian Section, who were running the School, handed over to Bro. M. G. Kanitkar the Head-Master, a nicely bound volume with the following books in it :—

(1) The Besant Spirit Vol. 2.
(2) The Universal Text-books of Religions. by Annie Besant
(3) Education as Service, by J. Krishnamurti
(4) At the Feet of the Master.

Mr. Gokhale felt sure that if all the members of the staff of the School constantly pondered over these four books, and supplemented them with other books, like the *Sanatana Dharma* Series of Text-books, the Buddhist Catechism by Col. Olcott etc. they could not go far wrong.

The General Secretary knew very well, that as described in one message, they had undertaken *a very difficult task*, but it was very *fascinating* as well; and it was moreover the crying need of the Day. While thankfully acknowledging the great impetus given to the question by Mahatma Gandhi and his Wardha Scheme, Mr. Gokhale was certain that no one could say that they had solved the problem. They were all experimenting, and the Benares School was one more experiment, with the added advantage that at Benares, they were not ignoring Religion which seemed to frighten others. That was because they knew in the Theosophical Society by half a century's experience that Religion can not do any harm, where the Fraternity of Faiths was constantly emphasised and encouraged. Annie Besant had shown them the way in this, and they had only to follow.

At the same time Mr. Gokhale pointed out how he, for one, was a man with feet of clay, with an Engineer's training, who had spent a dozen years of life piling up bricks, and another dozen in explaining others how that ought to be done. He meant to introduce in the School all these ideas of Practical Training in the form of various handicrafts and all that, all wedded to Social Service, as Dr. Arundale insisted on. The School would have its own garden, its Weaving Department, its Machine shop, and all; but as all these

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were still ideas, Mr. Gokhale preferred to follow the advice of Sri Samartha Ramadas to do things first before talking of them. He was sure that they were all far too sensible to expect to see the tree immediately after putting the seed in the ground, and hoped that they would all gather together again when there was anything to see. In the meantime, Mr. Gokhale was reminded of the story in *Shâkuntala* where as that young lady started for her husband's home, even the forest-trees gave her everything she wanted. That is what had been happening to this School, and Mr. Gokhale once again thanked them all for their generous response.

The ceremony ended with the Ritual of the Mystic Star performed in the abridged form, copies of which were distributed to all those present, so that they could all follow, what was being done. The ceremony which is an artistic creation of Revered Bro. C. Jinarajadasa was watched by the whole audience of young and old with great reverence, and spread great *Shanti* about it. Those assembled dispersed after the distribution of sweets, and a very harmonious and nice meeting.

———

An Open Letter to my Fellow-members of The Theosophical Society

Letter No. 7

May 10th, 1939

Dear Brethren,

How very much I wish I could truly fulfil to the full the ideal functions of the President of The Theosophical Society by being able to enter into contact on the physical plane with every single member of The Society.

It is perfectly true that the President of our Society has always been in close personal touch with his fellow members, so far as the inner planes are concerned. But this is comparatively easy. How difficult it is, indeed how impossible it is, for me and each one of you who are members of our Society to come face to face with each other through our very physical bodies themselves!

Of course, in the waking consciousness I try to know you all individually. I think I succeed in knowing those with whom I have

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made some physical contact during the course of my travels all over the world. I try constantly to conjure up pictures of the meetings which I have attended in country after country. Just for the moment I am vivifying my picture of a meeting of our brethren in Seattle (U. S. A.) which I addressed last year. The scene is very vivid and many of the members stand out very clearly. I can even make a partial contact with the general body of the audience. But there must needs be so many members whom I cannot meet, even in the countries I am able to visit, and I have, for various imperative reasons, been unable so far to visit either South Africa or Central and Southern America, as also various Lodges scattered about in the Far East and in Europe.

One of my reasons for being so eager to make this physical plane contact is that I know so ardently how extremely valuable are Theosophy and The Theosophical Society to every individual, to every nation, to every faith, throughout the world. And I feel that I might intensify your own convictions with mine afire in them, looking into your eyes, clasping your hands in brotherhood, and seeing you as your egos need you down here in these times of stormy but quicker growth. Travelling as I do, and having, if I may say so, other means of knowledge still more accurate, I perceive the very great urgency of bringing Theosophy and The Theosophical Society within the knowledge of individuals, faiths and nations. I know so well that in the years to come, in the decades and centuries to come, we members of The Theosophical Society will be challenged by posterity as to how far we lived and, if necessary, died, for the truths intrusted to us to minister towards the salvation of the world on its new pilgrimage beginning with the 20th Century.

What sort of people were those Theosophists who lived in such a wonderful time, who had so wonderful a message to give to the world, who had such unique opportunities? It is easy for us today to look back upon the peaks of human civilization in the past and envy those who lived on the then summits. Today, in this veritable period of grace, we Theosophists are living amidst summits. Do we lift up our eyes unto the hills? Do we seek to ascend them? Are we, perchance, living on them worthily? Are we afire with the righteousness intrusted to our spreading? Shall we in the not so very far distant future be weighed in the balance

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and be found wanting, or shall it be able to be said of us: "Well done!"?

It is far less our work to draw people into our ranks. It is far more our work to spread Theosophy outwards and to cause The Theosophical Society to be a strong band of prophets and builders and messengers of the newer Truth—the newer Truth which is so old.

The greater apostles of Theosophy and of The Theosophical Society have lived in our midst, within the actual physical presence of many of us. Many of us may have seen and heard them, and perchance there may be some of them still on duty on the physical plane itself. We may have accepted them or we may have rejected them. We may have persecuted them or we may have acclaimed them and followed them. Here have they been—in our midst, as other great forerunners of Light have been in the midst of the peoples of their times. If we look back upon any period in history, in which there has been one who has appeared suddenly to lift up his torch, and if round him there have gathered those who did light their torches from his, and no less those who sought to quench with the waters of ignorance these firee of Truth, we are in fact looking back upon a period actually reproduced today perhaps in its veriest details. H. P. Blavatsky is the torch-bearer of these days. Around her gathered her apostles, or, if you prefer the words, fellow forerunners, and no less have there been those who have opposed her bitterly, crucifying her to her death, as there have been those to villify the comrades she herself chose to be with her on her great adventure.

This period of the world's history is no less wonderful, catastrophic, inspiring, marking the beginning of a new era in civilization, than any similar period that has preceded it. And the adventure is by no means over. The blood of the martyrs is now needed—not the blood of their dying but the blood of their living. Perhaps I should not call them martyrs. I only do so in the sense that they consider no offering as in any sense a sacrifice which is for the spreading far and wide of Theosophy and for the better being of The Theosophical Society.

In every Lodge we need whole-hearted members, no half-hearted members. And above all we need those who give no less richly than

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they receive, who are intent upon giving and giving and giving, even if there be no time left for getting.

As I am working here at Adyar, I almost feel overwhelmed by the urgency of spending every minute in spreading Theosophy and in strengthening The Theosophical Society to the high purposes to which it was dedicated at its birth in 1875. I grudge time spent on any other activity than that of giving Theosophy and strengthening our Society. I am always planning to do more than I do, for I feel that there has been no more critical point in sixty-four years of our Society's existence than the present crisis in which the world finds itself today. I am well aware of my inadequacies. I compare myself with my predecessors, obviously to my own disadvantage. I wish The Society had a better President. On the other hand, these comparisons and wishes only serve to stir me to greater efforts, and in the course of my being thus stirred I see with tremendous clearness how every single member of The Theosophical Society should, at such a time as this, be stirred to the very depths of his own being. Indeed, I would almost go so far as to say that either a member is so stirred or his knowledge of Theosophy is static and lifeless, however intellectual it may be, and his membership of The Theosophical Society is hardly more than a name or a form.

We cannot be great Titans. But when the world is in a Titanic condition, we must at least be little Titans, and I would like to say with all possible emphasis that each member, whoever he may be, however recently he may have joined, however little he may know, has in him the power to be Titanic in some measure, or he would not be a member of The Theosophical Society at all. Of course there may be those exceptions who say that they cannot do anything to spread Theosophy or to vivify The Theosophical Society. There may be those who care for Theosophy and for their membership of The Society only as a personal satisfaction. But I hardly think there can be more than a handful of such members, for when the world is crying out so passionately for bread, those who have bread cannot keep it for themselves alone. The world is crying bitterly. We Theosophists, we members of The Theosophical Society, are those who have the power to hear. Our ears are opened by Theosophy. They are opened by membership of The Theosophcal Society. We cannot help

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hearing the cry of the world. Restless indeed should we be to meet the cry with such succour as we may be able to give.

So I look out upon the world, upon every country in the world, upon every Section in the world, upon every Lodge in the world, and upon every individual member in every Lodge, and I say myself: first, am I doing the whole of my duty, with all intensity of enthusiasm, to every Section, to every Lodge, and to every member—shall I be weighed in the balance in the future and be found wanting in fulfilment of my office as President; second, is every Section alive to its present duties towards the world, is every Lodge thus alive, is every member thus alive ?

Sometimes I read that such and such a Lodge is "active," and that such and such members are "active." *How* are they active ? Are they active in spreading Theosophy and in giving power to The Theosophical Society to do its duty to the world ? Or are they active in the sense that they have a good lecture syllabus, good discussion classes and attendances of members ? I am not saying a single word against the value of a first class lecture syllabus full of life and of the splendid revelation of Theosophy. I say nothing at all against the discussion class—this has its very great value. It is excellent that members should be regular in their attendance at gatherings of the Lodge. All these things keep alive the Theosophical fires in the locality and send the flames shooting up high. But apart from this particular doing, what is being done to vivify the surroundings, be these in terms of individuals, of local business, of civic activity, of the prevailing faiths, of the community as a whole in allits life-expressions ?

When we spread Theosophy in a locality we are spreading peace, we are spreading happiness, we are spreading prosperity, we are spreading national and international goodwill. When we give to any locality a knowledge of what The Theosophical Society is and stands for, we are disclosing a living witness to the truth of Universal Brotherhood.

We Theosophists are indeed, or should be, the most practical of all people. We should be practical because we are living links between the gifts of Heaven and the needs of Earth. We Theosophists know Heaven as, I venture to say, few others know Heaven. In other words, we know what must be the constituent elements of a really happy world. And here we are on earth itself to spread and to make

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active that knowledge. Never were the needs of earth greater than they are today. Here we are—*all of us*—with the precious gifts of Heaven. Indeed shall we be despised in times to come if we do not rise nobly and eagerly to the opportunities for the seizing of which we have been sent down here at such a time as this. Those who will come after us will say: "If only we had lived in those days, how differently we should have acted!" Do we not sometimes say these very words in the case of past periods when we think how differently we should have acted from those who perhaps were failures then?

The great traditions of our Theosophical Society are splendid. Little have they been marred by the weakness of any member of The Society who has gone before us. Shining and radiant they are. Let us carry on these traditions and in due time entrust them to our successors the brighter for their having been entrusted to us. I think of all those who have made The Theosophical Society great in the world. We must see to it that The Society remains great. And then I think of the wonderful way in which the gifts of Theosophy have been poured upon the world. We have in fact, though some of us may not always realise it, a most precious literature. Our books may be compared most favourably with the greatest books written by any individual recognized by the world as great. And the great of our Society may no less compare favourably with the great of the outer world.

I am saying this in no measure of conceit or arrogant pride. I am saying this, because I want every member of The Society immensely to cherish the Movement to which he belongs, to be proud of it, always to speak of it with reverence, and be eager to defend it when it is attacked. I want him to be a happy and restless crusader for his Movement. I want him to love it ardently. Let it be his Supreme Love. And I want him to cherish with a most sacred reverence the mighty truths which we know under the name of Theosophy. I want him to feel how glorious they are. I want him to be sure how glorious they are. I want him to be among the happiest on earth, envying none, because he has Theosophy and is a member of The Theosophical Society.

How I wish I could speak on the physical plane to every member of The Society and pour out upon him all that I feel, expressed so inadequately in these words above!

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Letter No. 8.

MAY 17th, 1939.

DEAR BRETHREN,

In the series of "Open Letters" preceding the present one, I have sought to stress the urgent need of our brethren throughout the world to bestir themselves to specially intensified service so as to be able to combat effectively the tide of lawlessness and destruction that is threatening to overwhelm peace and subvert the world's ordered progress. The nature of the particular work that we, as individual members and as groups and Lodges, are called upon to do at this moment of the world's unprecedented travail, has already been indicated. If the basic principle of brotherhood is the touchstone of all activities that should single out a Theosophist, his special responsibility in this regard is all the greater now, when the sinister influences of separatism and proud isolation—masquerading under alluring titles and ideologies—seem to gather strength, claiming sovereignty over the beneficent forces that work for brotherhood and unity.

It is the Theosophist's especial duty to endeavour constantly to balance the several forces that are at work in the world and thus intelligently participate, each according to the measure of his understanding, in the world's evolutionary march. It is his special responsibility, not only because he has pledged to preserve brotherhood as against all acts and tendencies negating that eternal principle, but also because of his realization of the certainty of knowledge, unveiled by the Ancient Science, that man *is* more than he *knows*, and that therefore in arduous times, such as these, forces and faculties beyond his ordinary ken might find in him a channel through which to exercise their beneficent influence.

This work of restoring the reign of law and of attempting to maintain the balance of forces, which we see so disturbed today as to present to an unprecedented degree the phenomena of hate and distrust and the seeming triumph of might over right, needs even further augmenting, because of the rapid extension of the area over which the forces of darkness seem to focus their shadows, and because of the diminishing number of avenues available for the beneficent forces to work through. We ought, therefore, to utilize every means available, both on this and on other planes—should we have conscious access to them—to check the onrush of these destructive forces.

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Yet, this is only one aspect of the urgent work we are called upon to undertake now. The other aspect concerns the ceaseless effort that must needs be made towards understanding and lending a hand in arriving at possible solutions of those world problems on the right resolution of which the peace and prosperity of the world so much depends.

Of such problems, India, in a very vital sense, is, prehaps, the foremost. Because of its particular importance, this letter is being exclusively devoted to it.

The problem of India is a world problem. Because of this, our President-Mother, who foresaw an assurance of world peace and world progress in India's freedom and her restoration to her rightful place in the comity of Nations, persistently called upon our brethren, wherever they might live or work, to "remember India, think of India, and know India to the true Hope of the Nations of the World. You hasten the growth of all that is dear to you as you hasten the growth of India," she often used to assure us, "and no true Theosophist, and certainly no one who is working for the Inner Government of the world, will be careless of India's welfare, for the sake of the people of India, but far more for the sake of all that India is, the mighty Power she is, as the veritable Holy Land of the future....

Says Dr. Besant, explaining the source of her own inspiration for India's service covering over quarter of a century:

My own life in India, since I came to it in 1893 to make it my home, has been devoted to one purpose, to give back to India her ancient Freedom. I had joined The Theosophical Society in 1889, and knew that one of the purposes for which it was intended by the ever-living Rishis—who sent to the western world as its Founders, Their Messengers H. P. Blavatsky and H. S. Olcott—was the rescue of India from the materialism which was strangling her true life by the revival of ancient philosophical and scientific religions, and by the placing of India as an equal partner in a great Indo-British Commonwealth, would avert a war of colour, and bind East and West together in a Brotherhood which would usher in an Era of Co-operation and Peace....

The value of a free India, both for her own children and for the sake of world peace, is thus envisaged by our President Mother:

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"If India be fully admitted into the Commonwealth of Nations, if she possesses Dominion Status at home as well as abroad, then may a World Peace brood over our seething Nations." India, Dr. Besant urged, should determine for herself her own form of self-government.

But India cannot perform her mission to the world while she is a subject Nation. The world is the poorer by the silence imposed on her.

Also, while India suffers, no portion of our globe can be free from suffering. Even on the physical plane itself, a study of magnetic currents over a period of years clearly shows that India is neither East nor West, North nor South, but is a veritable heart of the world, taking into herself first East and then West for their purification and vivification. If this is India's magnetic function on the physical plane, how much more is this true in those inner and spiritual regions of which the physical is but a shadowy reflection !

In order that India may be helped to function as the heart of the world, our brethren in India should immediately try to set their house in order. They should expedite this sacred duty not only for the sake of the Motherland, but for the sake of the whole world. India, for the sake of the world, for the sake of civilization, for the sake of world peace, should speak out again her word of peace and power, should endeavour to make her voice heard by the nations of the world—the voice of her age-long spirit—for the spiritual regeneration of the world. At this moment of world crisis, it is distressing to notice the widening of the gulf between her several groups—all children of a common Mother. They ought to realise that the differences which seem to divide them are superficial, inconsequent, irrelevant to the winning of Freedom for the Motherland. Our India brethren ought to consider no sacrifice too great for reestablishing India's internal peace and harmony so that there may be no dissonance in the note that India ought to realise her glorious mission : "To lead the world towards spirituality, and of showing to all the way to intellectual splendour, to higher art, to physical prosperity, even as she proved in her earlier life that these were the fruits of a civilization, based on spiritual wisdom."

It is distressing to watch the disruptive elements that deter India from fulfilling her exalted destiny. First, her children should immediately set to work to close up her ranks. Unity is India's most

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urgent need. Second, she ought to try to reflect truly her real Self in all aspects of her national life. India's unique value to the world primarily consists in revitalizing her age old civilization built on the bedrock of the spiritual oneness of all life. India should become truly India. Thirdly, she should strongly resist all tendency in whatever sphere of life towards isolation, unfortunately so very evident in India today. Let us hear Dr. Besant on this point:

No Nation is complete and perfect within itself; in a Society of Nations lives a higher and fuller life, and the great new individual of this embryo Commonwealth needs the addition of India, a Nation, for the mutual benefit of herself and of all the rest. Alone, India will be less great than as an organ in the larger body, animated by a higher unfoldment of the One Life. As the life in a Nation, so is the Life in Federated Nations greater than the life in any one of them. Into such a Federation may India enter, if she will.

Here are wise words for politicians to ponder over in formulating their "foreign policies" in politics. Applying it to India, Dr. Besant asks: "Shall India make that Vision come true, or shall she reject her glorious opportunity and choose isolation and—decay ?"
Dr. Besant further appeals:

I would most strongly and earnestly pray both India and Britian to remain linked hand-in-hand, for the good of the world, for the sake of humanity in the present, and still more in the future.

From that Union, there shall arise a mightier comradeship, or rather Commonwealth, than the world has ever known, a Commonwealth that, in God's own good time, shall put an end to war.

At the same time, she sounds the warning:

Without India, Britain would fall from her position as the greatest of world powers, while with India, and possibly re-linked with the United States in close alliance, she would lead the forward evolution of humanity for centuries to come.
Again, says Dr. Besant:

...I cannot look back over the three centuries and ten years from 1612 to 1922, and miss the golden thread of a divine purpose in bringing under one Crown the root-stock and the youngest sub-race of the Aryan Race.....Is not that purpose that these two may be

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joined in an Indo-British Commonwealth, composed of coloured and of white nations, of Asiatics and Europeans, of Eastern and Westerns, of Religion and Applied Science, forming a model, making certain the realization, of a World Federation, wherein Justice shall reign instead of Power, and Law shall put an end to Violence ?

Letter No. 9

MAY 24th, 1939

DEAR BRETHREN,

I propose to take advantage of this letter in order to lay stress on the importance of the youth of our Society to fit themselves to *carry on*, to use Bishop Leadbeater's last words, the great traditions which, through the selfless loyalty of preceding generations, are so much alive today.

We of the older generation are, I hope, doing our best. We are carrying on. But one by one, few by few, many by many, we drop out and cease to be at the helm of the Masters' work, so far as the physical plane is concerned.

Who and where are the selfless and devoted younger people to come after us ? In the past each period has had its very fine younger workers, first to work with the older people and afterwards to take their place. It was so in the case of H. P. B. and of Colonel Olcott. So was it, too, in the case of Dr. Besant. It must be the same with us.

I do not hesitate to say to the older ganeration that it would be a terrible error for us to try to fit these young people to follow in *our* footsteps, to carry on *our* orthodoxies, to repeat our own particular methods of carrying on. We do not want young people to be like us. We want them to be different from us, to minister to the needs of their generation, as, I hope, we have been ministering to the needs of ours. Out of the great traditions they must fashion both life and forms for the blessing of the generation to which they belong.

We must help our younger brethren to discover their own fine Selves, to enter again into their own fine pathways of service and sacrifice, so that they may be true to themselves and to the generation which they are appointed to help. We older people may not know what the new world really needs. However much we may be able

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to help, still are we in some measure remnants of the old world, and we shall have to be born again on the physical plane before the new world shall be ours as it is already the heritage of the youug.

In the spirit of the greatness which knows no distinction of time, but belongs to all time, our young successors must feel the call to give themselves utterly to the service of Theosophy and The Theosophical Society as these may need expression in the new-young age.

There are tremendous ideals and tremendous certainties which we must help in every possible way our young people to realize for themselves. They must be afire with *their* Theosophy and with *their* deep understanding of the purpose of membership of The Thosophical Society. Truly they must have time to equip themselves in the best possible way for the dedication which is at their disposal. But just as so many of us subordinated our own individual futures to the service of Theosophy and The Theosophical Society, subordinating our lives even in youth to the great purpose of which we were conscious, so must the young people of to-day fashion their careers in terms of the majesties of their opportunities and live greatly, purposefully as they lay the foundations of their after-lives.

I do not hesitate to say that most of our young members have for many lives before fought in the great fight to which they are called in this life. They are but girding on their armour once more. They are but once again seizing the swords of their righteousness. Our part is not to tell them what to believe, what to think, what to say, or what to do. It is for us to help them to remember for what in the old days they put on their armour and seized their swords. No greater blessing can we confer upon our younger brethren than that they shall remember at least in spirit the causes for which they have fought life, and for which in more lives than one they suffered and died. Let them but have this memory, however vaguely, and they will be irresistibly moved to fashion a finer armour than ever they have worn before and finer swords wherewith to direct the powers of Love and Justice.

It is not for us older people to sit in judgment upon the young. It is not for us to say to them that they ought to do this, or that, or the other. It is indeed our business to protect them against the hazards of their inexperience. It is indeed our duty, up to a certain point, to

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strengthen them with our own experience. But never at the expense of their true freedom, since it is not for us to judge as to the nature of the service for the fulfilment of which they have been born after us. To each generation its due service, and let not one generation interfere with the service of another.

There are some Theosophists who have a sense of possession over their children and who even impertinently presume to dedicate them from birth to the Masters, to Theosophy, to The Theosophical Society. And these foolish people, in their heart of hearts, are hoping that their sons and daughters will copy them. And then comes the desire to surround the young people with the Theosophy of the parents, and to erect round them barriers of orthodoxy, of conventionality, from which they must sooner or later escape, often never again in this life to be able to draw near either to Theosophy or to The Theosophical Society without a shudder. We must not impose upon our young people our own certainties, however dear and true these certainties may appear to us. We must not impose upon them that attendance at meetings which may mean so much to us. We must not demand that they shall be members of the Golden Chain, the Lotus Circles, the Round Table, and any other movement which we may think so suitable for young people. Well and good if we can make these movements so attractive that the young people delight in participating in them. But we must avoid even the faintest suggestion of coercion, or being sad if our young people do not do that which we should like them to do. Our work as older Theosophists is to make Theosophy so compellingly attractive, intriguing, wonderful, that little by little our younger people feel for themselves that indeed is there nothing else worth living for. We must lead such lives as show how marvellous is the influence of Theosophy and of membership of The Theosophical Society. We must try to be so fine that younger people, desiring to have an equal fineness, trace it to its source, and therefore join The Theosophical Society and become devotees of Theosophy. Preaching may have its value. But living is the order of the day.

A general difficulty with most Theosophical parents is either that they cause their children to draw too near to Theosophy or that they give them no opportunity to draw anywhere near at all. I know many parents whose children have never had a single opportunity to come near to Theosophy or to the activities of The Theosophical

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Society. This is indeed very damming to the parent who, having access to Theosophy, does not offer access to his child Let the child receive or reject, but let him at least have the opportunity. On the other hand there are parents who drown their children in Theosophy and in all that it means to them. The result is that while in the earlier years the children have no other course but to accept the inevitable, later on Theosophy and The Theosophical Society repel them; and quite naturally too.

We must be ourselves to our children, so that they may become theirselves to themselves. There is every reason that we should reveal to them all those things which to us are most splendid—our belief, it may be, in the Masters, our joy in the thought of reincarnation, our peace in the conception of karma, our reverent wonder towards the picture of the evolutionary process, as disclosed to us by Theosophy, our refuge in our certainty as to the inevitability of victory. We are indeed well advised to share with our successors the mighty motives behind any good we may be able to do and any happiness we may be able to have. We may indeed hope that some of these motives may be theirs, knowing as we do what such motives have meant to us. But what is even more wonderful conviction any one of us may have is that each individual has, as his glorious birthright, his own compelling and wonderful motives to move him ever onwards and upwards on the pathway of evolution. If we look round us upon the world, we must try to see that each individual is growing on his own way just as we are growing on ours. We may feel that our splendours are greater than his. But very likely he is feeling that his splendours are greater than ours. We may feel that he needs our splendours. He may feel that we need his. The truth probably is that we need each other's. But God forbid that we should imagine that splendour belongs to us alone, that we have a monopoly in it, so that only as others enter into our splendours can they know Truth and move rapidly towards the goal. This is the error, the grave error, of all missionaries, and of all those who conceive in any way that they have a corner in Truth. Perhaps it is good at a certain stage of evolution that people should be fanatic and proudly proselytizing, but the Theosophist should have passed this stage, and should, while cherishing ardently his own truths, be busy in helping others to discover theirs rather than to seek entry for his into them.

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Theosophy unfolds as the world grows, and while it may be true that in, for example, *The Secret Doctrine* Madame Blavatsky enunciated a system of the Science of Life that is true for all time, the fact still remains not only that the system was only pratially, very partially unfolded, but also that as the years pass, it will be seen increasingly truly. Also, membership of The Theosophical Society may not be to future members as it is to us or as it was to our predecessors. *Tempora mutantur nos et mutamus in illis.* "The times change, and we change in them." The world grows, and everything changes in that growth. We do not want the Theosophy of tomorrow to repeat the forms of today any more than we of today should be repeating the forms of yesterday, or of the day before. The Life? Ah, that is another matter! Life is eternal but forms are fleeting. But be very carefully on our guard to avoid any identification of the Life with the forms, or the dangerous imagination that what we think is the life is necessarily the Life. It may be, and very often is, but a thought-form of our own. I feel sure that the deep student of Theosophy and of The Theosophical Society will be able to perceive the Life of these two great gifts of the Masters as distinguished from the forms in which from time to time these gifts take shape. But I am no less clear that it is only the deep student who can avoid the danger of confusing the Eternal Life with the fleeting forms.

I do not think that we should want to *give* to any young Theosophist that which we had or that which our predecessors had But we should try to give him access to that which we have, as well as to that which our predecessors had. It is one thing to try to give. It is another thing to try to give access. In the former case we tend to impose. In the latter case there is freedom. There is nothing more important for the growth of an individual than he be free at all times to accept or to reject everything that unfolds itself before him. And it is especially important that this freedom should be able to be exercised in the case of his contacts with individuals. So many of us have that peculiar pride of ignorance that makes us think that not only are we right for ourselves, but also right for others no less. This is one of the great illusions of ignorance, and every wise Theosophist will guard against it at every turn. Just as we have today to try to give to the world, as it is, what the world now needs, and just as our predecessors had to try to give to the world, as

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it was, what the world then needed, so must we make every effort to help our successors to discover what the world is going to need, so that when the time comes, they may give it just as the world needs it.

Thank God that neither in Theosophy nor in The Theosophical Society is there one single orthodoxy or dogma, although there are so many people who would fain establish them. Truly, individuals are entitled to have whatever dogmas and orthodoxies they like. Some have Blavatsky orthodoxies and dogmas. But The Society has none, and there are none to be found in the great Science of Theosophy. Each Theosophist must seek freely and find freely. He must seek as his soul directs, and he must find as his soul needs.

It is not for any of us to say to a young person, or to anyone for the matter of fact, "You know you ought to do this, that or the other." Then we assume karma for them. If I say to a young man or woman, "Give up everything for the sake of the Master's work," then I am responsible both for that person's physical well-being and for what he does or does not do. The urge must ever come from the individual himself.

Above all else our young people should have in them a spirit of complete, happy, and delighted surrender to that which to them is most true. They have come from their various heavens in which have been brilliantly afire their own eternal Truths. Descending into incarnation, they necessarily lose more and more touch with the spirit of the heavens they have left—mainly owing, of course, to the crass ignorance which prevails, due to the so called knowledge doled out to the young through the futile systems of education that are used. Our business, as people comparatively experienced, in this outer worlds, is to help these young people to regain touch with their heavens by seeking as freely as possible for the Truth that is theirs.

I believe that Theosophy is a composite heaven and that membership of The Theosophical Society is self-consciousness in it. So believing, I feel that we must present this composite heaven to the youth of the world, and especially to our own youth, that in it they may seek their individual heavens. I also believe we should do all we can to make the path that leads to membership of The Theosophical Society as straight and as easy to them as possible. So will Self-consciousness arise more quickly in them.

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But there must never be persuasion, still less coercion. I have continually to harp upon this note, since it is so vital for the rapid growth of The Theosophical Society and for the quick unfoldment to the world of the Truths of Theosophy.

There is litte doubt that in every decade from 1875 to the present year of grace these have been generations of Theosophists so equipped and inspired. Young people have been available, who have grown into the stalwarts of their maturity. Are we of the present older generation seeing to it that the stalwarts of tomorrow are growing out of the youth of today? If not, then I fear that we older people are gravely to blame. What, then, have we left undone that we have not been an inspiration to the younger generation? It is very easy to say that the younger people of today are of lesser calibre than the young people of our yesterdays. Personally, I do not believe this to be true. Nor would I say that the older generation of today are of lesser calibre than those of our yesterdays. The times are very difficult and full of strain. In some ways, perhaps, it is more difficult to live rightly in these times than in some others. But all the more reason for us to be careful not to remain satisfied with our own Theosophy and with our Theosophical Society as it is. We must serve both better that both may be able to help more the world as it is now. But we must remember the future, and equip to the very best of our ability young people to be wise, radiant, and enthusiastic trustees when their time comes to hold in their hands the gifts that the Masters first placed in the hands of H. P. Blavatsky and of Colonel H. S. Olcott.

Wherever you can, you must draw our young people into our work. Wherever you can, you must associate them with you in the guiding of your Section and your Lodge and your various activities. You must gradually bring them forward first as your assistants, then as your colleagues, and finally to replace you.

Very likely you will find the work changing its course, modifying its nature, as a result of this association. So much the better. Young people who are members of a Lodge should feel that they are valued in the Lodge, however much their point of view may be different from that of the majority of the older members. They must feel that they have force to use and that they have the opportunity to use it.

Of course, you must help them with your appreciation, your suggestions, your unfailing encouragement, your protection, and where

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necessary your tactful intervention. And all the while by helping the young, you will be renewing your own youth, so that when the time comes, you will be the readier to become young again in body and in all the characteristics of those constant re-creations which at long last end in Youth Eternal.

As I grow older and gradually loosen hold on the physical plane, as we are so rightly enjoined to do in the *Shastras*, I have been thinking I must try to gather around me, as each of us of the older generation must try to gather around himself, a few young people who will be inspired by me, whom I may fire and stimulate for the service of The Theosophical Society, a few who may be helped not perhaps necessarily to the Light but to be steadfast in the Light. If we only have one, that is something, in fact it is quite enough. I would say to every older person in our Society, even from the youngest-old person: You should be an inspiration to youth. You may leave any amount of legacy in money but it cannot equal the legacy of your own personal example. And neither of these can equal a legacy in the person of young people.

If we cannot do this, there is something the matter with us, we are static. The older we grow, the more interesting we should become to the younger generation. I challenge you all as I challenge myself: Are you interesting to youth? Do young people like to gather around you? Or do you feel that young people have not as fine a record of service as you yourself have? As I have intimated, if they have not, it is at least partly our fault.

We have a large number of young people in our Society for whom we older people are very responsible. We must not fail them any more than our elders failed us. We are set in loyalty and in the spirit of service, sacrifice, and impersonality. But why? Because our elders helped us. I do not think there is a single older member who can fail to say: "If I am, as strong as I am it is because of some older people who set me a shining example. My gratitude to those who enabled me to be what I am must be expressed in helping others to be what they must be."

If you have any relatives—sons, daughters, nieces, nephews, cousins, grandchildren, Young Theosophists friends—you have a duty to them. When I sometimes feel that there is not perhaps in the younger generation quite that *élan vital* [spring of vitality], that

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sparkling vitality which is so essential, that vividness, that eagerness, if I feel a certain lethargy, a heaviness, indifference, a certain desire to constrict himself within the narrow area of ordinary activities, I challenge myself as to what extent we older people are to blame. Do we take sufficient interest in the younger generation, do we help them, do we draw near to them, give them what we are and what we have, and let them make whatever use of it they can ?

These young people are coming after us. Some young person is going to be the President of The Theosophical Society. Some young person in due course is going to be the Vice-President. A few are going to be members of the Executive Committee. Many young people are going to be General Secretaries and Presidents of Lodges. All the leaders of the Theosophical Society will come from today's youth. On the one hand we shall be so delighted and thankful if we can give to our Society a fine band of young people to carry on; or if we cannot, we shall look with not a little shame on the fact we did not do all we could to bring the young people to bear with a sense of tremendous loyalty their responsibilities as we have been educated by our older brethren to bear our responsibilities.

Think of the tremendous opportunities in a school like the Besant Theosophical School, or the Olcott Memorial School in another degree. Everyone of the students in the Besant Theosophical School to the very best of my belief is guided there. It is the only school in India where the Masters' influence directly prevails.

Do you remember how Dr. Besant said when *New India* was about to disappear that the Theosophists in India ought never to have allowed it to disappear, as it was the only newspaper in India consciously seeking to fulfil the will of the Hierarchy, a priceless asset for India. Even Indian Theosophists failed to support and to sacrifice to their uttermost for it, and she writes pathetically about that. It was one of the many blows with which we Theosophists have hit Dr. Besant, and in a very pregnant passage she brings out the fact that it was the only newspaper conducted by a recognized and senior agent of the Hierarchy, the only newspaper consciously reflecting the Plan. We have nothing of that sort nowadays.

Some of our older people have surely failed in the past. We must now see that in these moments of crisis we do not fail our younger generation, that we make everything safe. I think every single

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member of The Theosophical Society ought almost to be over-working for the sake of the safety of Theosophy and of the safety of The Theosophical Society, and especially to prepare the younger generation and in particular those immediately around him, to shoulder the responsibilities that ought to be theirs in due course.

The whole question divides itself into two: Are we able to give the inspiration? Are they able to receive it? If they are able to receive it, they will burst through their shackles and bonds and shatter their limitations, and we shall let loose the gates through which shall pour the spirit, not the form, the spirit of our own devotion, the spirit of our own utter loyalty to Theosophy and The Theosophical Society.

So far as the younger generation is concerned, what is wanted today is Theosophy applied in action. But to apply it, it must be known. How many of our young people know anyting at all about Theosophy and its principles as expreassed in our classic literature? How many know what Theosphical Society has done? How many have read *Old Diary Leaves* and have been happily, gloricusly stimulated, steeped in the great traditions of The Theosophical Society? How many today know anything about the astral or the mental planes and what goes on there? How many know anything about the Masters' Plan? So far as we older people are concerned, I think I can say that we do know Theosophy, we have studied it. But the average older member has not been a pioneer in Theosophy, he has not found *his own* Theosophy, but the Theosophy of C. W. L., A. B., H. P. B., and so on. He has yet to find a different Theosophy, though he probably knows the orthodoxies of Theosophy. Let our young friends know the orthodoxies so as to be able to pass on to the heterodoxies. You cannot be a heretic before you are an orthodoxist.

In these days with the world in the situation in which it is, with India in her present situation, the spirit, not the form, of Theosophy and The Theosophical Society is immensely vital. We must apply that spirit of Brotherhood to every situation. For example, in India there is the tremendous danger of antagonism between Muslims and Hindus. We must stimulate in the great Hindu majority that willingness to make concessions to the minority. Dr. Besant's principle was that the majority should always make sacrifices. We have, as a Section of The Theosophical Society in India today, to draw these two great communities together. We have no greater work than that. If every

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Indian Lodge put that in the forefront of its programme, it would be far more important than "What is Consciusness ?", "Who is God ?" "God is Love," etc. etc. We can read these things in books, but we must put the great needs of today before the Indian world with the strength not only of the Lodge itself but with the Masters' blessing on the Lodge for so doing. We should exercise a tremendous influence. The more Lodges composed of Hindus, the greater is their opportunity to preach the gospel of Brotherhood as between these two great races who have been brought together by the Elder Brethren for the sake of a great purpose.

I make no apologies for speaking to Indian Lodges in this general letter to all Lodges, for the problem of India is the problem of the world, and each Section may rightly substitute its name for India, and its vital problem for India's vital problem.

It is well to have a World Federation of Young Theosophists within The Theosophical Society. It is well that they should study their problems in their own way, in their own freedom, and in their own youthful autonomy. It is well that youth should be able to work by itself from time to time and to face the world in its own way. As did Dr. Besant, so do I most heartily support the Young Theosophist Movement within our ranks. But we must never forget that there is but one Theosophical Society, one Theosophical Movement, and that the young and the old must contribute to it their respective types of strength and fervour. From the standpoint of the Real, there is no youth, there is no age, there are only flames, and whether the flames be the flames of age, or of youth, they are ever Fire, and together they form one great Fire of Evolution, consuming earth that it may reach heaven. Young and old in The Theosophical Society must work in beautiful comradeship, each helping the other, each standing shoulder to shoulder with the other—both together for the great Cause. The old are no less worthy than the young and the young are no less worthy than the old.

Without youth, no life; without age, no experience.

Without youth, no enthusiasm : without age, no peace.

Without youth, no challenge ; without age, no achievement.

Without youth, the picture of Theosophy is without its glorious colours ; without age the picture of Theosophy is without its splendid message.

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Without youth, The Theosophical Society is without its molten fieryness; without age, The Theosophical Society is without its mighty rocks and mountains.

Youth and age together—differently !

Letter No. 10

MAY 31st, 1939

DEAR BRETHREN,

If this were the last letter I were to write to you all, I could do no other than repeat that which has been the dominant theme of my previons letters—the Masters, Theosophy, and The Theosophical Society. Homage to the radiance of all three will be my richest legacy.

These three form the great Triangle of the lives of all Theosophists, with the living embodiments of Theosophy—the Masters—at the apex, the Life and its Form constituting the angles at the base.

In the Theosophist angle I place the whole membership of our Society from the greatest to the youngest—past, present and to come. In the Theosophy angle I place Truth, howsoever expressed in religon, in philosophy, in science, in every detail, in every organism of the evolutionary process.

At the apex I place the perfect embodiments of Truth, the perfect embodiments of highest Form, Those through whom Truth shines in Theosophy and in The Theosophical Society.

This great Triangle is the symbol of the certainties which for us, or at least for most of us, have taken the place of hopes, beliefs, doubts. It is the symbol entry into peace out of storms. It is the symbol of our courage to face past, present and future in the light of Truth and of Truth's living Witnesses.

Truly, some of us may not yet have been able so to apply the magic of Theosophy that it changes our uncertainties into certainties, our ignorance into wisdom. But I think probably all of us know that this magic is near to us for our grasping, that, as we seek it, we shall find it, and that the more we find it, the more will it clear our ignorance-beclouded outlook.

For nearly 45 years I have been a student of Theosophy in one or another of its many forms, and the more I study the more the haze of doubt and uncertainty is wafted away from my path, so that as each year passes I perceive the better what I have to do now and

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what is my destiny in the future. There is not a sentence in our classic literature which is not at once a revelation and an inspiration. Whether we understand it or not, it works its magic and we become changed, because it speaks to us though in a foreign tongue. Supremely, of course, is this true of *The Secret Doctrine*. I do not hesitate to say that entirely apart from any understanding of it, it lifts its possessor into regions he could not otherwise attain. It rings innumerable changes upon a mighty mantram, and the physical volumes themselves possess magic power. But as we understand more and more, its magic is such as to help us, though but in a very small degree, to have some little experience of the eternal verities it portrays. This is also true of other great constituent elements of our classic literature, and each of us knows what are his magic books, not only in our Theosophical literature, as such, but also other books written by true magicians.

I would not confine the word *Theosophy* to the truths that are current in The Theosophical Society, nor to our literature. As Truth is everywhere, so must Theosophy, which is Truth, be everywhere no less. Here it may be invisible or at its slowest rate of vibration. There it may be perceptible, with quickened vibrations. But here and there it may be blazing, almost blinding, and with vibrations which may well be called thunderous, because they lift us into the regions of thunder, into the high places where the majesties of nature play in deep intensity. I can think of many books, and also of many persons, highly Theosophical in that they lift me out of my smaller into my higher Self, reminding me of those sublimities in my life which as yet I have not climbed. To climb them is, of course, only a question of time. Eventually, I must live upon my mountain-tops and reach out into great distances, and up into still more splendid heights—reaching down to help to lift to their own eminences those who come after me. But I am sure there is nothing more glorious in life than that from time to time the mists about the valleys of our present living should be lifted for us to perceive the mountain ranges which are ours for the climbing. Books and persons can effect this magic lifting. But I think that a large majority of all really earnest Theosophists will say that the most magic uplifts they have experienced have been through Theosophy, through the incidence of membership of The Theosophical Society, and through the messengers of the Masters and the Masters Themselves.

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It does not so very much matter whether an individual member has known one of the messengers of the Masters, or has brought through a remembrance of his friendship with the Elder Brethren. Every messenger of the Masters who has helped to vivify The Theosophical Society and to spread Theosophy has his or her contact with every single member, influences every single member, and, as I know full well, exalts every single member. Actual physical contact, actual waking-consciousness remembrance, is so very small an affair in fact. We place far too high a value upon it. We intrench ourselves in it as if it mattered most, and then deem we have no contact if there be no contact of the kind which we alone recognize as experience.

I do not hesitate for a moment to say that every single member of The Theosophical Society is a friend of one or another of the Masters, knows one or another of the Masters, is probably a friend of old standing. Nor do I hesitate to say that every single member of The Theosophical Society knows H. P. Blavatsky, H. S. Olcott, Annie Besant, C. W. Leadbeater, and others, whether or not he or she has seen them physically. We Theosophists, it ought to be remembered, are one Brotherhood and in that Brotherhood are the greatest as well as the least. And that Brotherhood is like all true Brotherhoods in that there is an intimacy of friendship and co-operation between every single constituent element.

I do so wish that our members could extricate themselves—I have no doubt that many do—from the peculiar conception that life is concentrated on the physical plane and that everywhere else there is less than life. That they are only awake when they awaken from sleep into the physical plane, and that what goes on when they awaken into the astral or some other inner plane has very little real significance.

It is my own personal experience that life is less on the physical plane than anywhere else, that the life I lead out here is more than anything else a reflection of the life I lead elsewhere. I go to sleep to awaken into fuller and richer life. I return out here to the very frontiers of consciousness to live a life of far greater restriction and tensity. True it is that we must conquer the frontiers before we can return home triumphant to the Centre. But we Theosophists ought to know that the nearer we are to the Centre, the more abundant, the richer, is our living. It is on the inner planes that we can know

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our Masters well, and Their messengers, too, whom They have sent for our helping. It is on the inner planes that we can know something more of the great evolutionary plan and can understand a little more of our part in it. It is on the inner planes that we see Truth, not just as the facet of it within which we confine ourselves on the physical plane, but as a glorious diamond of an almost infinitude of facets, each as beautiful as every other.

We must make the Masters living realities in our physical plane lives. Everywhere but here They are such living realities to each one of us. In our physical brains we must know this, even though the experience may become so clouded as it passes into the brain as to be unrecognizable. We must say to our brains: "You must not obstruct the Truths I know elsewhere. It is not what you allow to pass through that shall be the sum total of my reality out here but what I know elsewhere."

The physical brain is not the only channel from within, and we must positively learn to use at least some of the other channels, or we shall remain in slavery longer than we need.

It is indeed very well that belief in the existence of Masters should not be a condition of membership of The Theosophical Society. It is right that the First Object should call upon us to believe in Brotherhood and to make that belief active. It is right that the Second Object should ask from us our belief in the value of the comparative study of religion, philosophy and science. It is right that the Third Object should call us to move away from the known to the unknown in our search for Truth. But it seems to me that belief in the existence of Masters could never be an object of our Society. Such a belief must surely reside in the sancta sanctorum of our hearts and be one of the holy reverences at the altars of our Higher Selves. Out of our persuit of the Three Objects will such a belief emerge, if it has not arisen in any other way, and the time will come when belief will flower in experience, and then it is that we have reached one of the great Goals of our membership of The Theosophical Society.

We have not achieved the very essence of the First Object until we are able to draw a complete circle of Brotherhood. The humanity segment we are now drawing, the segments of the subhuman kingdoms we are slowly learning to draw. There remains the segment of

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superhumanity. This we must also learn to draw. For it should be understood that while the First Object, as now expressed, asks no more from any member than his belief and activity in a Universal Brotherhood of humanity, this is only a step, and some day, perhaps, The Society will substitute the word "Life" for the word "humanity."

To form this circle we need the hand of Understanding and the pen of Service. To put in its proper place a segment of the great circle of Life, it is Understanding that must be our law—the Understanding that is appreciation and helpfulness. These we must evoke in ourselves for the service of those around us and those who are coming after us; and for Those who have gone before us there must be reverence and eager co-operation.

I know well that my own personal approach to the Elder Brethren was in the first place through an ardent desire to decrease suffering wherever I found it, then to be as useful as I could in The Theosophical Society, then to follow those whom I recognized as my leaders, then to be intent on the work given to me without a single thought of personal advantage or personal growth, and then a great longing to know more so that I might do my work for my leaders more efficiently. It was this last stage that brought me face to face in the very waking consciousness itself with one of the Elder Brethren. It was this last stage in connection with another piece of work given to me to do that brought me face to face with another of the Elder Brethren. And this last stage in connection with my work in India brought me face to face both with the great Master who presides over the destinies of India and with the Indian National Deva who works at His side.

Since these supreme events, I think I have been able to maintain the link with Them, and this link is not only a tremendous incentive to devotion to Theosophy and to The Theosophical Society, but is also the source of a deep understanding both of the many different ways which our many members are treading towards the goal of universal Truth, and also of an equally deep conviction that within The Theosophical Society the Truth must find expression in no dogmas or doctrines or orthodoxies of any kind, but must find a beautiful setting in an atmosphere of perfect freedom, so that every member not only feels no constraint whatever to take a particular path but glories in his freedom to take any path he chooses. Membership of The

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Theosophical Society and the study of Theosophy are at their very best a means whereby every member and every student is able to enter the more quickly into that mysterious freedom which lies in perfect obedience to the Great Law, because this Law itself is the form of which freedom is the Life.

My dear Brethren, I have allowed myself to meditate aloud, as it were, and I have done so, because in this last letter I wanted to be as unveiled to you as I possibly could.

The Masters—

Theosophy—The Theosophical Society: This is the Triangle of my life, as it has been for half a century and is today, and will be, I know, until this incarnation is over. And even afterwards this Triangle will still remain The Masters will still be my Masters. Theosophy will still be my Truth, even thougn I hope I shall know it more deeply than I know it today. And a Theosophical Society will be a channel for my expression of these truths, however different it may be as to name, as to objects, as to forms

I am sure that most of you, perhaps all of you, feel as I feel, even though differently. I hope you do, for I am sure that in the spirit of these Truths—the Masters, Theosophy, and The Theosophical Society—though by no means in the forms as we know them today, lies the essence of our living.

LETTER NO. 11

JUNE 21st, 1939

DEAR BRETHREN,

I have been writing my various letters to my fellow members under the insistent pressure of my conviction that it is vital to the world's present redemption for every real Theosophist, for every member of The Theosophical Society, to shine forth amidst his surroundings with the utmost of his light. I have, during the whole of the present world crisis, felt, literally almost to the bursting point, that no effort, no sacrifice, no burden can be too much for any one of us to bear, if the bearing can in any way be of help to the world.

Each one of us is not only in the midst of a world crisis. He is also in the midst of a personal crisis. He is at one of the great turning-points in his evolutionary career. Either he will for a considerable period fall back among the crowd and cease to help to

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lead it, or he will move forward with the few to show the way to the many.

Today is a Day of Judgment. Today is a Day of Choice. The Theosophist must either follow the world or lead the world. And let me say most emphatically, there is no Theosophist, there is no member of The Theosophical Society, who cannot lead the world, even though unbeknown to the world, however obscurely he may live, or however ill-equipped he may feel himself to be.

It is not what he feels himself to be that matters. It is not his inadequacy that matters. It is the fact that in him is dwelling the great intuition which impelled him to become a member of The Theosophical Society and a student of Theosophy, and which now can help him clearly to distinguish between the Real and the unreal, thus to strengthen the world to move away from the unreal to the Real, from darkness to Light, and from death to Life. With his intuition ever at his disposal, he should himself constantly try to live in terms of the Real, in terms of Light, in terms of Life. Such living will vibrate throughout his surroundings and change them to their betterment.

But quite recently this thought of the Day of the Theosophist's Judgment has become more and more insistent, so that I feel impelled to write once more on the same theme, stressing it, perhaps, from a slightly different angle.

I want to point out that if we are to choose rightly, and if we are to be weighed in the balance and not to be found wanting, we can summon to our aid three qualities, the exercise of each of which will, I think, help us successfully to pass the examination offered to us.

The first of these qualities is *Courage*, which is the antithesis of despair and hopelessness, of depression and sense of failure, of doubt as to the eventual victory and diffidence as to our power to achieve it. At all costs, and in all circumstances, Courage must ever remain with us—a fiery Courage, almost an aggressive Courage, but always a gracious and chivalrous Courage. We Theosophists must be known for our Courage. We must be known as a courageous band of people, both collectively and individually. Whatever else we may lack, we can still be true Theosophists if only we have Courage.

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The second of these qualities is *Faith*. We must have Faith. Faith in whom ? Faith in what ? It matters not. What we need is the Faith that is Faithfulness, the Faithfulness that is very loyal and very true. Let every Theosophist choose his own object of Faithfulness. Let him choose God, if he will. Let him choose a great virtue, if he will. Let him choose a cause, if he will. Let him choose himself, his Self, if he will. And this Faithfulness must know no dimming. It must be a Faithfulness unto death, and, as we Theosophists know, even beyond death. Let us look among our great leaders and decide for ourselves as to the Faithfulness of each. What was the faithfulness of H. P. Blavatsky ? What was the Faithfulness of Colonel Olcott, of Annie Besant, of C. W. Leadbeater ? What was the Faithfulness of any great One before whom we bow in reverence ? Let us dwell amidst great Faithfulnesses, so that we may the more easily discover what is our own.

Then there is the quality of *Goodwill*, with its ascent into Reverence and its descent into Compassion. Where there is real Goodwill, there is bound to be Reverence and there is bound to be Compassion. We cannot be truly friendly without soaring into heights of Reverence, nor without sweeping downwards into the depths of Compassion.

Of course, without Understanding, there can be no wise Goodwill. But then we are Theosophists, and Theosophy is the great Well of Understanding. Where we do not understand, where we feel hostile, where we feel aggrieved or persecuted, where we feel misunderstood, there are we ourselves in danger of misunderstanding. We must bring our understanding to the promotion of Goodwill wherever there seems to be reason for illwill, either because we ourselves disapprove or because we ourselves are disapproved. Goodwill must know no barriers, no limitations, for if it knows these, we may not be able to ascend even the hills of Reverence, still less into the mountains thereof. If it know such barriers, we may not be able to descend into the valleys of Compassion, still less into its greater depths. We Theosophists must be more than tolerant. Tolerant, I hope, we are already. Theosophy is for that Understanding which is the wisdom and constancy of tolerance.

Courage, Faith, Goodwill. These will see us through this Day of our Judgment, through this time for our choosing. Let us study

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Theosophy that our Courage, our Faith and our Goodwill may be wiser, nobler, and more constant. And let these three qualities shine more and more through our individual membership of The Theosophical Society.

If we win through this Day of Judgment, if we choose rightly, then shall we indeed draw near to our Elder Brethren, and become numbered amongst Their helpers. Then shall we enter into that new happiness which is ever restless until it reigns throughout the world.

George S. Arundale.

P.S.—May I say that I wrote this letter on June, the 21st, which I am reminded is the fifth anniversary of my election as third President of The Theosophical Society? This day is indeed a Day of Judgment for me, and I should like to assure every one of my fellow members that I am ever deeply sensible of the honour they have conferred upon me, and of my responsibility to them and to Those who have given Theosophy and The Theosophical Society to our new world.

Official Notice

The following rule, as recommended by the Indian Section Council held on 30-12-38 for being incorporated in the Rules and Constitution of the Indian Section, is notified for information as per Clause 2 Article V of the Rules and Constitution of the Indian Section :—

"Each Lodge and Federation shall have power of making its own rules, provided they do not conflict with or are not inconsistant with the Rules of the Indian Section of the Theosophical Society. The Rules so framed shall become valid unless their confirmation be refused by the General Secretary."

GENERAL SECRETARY

Book Reviews

The Kashmir Series of Texts, The Research Department. Srinagar, Kashmir.

The Series that has come out under the name o "Kashmir Series", and that contains books on variety of subjects deserve the

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highest praise. Kashmir was a great centre of learning for thousands of years and the Country, the very heaven of Bharat land, has re-established its glory by issuing this most wonderful Series. Kashmir Shaivism has a special significance of its own and no other place deserves the merit of bringing out such a valuable material to the religious world. The books on Tantra Shastra deserve a special attention. There are some treatises on Dharmashastra and literature also.

According to the Vedanta School of philosophy, salvation is the highest human attainment and that aim is secured by knowledge—knowledge of identification of man-soul and the all pervading God-soul. The Vedanta School gives importance to the fact that image worship and other mystic ways of Tantra School are meant for the people of lower order. But no मुमुक्षु can follow the highest path all at once. He is on the path of साधक for some time and has to pass through certain process or processes in order to secure the ultimate goal. Tantra School moreover does not represent totally a lower path. The aim of तन्त्र is to establish the identification between जीव and शिव and according to this school शिव is not merely the God of distruction but all pervading ब्रह्म. This school keeps a very close cooperation with योग school on the one hand and with the devotional school on the other. A number of Yogik devices are adopted not merely because the साधक has to attain the power of the eight सिद्धिs but because he has to concentrate his mind for the securance of his ultimate goal. Excepting a few terms of strictly Tantra Shastra most of the tenchnical terms are adopted from treatises on Sankhya and Nyaya and those who are acquainted with the principles of Sankhya and Naya etc. can without much difficulty follow the book on Shaivism.

That the Tantrik School follows the path of devotion can be proved by :—

करोमि यत्कर्म तदेव पूजा वदामि यच्चापि तदेव मन्त्रः

The volumes on Kashmir Shaivism and तन्त्रशास्त्र have not so far been published anywhere else ; and this is why they deserve a special attention.

The only diffculty with these volumes is that they are in Sanskrit and therefore beyond the reach of a ordinary reader. If some of them are rendered either in English or vernaculars they might give a great impetus to the study of तन्त्र philosophy. T. A. B.

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Lodge Activities

Ahmedabad—Mr. Rohit Mehta delivered lectures on Sunday mornings on "Theosophy : the Study of Man" and addressed a special meeting of the members on Ashadi Pournima. Through his efforts a branch of the New India League has been opened wherein he delivered 5 lectures on "The Future Constitution of India". Two Parliamentary debates were held on "Marriage a hindrance to Spiritual Life" and "Women the only Contributors to the Progress of the World." They had Youth Lodge meetings on Saturdays as well as weekly classes, Speakers Groups, Bharat Samaj Puja and Mystic Star Ceremonies.

Aurangabad-Deccan—On the 11th and the 25th June 39, Mr. Syed Abdul Hafiz, Secretary, delivered lectures in the Town-Hall on "Hankering after Happiness" and on "Vagetarian Diet is superior to Flesh Food". Both the lectures were well-attended.

Bombay (Juhu)—Miss Helen Veale of Adyar visited Juhu and spent a day there. Amidst various engagements, she gave a talk on "Education in India—past and present", in which she detailed her experiences. She explained how the progress of the world really depended on the right type of education based on Religion. She admired the Colony and wished there were many more of these.

Kallepalli—do the Bharat Samaj Puja daily at the Lodge. Members are helping the Local Harijans to resist conversion. They had a discussion as to what is the correct attitude of Theosophists at the conversion of people into another Religion, when the conversion is the outcome of not conviction but coercion.

Madanapalle—The Ashadh Pournima Day was celebrated with a Public meeting on Saturday the 1st July. The Lodge Premises were tastefully decorated and a Tibatian banner with the figure of the Buddha prominently displayed.

Madura—Members of the local Lodge met at 7. 30 a.m. on 2. 7. 39. welcoming the resumption of Dr. Annie Besant's work in education in the Besant Theosophical School, Benares, and sent their good wishes for the success of the School.

Patna—The Behar Besant Lodge celebrated the anniversary of the giving of the first sermon by Lord Buddha. The meeting was presided over by Principal D. N. Sen, M. A , O. B. E., who delivered

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a learned and inspiring speech on Lord Buddha, His Life and teachings.

Thana—Bro. Bhagvat has opened a free T.S. Library under his own roof, where the Lodge also is situated. Bro. Bhagvat Lectured on "The Hidden Side of Man's Life" to students, with the help of Epidascope-Slides.

A demonstration of the Bharat Samaj Pooja at the Lodge, evoked some discussions and enquiry.

In Memoriam

Bally—Bro: Jatindra Mohan Ghosh, a very earnest member.

Benares—(K. T. S.) Bro: Mahendranath Gangully, an old devoted member.

Gwalior—Munshi Madan Mohan Lal Sahib, Diploma no. 2482, a very old earnest and devoted member, who joined the Theosophical Society in 1887.

Nandyal—Bro: P. Sivaramayya, a devoted member of 16 years' standing.

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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.
Asstt Genl. Secy: Mr. D. A. Jayavant, ,, ,, ,,

Joint General Secretaries

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Mr. A. Ranganatham, Besant Avenue, Adyar
Rai Sahib Nrityalal Mukerjee, 10, Bhairab Mukerjee Lane, Belgachia Post, Calcutta
Mr. Harjeevan K. Mehta, Khijadi Street, Bhavnagar

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		Mr. M.S.S. Raghavan, Advocate, Chittoor (*Asst: Secy.*)
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12.	Sind & Baluchistan	Mr. Kushaldas W. Samtani, Retd. Executive Engineer Besant Villa, Jamshed Quarter, Karachi
13.	Tamil Federation—East	Mr. V. S. Ramakrishna Iyer, C/o M Harihara Iyer, Theosophical Publishing House, Adyar, Madras.
14.	Tamil Federation—West	Mr. V. Rangaswami Iyengar, Vakil, Venkatesa Vilas, South Chitra Street, Srirangam. S. I. R.
		Mr. L. Subramania Iyer, Quadrangle, T. S., Adyar, Madras (*Joint Secy.*)
15.	United Provinces	Mr. Harish Chandra Bansal, Headmaster, E. I. Ry. A. V. High School, Tundla

THE ALL INDIA FEDERATION OF YOUNG THEOSOPHISTS

Secretary: Mr. Rohit H. Mehta, Parsee Agyari Lane, Ahmedabad
Joint Secretaries: Mr. M. Subramaniam, Triumph College, George Town, Madras.
Miss Tehmina Wadia, Vasantapuram, Juhu, Bombay 22
Mr. R. P. Lakhanoy, 27/5 Vithalbhai Road, Bunder Road Extension, Karachi.
Mr. Sukumar Mitra, 18. Kali Datta Street, Calcutta.
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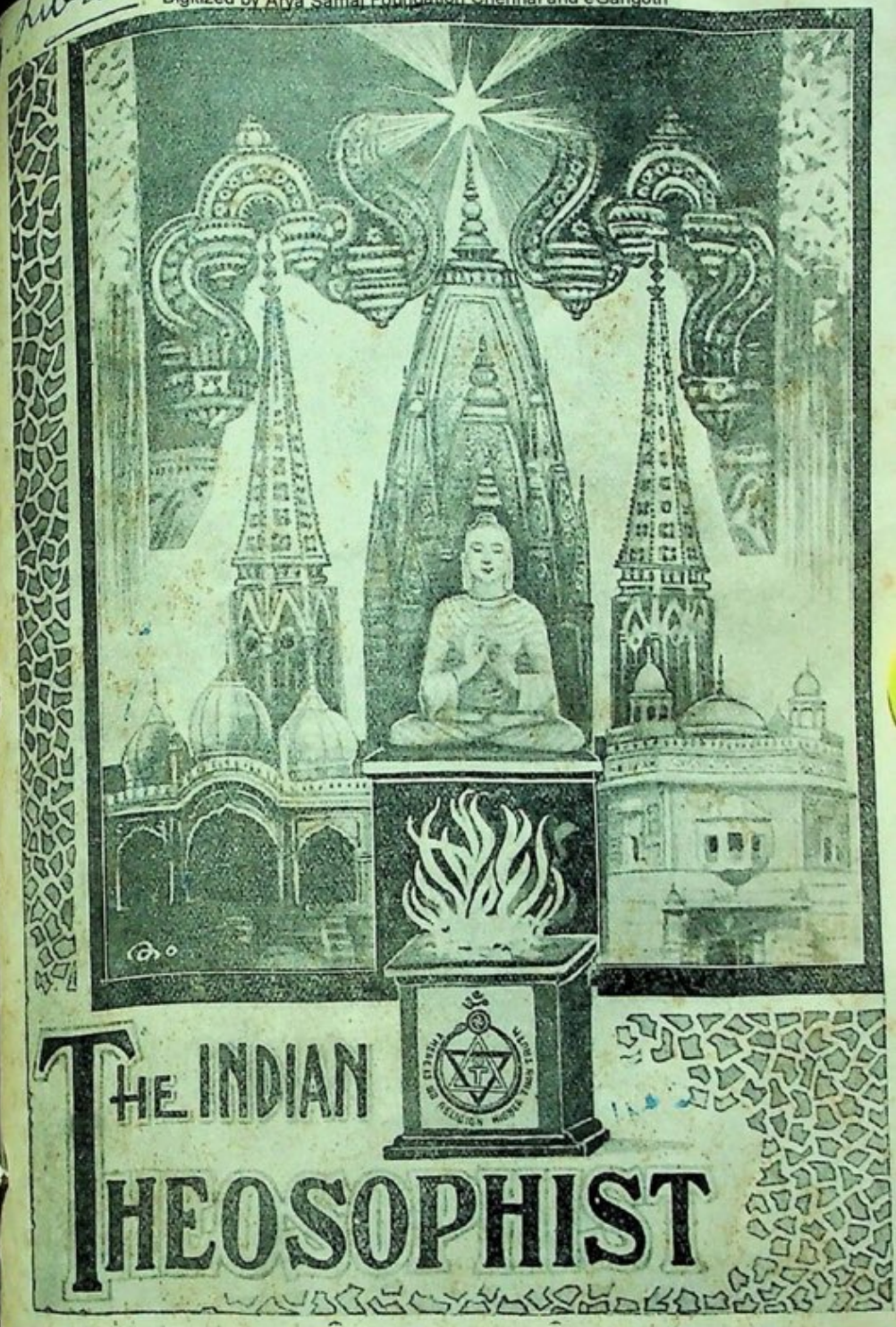

THE INDIAN THEOSOPHIST

Vol. XXXVI SEPTEMBER 1939 No. 9

Better than the sacrifice of any objects is the sacrifice of wisdom, O Parantapa. All actions in their entirety, O Partha, culminate in wisdom. IV. 33.

Learn thou this by discipleship (literally, falling at the feet, i.e the feet of the teacher), by investigation, and by service. The wise, the seers of the essence of things, will instruct thee in wisdom. IV. 34.

Bhagvad Gita.

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The Indian Theosophist

Monthly Review

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Adyar Calling

Brethren :

I call to your attention the forthcoming 64th International Convention of The Theosophical Society and the Convention of the Indian Section, to be held at Adyar on and from December 24th, 1939.

I call to your attention the fact that every member of The Theosophical Society should feel the urge to be present on the great occasion.

As Mussalmans go to Mecca, as Hindus go to Kashi, so should Theosophists add Adyar to their places of pilgrimage.

I ask you to realize that every Lodge in India should be represented at Adyar during the Convention. Some Lodges, I deeply regret, have never been represented, some only very rarely.

I ask you to realize that a visit to Adyar is worth a considerable sacrifice, apart from the duty such a visit is.

Best of the whole, is that a Lodge membership, including the young Theosophists, travel together to Adyar.

Next best is that a number of members, including young Theosophists, travel together to Adyar.

Next best is that a few members, including young Theosophists, travel together to Adyar.

Next best is that one older member and at least one young Theosophist travel together to Adyar.

Next best, if no older Theosophist can come, is that the expenses of a young Theosophist be paid that he or she may come to Adyar.

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Next best is that every member of the Lodge become an "Absentee Delegate" on payment of a nominal fee of One Rupee, so that each may have some share in the Convention, and which I should like to be allocated to the Faithful Service Fund which has been established to provide maintenance for those older workers who have given their all to Theosophy and The Theosophical Society for many years.

Next best is that as many members as possible become "Absentee Delegates". The names of all "Absentee Delegates" will be duly noted, but of course they wil have no voting power. But this is better than nothing.

Next best, but not nearly so good, is that each Lodge should place orders for "The Adyar Daily News"—the daily journal of the Convention, with all the interesting news day by day. The post free cost will be about 1 sh., 25 cents, or Annas 8, a set of six copies to be mailed under one cover.

Also, will it be worth the while of The Theosophical Publishing House to print as a booklet the International Convention Addresses of

Mr. C. Jinarjadasa (two lectures)
Mr. Hirendranath Datta
Shrimati Rukmini Devi

If there are enough orders the addresses will be printed. India: Re. 1 cloth, as. 12 wrapper; Foreign: Sh. 1/6 cloth, Sh. 1 wrapper (postage extra)

WHAT MUST BE UNTHINKABLE IS THAT SOME LODGES PARTICIPATE IN NO WAY WHATEVER IN THE INTERNATIONAL CONVENTION AND IN THE INDIAN SECTION CONVENTION.

THIS SHOULD BE A MATTER FOR DEEP DISAPPOINTMENT TO ANY LODGE.

SURELY THERE IS SOME WAY IN WHICH EVERY LODGE, EVEN THE SEMIDORMANT LODGE, CAN BECOME PART OF THESE CONVENTIONS SO THAT THERE IS AN INDIAN-WIDE CONVENTION.

Of course, there will be little miniature Conventions all over the country. While the great Conventions are taking place at Adyar, there will be beautiful little miniatures dotted about every part of the country, even if only a few members are able to gather together, But these miniature Conventions must in no way affect the participation of

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every single member of the Indian Section in some way or other in the Adyar Conventions.

May I hope for a reply from every single Lodge in India, reply to me personally, as to what each can do to be a positive and active cell in the Conventions' organism which will be established at Adyar this coming December. I do ask for a reply. Is this too much to ask? I am sure it is not, and I am also sure that each Lodge, and each Centre too, will make an effort, some happy sacrifice, so as to be present in spirit even if physical presence be impossible.

And let me add that we want a specially large gathering of Young Theosophists. Once we older people were the hope of the future. I trust that most of us have fulfilled that hope. Today those who are to be our successors are the hope of the future. We must help them to fulfil the hope that they are, even as we were helped to fulfil the hope that we were, and the achievement I hope we now are.

Let every Lodge do all in its power to help young Theosophists to be present at the Convention.

I have written this letter with all enthusiasm and with the eager hope of an enthusiastic response.

I am now waiting to hear from all who think their President's call deserves at least acknowledgement and perhaps a little more.

Fraternally,

George S. Arundale

An Appeal

(*by the Vice-President*)

TO MY BROTHERS & SISTERS OF THE INDIAN SECTION.

The world today is in a perilous condition and is fast heading for a disaster. Apart from the impending world-war and the destruction that will follow in its train, there are certain major ills, social, political, industrial and cultural, from which civilistion everywhere is suffering and unless a remedy be found and applied for their

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healing, a return to the dark ages is inevitable. Capitalism, Imperialism, Bolshevism and Totalititarianism have tried their nostrums but so far without much success.

Some of us feel that at this juncture the system devised by Vaivaswata Manu and practised in its purity in India for ages with conspicuous success (to which testimony is borne by a host of competent witnesses from the West from Magasthenes downwards—I am not talking of course of its woeful degeneracy in later times) may be given a fresh trial—I mean that the right *principles* of Manu's healthy, all-comprehending Individuo-Social Organisation, not the details, should be applied, both here as well as in the West, to the solution of the present day problems of Education, Civics, Industry, Sociology and Religion. The country has a right to expect a lead from the Congress, but so far that lead has not come and in the present confused state of affairs is not likely to come from that quarter. More is the reason why the Indian Section should feel called upon to move in this matter.

To discuss what practical steps are possible to be taken in this direction, so as generally to popularise the scheme by propaganda, an informal conference was held at the Indian Headquarters, Benares on the 19th and 20th Aug. 1939. Dr. Bhagavan Das, who has made the scheme his own, was in the Chair and a few congenial spirits took part in the discussions. Mr. Rohit Mehta, who has been going over the country lecturing on the 'Besant Spirit', came all the way from Ahmedabad, as I did from Calcutta. The General Secretary Mr. Gokhale was of course there and so was Rai Bahadur Panda Baijnath. Mr. J. C. Chatterji, an old Theosophist and a friend and co-adjutor of Dr. Besant's, who is at present living at Benares, joined in the discussions—from which certain definite ideas emerged. It was felt that apart from books and pamphlets—including some from the pen of Dr. Besant herself—such as, Ancient Ideals in Modern Life, Indian Poility, lecturers should be sent out to all parts of the country to preach the 'gospel of Manu'—so that once again as in the ancient days, Jaya Manave Jaya may ring out throughout its length and breadth. The movement, I may mention here, has the hearty sympathy and support of the President of the Society, Dr. Arundale who will help it to the best of his opportunity. Mr. Rohit Mehta will also, wherever possible, weave the Manu scheme (in which Dr. Besant was a staunch believer) in his 'Besant Spirit' lecturers. I myself

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have undertaken to deliver a series of seven lectures in Calcutta expounding and emphasising the strong points of the Scheme and afterwards to bring out my lectures in book form. In fact I have already prepared a fairly detailed syllabus for my projected series of lectures—which syllabus being in English may be availed of by other lecturers. What we want is an earnest band of Theosophists belonging to the Indian Section, who will either go about their respective federation-areas lecturing on the Manu scheme in English and in their Mother-tongue or write books and pamphlets dealing with the same so as to popularise the Scheme through their respective languages. So I am issuing this appeal and request all those who are willing to help as above to communicate with the General Secretary at Benares.

20th August 1939. HIRENDRANATH DATTA

Dassara-Divali—Dnyanayajna

(Study Camp at Benares)

As our revered Vice President has pointed out, the present state of our Country, and the whole world in general is sufficiently serious to make every man think; and we are all doing so. We have been placing the whole blame for our own mentality on a wrong type of education; and are trying to evolve a new scheme more suited to our condition. There is the Wardha Scheme and the Basic education started on those lines; but there are many who feel that that does not take into account the whole man. We have no clear idea of the Political goal before us. As Dr. Bhagwan Das has recently shown we are living on mere catch words. Socially we are all committed to the Democratic ideal and are intent on replacing the present social structure by some sort of Socialism; but what type of Socialism—whether the Ancient or the Modern one, is still a question to be decided. Even if we favour the modern system, exactly which brand of it suits Indian conditions is not clear to many. And last if not the least, we have yet to formulate our scheme for the improvement of our physical condition in India—our Sanitation which is the crying need of the day, and without which no system

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of polity will improve our lot. The place and value of our Ancient Wisdom as laid down in the Upanishads, the Smritis, in Lord Buddhas writings, etc. and now reiterated by Theosophy is also worth going over again in the light of the present conditions. Our problems are so many, and the need of a concerted plan so great, that the least we can do is to sit down to study and to understand the various factors, and to think out lines of work.

With this end in view a Study camp is being arranged at the Headquarters of the Indian Section, Benares. It will begin from 15th. October, and continue for a month, ending on 17th. November the anniversary of the T. S. A series of lectures by eminent men on various subjects will be arranged and there will be informal discussions, with a view to find out a common agreement. For the present, I am able to announce that Shri Hirendranath Datta will deliver a series of lectures on the "Gita and the Upanishads". Shri Bhagavan Das will give another series of four lectures on Socialism ; and Mr. Rohit Mehta will give a course on the "Besant Spirit". Mr. G. N. Gokhale will give a series on "Man, know Thyself". etc.

Other learned men are being approached and the full list will be issued as soon as possible and will be sent to those who ask for it, and in any case be published in the October Indian Theosophist (which will be posted on 25th. September from Benares). There will be one serious lecture in the morning and one in the afternoon, and discussions in between. Arrangements for Boarding and Lodging of all those who wish to join will be made at the Headquarters, on payment of Re. one per day. Those who live outside and wish to spend the whole day with us can have only the noon meal with us. We shall try to arrange for some entertainments at night as well. The Study Group will be run by the Indian Section, but is really meant for all earnest men and women, who are willing to understand points of view other than their own. And even non-members are welcome *with previous permission*. All those who wish to attend will register themselves on payment of a fee of Re. 1, which will entitle them to attend the whole session and take part in discussion.

During the month we shall read and discuss many of the problems which our revered President Dr. Arundale has been so insistently placing before us. Those who are interested in the subsidiary activities of the

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Theosophical Society like the Bharat Samaj, the Mystic Star, Theosophical Education, etc. will also have opportunities of exchanging notes. On the whole, we want to make it a Dnyanayajna; but its success depends upon those who join. So try to get free from your daily routine for the whole month if you can. If you can not spend the whole month, try to come for a fortnight, ten days, a week or a week-end or two or three week-ends. There are the Puja holidays, and Puja concessions, and Benares and Holy Kashi at this end. Do come, and please tell us beforehand. Any number is welcome and we can arrange for all, provided we get early intimation. I would specially appeal to our brothers in the South, who find December too cold. October is very pleasant; and then may I remind them of the M. S. M. Round Tour ticket No. 4 for Rs. 37-2-6 on which they can visit Holy Prayag, Benares, Gaya, and return via Calcutta in three months. Come and help us to make this Yajnya a success, and we shall try to make your stay in Benares as useful as possible.

FOR DETAILS PLEASE WRITE TO—GENERAL SECRETARY BENARES.

Benares Calling

Sometime ago, I used tho word Sub-human for the average man, because it seemed to me that that expressed his character better; but as that has offended one friend, I hasten to correct it. Let us rename the three classes, 1 Men, 2 Supermen, and 3. Super-Humans. Of these it is usually recognised that the Supermen are those who make History, but the part played by the Super-humans is seldom admitted. In fact their very existence is questioned by many. We shall leave that for the present and confine ourselves to the *Men*, who form the vast majority of mankind. In a way all these hardly matter, except as hands in peace, canon-fodder during war, and voters at all times, in whose name the modern world is said to run. How exactly the voting and the plebicites go on, we have seen; and we have also tried to trace it down to the inevitable inequality amongst all human beings. If no two beings are alike, and if *we men* can never be the equal of *women*, and *vice versa*, the question naturally arises as to who is the superior of the two. What exactly do we mean by *superiority*?

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In the physical world where one form feeds on another, muscular strength has naturally been the criterion of *superiority*. Bigger animals have always had a superiority over smaller ones, and those with sharper and better weapons of offence have always had an advantage over others. In a fight, bulk alone is of no use, and a small and more active animal, which can deal repeated blows in quick succession, is often better able to conquer its foe. So even at this stage, we see that *Superiority* did not depend upon mere muscular strength, or mere bulk, or mere armament, but to general efficiency in fighting.

* * * 3 * * *

In the earlier stages of life, females had to fight their way as much as males, and amongst many lower forms, females are actually stronger. Once the latter have served their purpose, they have, in some insects, no need to survive, and so are often eaten by the female. The young insects hatch out of their eggs, complete beings for all practical purposes, and have to get on as best they can. Protected by their natural colouring, which resembles the surrondings, and by their other little weapons, they fight out their way; but on the whole, a very large percentage perish before they reach maturity and are fit to multiply. But Nature has evidently made sufficient allowance for all these in the birth-rate so that no species has got extinct in spite of this incessant struggle. The *superiority* is only of immediate importance to the individual and seldom of ultimate value even in the preservation of the Species.

* * * 4 * * *

When we pass on from the Ovipora to the Mammals, where the female carries the young in the womb and suckles it later on, she is not in a position to do the fighting for certain seasons; and natuarally, this work then devolves on the male. The differentiation as regards muscular strength thus begins; and in the case of man, where the mother is incapable of doing any exertion for a long time before childbirth, and where she has to nurse the now absolutely helpless baby for quite a long time, fighting becomes almost the prerogative of man, who developes his muscles in the very exercise of that function. He is therefore *superior* to woman as far as his muscles are concenrned, and as we have not yet finished with physical

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struggle even in civilised countries, man is still the *superior animal from that point of view.*

* * * 5 * * *

In the case of man, another very important difference comes in, and that is, that he has practically no natural weapons of offence or defence. By using his brain, he makes "*Arms*" which add enormously to the length of the *arms*, nature gave him; and he can, with his arrow or bullet, reach the tiger long before the latter can get at his throat. Even in weilding these weapons made by himself, it is not mere bulk or muscular strength that counts. While men use the sword or the revolver, the man, who is *quicker on the draw*, has always an advantage. In every regiment in training men to use their bayonets, the Sergeant still roars, "Put pep into it. Get your point inside your enemy, before he gets his, into yonrs." So the superior soldier is he who has that PEP; mere muscles do not count. And even in war, long before the bayonet-fighter gets a chance, his Generals have been fighting the battles on paper, devising moves and counter-moves. The men who thrust the point into the enemy are certainly important, but no less important are the men who bring them the ammunition, or the food, or give them the "*covering fire*," not to speak of those comrades who are "*in reserve, apparently doing nothing*," ready to jump in any moment. All these make one fighting machine, and the *Superior* Nation is one, which can manage all these efficiently, and with PEP.

* * * 6 * * *

And then we must not forget, that before the Army gets into the fray the Politicians have been busy a long time with their brain and pen. They have to persuade people, in their own country first and then the world at large, that they are the paragons of virtue and moderation, and that all that they are asking for, is but their bare due and all that. They have to show how very selfish their opponents are, and how cruel and unscrpulous they are likely to be, if allowed to have their own way; and thus to prepare the mind of their Nation. And then they have to write *white and black* papers, and the press have to amplify these and weave round them, such stories as they find convenient and useful. Then they have to write notes and protests to those with whom they want to fight, and all this process has to go on for a long time before the Army begins to march. And it is worth remembering, that most of this

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work is done by gentle men and even women, often at their dinner tables or in their Press room, where the smell of gun-powder does not penetrate. A great deal of intelligence and cunning are very necessary for success, and as they have often to "invent facts" on which to base their arguments, a certain amount of imagination is often useful. So naturally those who have these qualities are considered "*Superior.*"

* * * 7 * * *

That applies to Nations; but as individuals we have now given up fighting as a means of settling our disputes. We go to a Law-court instead. We do not throw down a glove; we send a summons. Instead of a sword-thrust, we ask inconvenient questions; and if we wish to get an idea, of what our forefathers must have felt like, on the field of battle, we have only to see the glint of joy in the eyes of a Lawyer, who has just made his poor victim in the witness-box make some very foolish admission. In modern Society, it is the most intelligent, who thus succeed in life; and hence is it that Intelligence has become the criterion of *superiority.*

* * * 8 * * *

Modern Science, which is said to have transformed the world into a heaven, moreover depends on our ability to think impersonally and logically—again the business of the Intellect. And that is why, we look down upon mere" sentimental shibolleths", at least in theory. "Let us be Rational" we say, and people generally believe that the Intellect which has solved many of our problems, will enable us to do everything else. We think, it is all a question of putting two and two together, and that is why we have given such an exagerated importance to our HEAD, and made it the criterian of *Superiority.* And that is why, in India in our great hurry "to get on", we stress the intellect so much, in our system of education, even in the case of girls.

* * * 9 * * *

I have already argued that intellectually the *average* man is superior to the *average* woman; and no modern young lady need resent it. Apart from the word *average* coveriag her case, have I not said that where feelings are concerned, women are superior to men? If men have a Head, women have a Heart; and is it not easier to get men with swollen heads than women with no heart?

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And where the latter are met with, they are only found amongst wives, never amongst *Mothers*. Whereas *the heartless superior* man evokes only a wish to resist, the *tiny tot* on which women practise their Great Vocation of Motherhood, raises her from a mere sentimental being into higher realms of feeling—from the Astral, where she is already superior, to the Buddhic, while poor man mostly remains at his Lower mental level, wrapped up in his *sense of "Superiority"*

* * * 10 * * *

Who then is really the *superior* of the two—man or woman—iron or gold ? Gold certainly has greater possibilities of rising higher, but would the modern civilisation have been possible without iron ? And if you ask a hungry man, will he not prefer a pound of wheat to tons of either ? Which then is the superior of the two ? None; for are they not all modifications of the same ONE LIFE ? *Superiority is all a question of fitting into the Plan, which depends upon Time and Place.* Man is superior when he uses his head to help humanity, woman is superior when she serves as the greatest binding force in the world as a Mother. The Brahmin is superior, when he does his duty of learning and teaching, the Kshatriya, when he leaves his palace and offers his own head, to defend the weak and oppressed, the Vaishya, when he earns money, and plenty of it, righteously and gives it freely for public good, and so on. How do we fill the nitch in THE PLAN ? That is the only criterion.

* * * 11 * * *

And in this plan, we have got to take the world as it is and can not wait till it is all something, we wish it to be. For instance we must admit that Religion, as usually professed and practised has done a great deal of harm ; and personally, I have a certain amount of sympathy with people, who suggest that the only solution is to abolish all religions. Apart from the fact, that Religion has done an amount of good also, I can not support the proposal to pull down all temples, for the simple reason that it is impracticable. Russia is supposed to have tackled this question very successfully and yet I read the following passage in the "Peace news" of 23rd. June last ;—"In Leningrad I attended two Roman Catholic Churches, and service was being conducted. Likewise, the Greek Church has services and so has a moslem Mosque.....Moscow had prior to 1917 over four hundred churches, whereas now she has forty. But then the City of Lincon

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has also only fifteen now, whereas she had fifty-two before the Reformation in 1536 A. D."—*Edmund Taylor, Nottingham.*"

* * * 12 * * *

It is obvious that, *what can not be ended must be mended,* and hence the necessity of Temple-reform—not extinction. The Bharat Samaj was founded for that purpose; and it has a new Ritual which is being followed in places. We have the living embodiment of its Spirit in the Bharat Samaj Temple at Adyar, and at one time the building of a similar Temple was contemplated at Benares. The Foundation stone for it was actually laid by Dr. Annie Besant. As the Theosophy in India for March 1926 mentions, "It is proposed to build a marble temple worthy of the great traditions of Kashi." But that was in the days, when the inmates of the Benares Compound thought that "the most striking part of the work Krishnajee is doing, and one that will have the most far-reaching effects in India, and we hope throughout the world, is the restoration of the glory of the Hindu ritual", and when Pandit Iqbal Narayan Gurtu and Mrs. B. Padmabai Sanjeevrao in their preface to the book," Congregational Pooja for the Hindus" wrote, "It is our deliberate conviction, that this great work of restoring Hinduism to its ancient spleandour by vitalising its ritual, is one of the earliest services which Krishnajee has been able to render to India."

* * * 13 * * *

But then a change came over the Benares compound, and the Foundation stone lay at the mercy of the Elements for some years. Some thousands, collected for the purpose were, I am told, used for other purposes now considered more useful. But the idea planted by Krishnajee himself and so ably expounded in his Temple-talks, never died out, and as far as Benares is concerned, I must place on record that Dr. R. V. Phansalkar and his whole family have kept the spark alive. More friends *Samidhpanis*—with their fuel in their hands are again gathering round it, and I am glad to be able to announce that like Annie Besant's Educational work, this work was also resumed by the hands of our revered Vice-President at 7·40 on the morning of 21st. August. We had a nice little gathering in which all the School children participated, and amidst the singing of *Jana Gana Mana*, Sri Hirendra Nath Datta in the compamy of Sri Bhagavan Das and others, again put into the ground a trowelful of mortar, and

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issued orders that the work be restarted with a hundred chips of his own. We are all hoping.....but we will follow Sri Samartha Ramdas and talk of it when the hopes are realised. Send us your blessings in the meantime.

* * * 14 * * *

Mr. Jesus Alvarado, 419 W. 129 St., New York City, takes great interest in Naturopathy or drug-less healing, and wishes to contact other Doctors and friends who have been thinking and practising along the same lines. Those interested will kindly address him direct, and let me have their names for our record.

* * * 15 * * *

Bro. K. Subrayalu c/o Burma Shell Agents, Tanjore, is anxious to correspond on Theosophical teachings with friends similarly inclined, in India or abroad. Will kindred souls who have the time kindly write to him ?

* * * 16 * * *

On 14th. July last, the day held sacred to Sadhu Hiranand a great son of Sind, was opened the St. Mira. College at Hyderabad, Sind. In this College will be made an attempt "To create an atmostphere of an education which is not merely mental, but which aims at drawing out the higher emotions of the girls, their inner sense of simplicity and service, of purity and prayer." This is one of the network of Institutions that have been recently started under the inspiring guidance of Sadhu T. L. Vasvani, whose active interest is sufficient guarantee of the good work that is bound to be done there. In addition to this College, they run a High School for girls, a Primary School and a Balmandir at Hyderabad, and one St. Mira School at Rohri. They also publish a very useful little monthly "Mira—(East and West)." from Hyderabad, and also issue many leaflets and Mira Text-books. We wish the movement every success.

G. N, G.

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A Changeful Convention

By Dr. G. S. Arundale

I should very much like the ensuing International Convention of The Theosophical Society to be held at Adyar in December next, in some way to become much more a really Theosophically world-wide Convention than it generally is, however much on the physical plane it may be centred at Adyar.

I should very much like the whole, at least the majority, of our membership in some way to participate in the International Convention, so that some part of the actual deliberations themselves have a Theosophically world-wide character because they include a Theosophically world-wide expression of opinion from every Section and from at least a considerable number of members.

I should very much like this last International Convention to be held at Adyar during the present presidentship to synchronize with an expression on a number of vital matters of a world-wide Theosophical opinion, partly as a summing up of the Theosophical situation during the last seven years, and partly, perhaps, as an indication as to the way of our Theosophical future. I think it would be very helpful to the new President to be equipped with a sense of the outlook of the Theosophical public upon a number of matters of importance to The Theosophical Society and to the Theosophical Movement generally.

It must, of course, be made perfectly clear that such expression of opinion is purely informal, has no official value whatever. But it may none the less show which way the Theosophical wind is at present blowing.

Shall we Change the three Great Objects of the Society?

Naturally, my thoughts first turn to the three great Objects of The Society. Are they in need of change? I know perfectly well that there will be some most emphatically to deny that any change is needed. There may even be some who would deny that at any time there could be any change in the three great Objects as now established, even though in the past they were not infrequently the subject of change. There will be some to say that this is not the time for

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change. But I imagine that there may be many others who will no less emphatically decide that not only is there nothing inherently sacrosanct in the Objects as at present expressed, but that they ought to be changed to suit the changing times. What, in the first place, is the prevailing opinion in every Section? And, in the second place, whether a majority be in favour of a change, or only a minority, what should the change be, and how should it be effected, seeing that once an individual has become a member by acceptance of the three Objects, as they now stand, he at any time cannot be excluded from membership because a change in them is made to which he does not agree?

How would it be if, quite informally, every General Secretary invited a vote of his Section membership on Question I: "Are you

(1) for keeping the Objects as they are?

(2) for changing them as suggested by Dr. Arundale in the September THEOSOPHIST?

(3) for changing them otherwise? If you would change them otherwise, how would you change them?"

The views thus collected might form part of one of the deliberations at the ensuing International Annual Convention. But I repeat that it would all be entirely informal and in no way whatever commit The Society to any change in the Objects as they at present stand. I should like to be able to declare to the International Convention a Theosophically world-wide opinion on the subject of the three Objects, to indicate, of course roughly, the number of "changers" and "nochangers," and also to indicate the various suggestions as to any changes that are considered desirable.

SHALL THE PRESIDENT BE NEUTRAL?

Question II to be relayed by the General Secretaries would be:

"Do you prefer your President freely and fearlessly to express his own personal opinions on the various problems of the day, even through the medium of THE THEOSOPHIST, knowing that however much he make repudiation and exercise caution and restraint, the fact inevitably remains that in the eyes of the outer world his views are more or less

*From the watch Tower of September Theosophist.

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identified as being those of The Society? Or do you prefer your President to confine himself to his executive duties and to such formal expressions of opinion as cannot in any way compromise The Society?"

For my own part I am quite clear that it is much more to the advantage of The Society to have a President who is alive with his greatest personal sincerities, provided he takes what precautions he can not to identify The Society with them more than may be inevitable, than to have as President one who is little more than an automatic machine. But the point is important, and deserves, I think, a Theosophically world-wide expression of opinion.

SHALL THE SOCIETY ALWAYS BE NEUTRAL?

Question III that I would submit for an expression of opinion is:

"While, in general, it may be entirely inexpedient for The Society to abandon its accepted policy of entire neutrality, so far as regards any official expression of opinion on the problems by which it may be confronted from time to time, can there be outstanding occasions for an abandonment of such neutrality? If so, how are such occasions to be determined, so that the abandonment is fully expressive of the vast majority of the membership?"

I have had much heart-searching in this connection and felt constrained, as stated in my Presidential Address of 1938, to recommend that even amidst the terrible negations of Brotherhood through which the world has been passing, The Society should not abandon its neutrality. Yet somewhere in me dwells the conviction that it may well be the duty of The Society, for the very sake of the Universal Brotherhood to which it is pledged in its First Object, to voice in no uncertain terms that World Conscience which I believe to be everywhere awake for Brotherhood. I still feel that had The Society possessed the necessary solidarity and positive virility, it might in 1938 have given a very great lead, with the inner power it undoubtedly possesses, to a distracted world. I Judged at the time that The Society was not ready to give such a lead, but I think I see that it should so be ready in the future, and should devise ways and means whereby the lead that the world may need shall be emphatically given, but only within very definite precautions and safeguards.

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THE PRINCIPLES OF THEOSOPHY AND THEIR RE-APPLICATION

I should then like our General Secretaries to pose yet another question Number IV:

"In the first place, does the statement with regard to The Theosophical Society which now appears on page two of the cover of THE THEOSOPHIST satisfy you as to its adequate statement both as regards Theosophy and The Theosophical Society? If not, where should it be modified, what should be added?

"In the second place, with regard to all three Objects, along what definite lines of study, propaganda and experiment should each be now developed?

"What kind of Theosophy and what kind of membership of The Theosophical Society is now in general the next step in the pursuit of universal and particular brotherhood, of religion and religions, of the philosophies, of the sciences, of the discovery of the laws of nature at present veiled from our perception?

"What work should a member of The Theosophical Society do in these days of world-wide stress so that he fulfils to the utmost his Theosophy and his membership of The Theosophical Society in service to the world? How can the individual member of The Society best help in the present world-wide major crisis?"

The world is rapidly growing with regard to every department of life as represented in our three Objects. Our presentation of Theosophy must keep pace with the world's growth, and the membership of each one of us should be in the van of the world's unfoldment.

Of course, as I see the First and Second Objects, both Theosophy and every individual member of The Theosophical Society will have a far wider area to cover than merely the Universal Brotherhood of humanity, than merely religion, philosophy and science.

WHAT OF THE ESSENTIAL TRUTHS OF THEOSOPHY?

Finally I would suggest the following Question V: "What do you consider to be the essential truths of Theosophy as Theosophy presents itself to you, and what do you regard as the essential truths of Theosophy which should be set before the world? Or do you consider that there can be no formal presentation of Theosophy, and

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that while every member may well give expression to that which Theosophy is to him, he should make it clear there can be no formal statement as to the nature of the science, since each must discover his own Theosophy for himself ?"

For my own part, in answering the first question, I should certainly say that such and such principles constitute the foundations of *my* Theosophy. But I should also say that there are certain teachings which should constitute Theosophy before the world. I entirely agree that each individual member must be very careful to speak and to write for himself alone, and that there can never be any conventionality or orthodoxy as regards the presentation of or belief in Theosophy. But I hold that Theosophy is a science and has its definite laws which reflect its nature. These laws should be made known, and the question is as to what are the laws which should be made known.

I should very much like each Section to undertake some kind of questionnaire among its members as to the questions I have postulated above. And I should like to receive a majority view and any minority views in time for me to make a precis which might be put before the Internation al Convention for its informal consideration.

My desire is that the attention of the whole world of The Theosophical Society shall be concentrated upon the International Convention taking place in December next at Adyar. I want this world to take a really eager interest in its proceedings, to want to know the result of its deliberations, and to feel an integral part of that Convention, so that the International Convention does not merely meet at Adyar but in fact meets in the heart of every member.

The great organism of The Theosophical Society which the International Convention vivifies must be vivified in every part of its being in all parts of its world. I desire that the active interest of every member be aroused in the International Convention. Are there other ways, or better ways, whereby such interest may become more keen ?

II

NEW OBJECTS FOR THE SOCIETY ?

I gave an address the other day at Adyar of which the following is a report and it naturally follows the Questionnaire I have suggested in the first part of this Watch-Tower. It has not the usual

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Watch-Tower form, but I have left it as it is, so that it may be as interpretative as possible of the forms of my thought. I hope the reader who prefers the observances of dignities will be gracious enough to excuse the informalities and occasional levities in what was a talk to a number of friends.

FLOWING STREAMS

I hope that no one imagines that as The Theosophical Society is today, so will The Theosophical Society ever be. I think we ought to realize that there is occasion for growth in The Theosophical Society, as to its forms and principles and machinery generally, as there is occasion for growth in everything else. I hope, too, that no one imagines for a moment that the last word has been said in Theosophy, even *The Secret Doctrine* contains all the truths of Theosophy that will ever be given. We must not be so narrow-minded as to conceive that, as The Theosophical Society is today, as Theosophy is expressed today, so is the ultimate revelation; and that it can and will never be changed.

We tend to live statically instead of dynamically. There is a tendency to staticism instean of dynamism, because when we incarnate, it is practically making Eternity temporarily static, even though, of course, we grow. Still, as compared with the tremendous flowing forces of Eternity, infinitely dynamic as it is, we may well imagine Time to be set. Compared with Eternity, Time as we know it, incarnations down here, is slow. I often like to think that Time is the slow motion of Eternity.

We must not confine either Theosophy or The Theosophical Society within any specified time. Neither must we imagine that H. P. Blavatsky or H. S. Olcott, Annie Besant or C. W. Leadbeater, have forever given the unchangeable note, either so far as Theosophy is concerned or The Theosophical Society. The *last* word has never been spoken by anyone about anything, not even by a great Saviour. I would venture to submit, with all humility, that there is no great Teacher who has ever given the last word in Truth. He has given a word, a magnificent word, even an eternal word, but never the whole of the Truth. His utterances can never be more than an interpretation, specific for a certain period of time—not so much for the time in which He lived but for the times that were to come afterwards.

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So far as I am personally concerned, I think less in terms of a static Theosophy or a static Theosophical Society, but rather in terms of a flowing, a movement of both. There can be no growth without movement. There can be no service rendered by any organization or any person save as that organization or that person is continually moving away from the less in which they happen to be for the moment into a more that lies around the corner.

If I were to predict the future need, without the slightest authority by virtue of having gone on some high plane and visioned the future, I would reword the Three Objects of The Theosophical Society to suit what seem to me to be the changing times. I know perfectly well that if I were to call a plebiscite of the members of The Theosophical Society a substantial minority would be against me. But I venture to think that in all probability there is such general vitality in The Society that it will never allow itself to be confined within the forms of those Objects which were required for the times to which our pioneer leaders belonged, but will perceive the desirability of their restating to meet the needs of the changing times. There will be many who might say: "The Objects that were good enough for H. P. B. and H. S. O., for A. B. and C. W. L., are good enough for us." I recognize to the full the force of that though in their times changes took place, but for my own part I am compelled to say that that which may have been appropriate in their times may not necessarily be appropriate for those who come after. Our leaders probably gave to The Society that which The Society needed at the time, the Objects that fulfilled the purpose of The Society at that time. But with the radically changing times may there not be occasion for some modification at least of the Objects ?

The First Object

To form a nucleus of the Universal rotherhood of Life without distinction of kingdom of nature, race creed, sex, caste or colour.

If I were to suggest this rewording of the First Object, there might be some who would say: "We have not yet been able to obtain a Universal Brotherhood of *humanity*, let alone of all Life. Let us start with the less and go on to the more." My attitude is: Let us establish the Truth as we now understand it in its growing implications. Let us specifically include the increasing number of those people who

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believe there should be a spirit of Brotherhood between the human and sub-human kingdoms no less. Some people will say it is implied that if there is a brotherhood of humanity, there must be no less a brotherhood of all Life. I venture to think that there is now a narrowness in emphasizing the word "humanity." It was, perhaps, more important at that time to emphasize the Universal Brotherhood of Humanity, even at the expense of leaving out the larger aspect. Now I venture to think that the time has come when we should emphasize the larger aspect and draw attention to the fact that there is a Universal Brotherhood of Life. We should align ourselves with the growth of Science, with the growth of Philosophy, though not necessarily with the growth of Religion, because it grows much more slowly than any other aspect or mode of life.

THE SECOND OBJECT.

To encourage comparative study of world conditions and of the forces at work in them, especially religion, philosophy, science, the arts, politics and social life.

You will note that this Object is changed rather more radically.

People have the peculiar aberration that a Theosophist ought not to touch politics. It would be far better that he touched politics than religion, philosophy or science I do not say that religion can take care of itself, but science and philosophy can almost take care of themselves. More important than to have books on *Where Theosophy and Science Meet* would be to have a vital treatise on *Where Theosophy Meets Politics*. While we talk much about Theosophy in religion and Theosophy in science, we do not talk nearly enough about Theosophy in politics, as was Dr. Besant's practice when she worked here in India and continually stressed and wrote on the essential and Theosophical principles of political life.

Politics today in most countries is an Augean stable. It had its Herakles to clean it a few years ago. Now we need thirty or forty thousand small Herakles to clean it, as *the* Herakles is not for the moment available on the physical plane.

THE THIRD OBJECT

To encourage the study of the unrecognised laws of nature and the hidden powers in man.

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As for the Third Object, I am content practically to leave it as it is with the change of the word "unexplained" to "unrecognized". It is the unrecognized rather than the unexplained laws we want to study. There are unfortunately too few people who pay the slightest attention to this third Object. Those people who do pay attention will work at it in their own way regardless of how it may be worded.

It is very difficult to make these changes, for everybody has entered The Theosophical Society by subscribing to the Three Objects as they now are. Are we not almost bound to have the acquiescence of every single member who has given assent to the Three Objects as they are now stated? But there is no harm in adumbrating these changes, in throwing out the idea. If it is a good idea, it will come to fruition in due course. If it is a bad idea, it will die. I do not personally care which results. Whatever is best will happen.

WHEN A NEW MEMBER JOINS

We must now proceed to intensify the interest of our members in Theosophy and in The Theosophical Society, because there is the danger of lethargy in the membership. When a new member joins The Society, we tell him how much we hope The Theosophical Society will be to him, we tell him how much it has meant to us (though one never quite knows how much The Theosophical Society has really meant to the person who is congratulating the new member). We tell him he has a great future before him. We are almost effusive in our welcome to the new member.

Then, having had our effusiveness, we tend to leave him alone. He must find his own way as best he can. He must either study or not study, explore or not explore. We have surrounded him with colours of a roseate hue and then leave him to his own resources.

At this point, even if the Objects cannot be changed, at least we can try to be more effective in helping the new member to become versed in Theosophy. Many new members are not versed in Theosophy, are not students of the science. They are rather parrots of the science. Dr. Besant said this, H. P. Blavatsky said this, C. W. Leadbeater has said such and such, C. Jinarājadāsa has given such and such teaching, and even G. S. Arundale has said something or other. So some are little Theosophical parrots. They really must not be; otherwise they will find themselves in danger of suffering from

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Theosophical psittacosis. Their Theosophical feathers will sooner or later fall off from them, moult because they are borrowed plumage and not their own feathers born out of their own flesh. There are very few Theosophists who have their own Theosophy. They have somebody else's. Their Theosophical brains are crammed with second hand Theosophical furniture. They always say: What else can one do?

Many a Theosophist has little to give of his own, but very much parottically to repeat. Many a lecture of many a Theosophical lecturer or worker is, practically speaking, a series of extracts from the writings of our leaders. Naturally the statement will be made: "What better can we have?" Generally, better than anything that comes from outside is something that comes from within. The only value of anything that comes from outside, even from the greatest of Teachers, lies in its potentiality to knock at the door of the God within and to summon him to awaken. We must have our own Theosophy if we are not going to make stagnant pools of the Theosophies of others which so far as they are concerned are flowing streams, or even rivers.

We must encourage our new members to make a really comprehensive study of Theosophy in general terms and a deeper study of such aspects of Theosophy as specially appeal to them.

Niceness Matters More

Now what should I do for the members who come in for the first time? I should say to them very clearly and definitely: Your first concern is the First Object of The Theosophical Society. You must try to live a brotheerly life, even in your home where it is much more difficult, where people know you so much better. Also, of, course, you must live that brothrly life in wider circles outside the home. In fact, you must be a very nice man or woman, even with, of necessity, occasional lapses. We are none of us perfect; we have our aberrations. But we try to be very nice people most of the time, and try to extricate ourselves from that phase of our evolution in which we are always finding fault, criticizing, thinking we are superior to other people, which, for the most part, we are not. I would say to every Theosophist: You must really be nice at all costs everywhere, except with those lapses which naturally we expect you to have. But please have those lapses in decreasing numbers. If you are nice to the

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members of your family, whatever they may be to you, if you are nice to your friends, whatever they may be to you, if you are nice to your opponents, if you can be nice, nice, nice, charming, with only occasional lapses, then you are fulfilling the First Object. That is what you must be and do. That matters more. Mind less what you know about the planes of consciousness and all the other aspects of the science of Theosophy. That matters far less. Anyone is more rapidly growing who is becoming more and more nice, more constanty nice. We often think that our lecturers must be highly evolved, because they lecture so well. They may be among the least of the members of The Theosophical Society, because it often happens that the more we preach, the more we forget to practise. Anyone can preach. It is dangerous to be a lecturer. We tend to drug ourselves with our own exhortations and so forget to fulfil those exhortations which we develop to our audiences as being so essential. On the whole I think we had better not be lecturers, but we can be *livers* of Theosophy.

If you have never read *The Seeret Doetrine*, *The Aneient Wisdom*, *Isis Unveiled*, *At the Feet of the Master*, it does not very much matter. If you are a wonderfully nice person, all these other things will be added unto you in due course. You will be given occasion to add increasing wisdom to your already well-developed niceness.

Specialize on the Objects

I would stress that almost *ad infinitum*. Then I would say: Do work either at the First, the Second or the Third Object and see where you would like to specialize. What particular aspects attract you as a special study, or possibly even as your special practice ?

In the "improved" rendering of the Second Object, you could take up the problem of Social Life or the Arts.

Then there should be in every Section a First Object secretary, a Second Object secretary and a Third Object secretary, so that around these secretaries will be grouped the particular people interested in one or another of the Objects. If there were a particularly large group, as, for example, groups of Religion, Philosophy, Science, Politics, there could be a Group secretary, so that the new member may feel he has somewhere to go where there will be fellow-students

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who are travelling his own particular way. So shall we be really helping him to move definitely onwards. These Section and group secretaries, subordinate to the General Secretary, will be special centres round whom the various members will be able to gather.

EXERCISES IN THEOSOPHY

Then I should have a study course or series of study courses entitled *Exercises in Theosophy*, so that out of the study may come the practice. The exercises I have in view are exactly similar to any physical exercises known to us. Just as we exercise the physical body in order to make it strong and fine, graceful and dignified, so should we have emotional exercises for the emotional body and mental exercises for the mental body, and in this way we shall begin to learn the stretching of our consciousness outside its usual range. Another set of exercises will deal with the stretching of consciousness so as to contact one's immediate surroundings. A third series will deal with developing our contact with the consciousness of those in the younger kingdoms of nature; while advanced and more difficult exercises, cognate to this subject of the stretching of consciousness, will be included in a fourth series. We study the planes of consciousess and the various laws of nature. We must endeavour to put that understanding into practice, to exercise that study in terms of our own consciousness. Each individual will choose the particular form of exercise that happens to suit his temperament. It may be in art, in politics. We can exercise our consciousness in terms of every single aspect of our Objects.

We must not imagine that consciousness merely means knowing where the permanent atom is, or what is the distinction in terms of vibration to be drawn between the various planes of consciousness ? There is running through the world a political consciousness which has its own vibrations, which has its own life, a kingdom of consciousness, if you will, as there is an art consciousness, science consciousness. We can exercise our consciousness in terms of the political vibrations, both general and as they show themselves in specialized aspects in a particular country, and gain thereby a very great insight into the way in which we ourselves can become better Theosophists and the way in which we can spread Theosophy more effectively abroad.

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These are some of the ways in which I should try to vitalize our work, so that members joining may feel they have something to do in connection with their membership. We do not value our membership if it merely means attending meetings or lectures, unless the lecturer conceals his ignorance by a fine flow of impassioned rhetorical utterances, so that people like the forms of the speech and do not so much mind an absence of matter. I think that the ordinary lecture is beginning to be as dead as the Dodo, that the lecture idea is dying down. It is not dynamic enough. It is too static. It is only when you have the great lecturer, either of the type of Dr. Besant or of the type of Bishop Leadbeater, that the lecture is worth while. Bishop Leadbeater was a very great lecturer, in his own way as fascinating as Dr. Besant was in addition to being Fire. Bishop Leadbeater was not fireworks but he was Fire in its purity, in its restraint. In her the flames leapt up. In him the flames moved piercingly to their appointed ends.

New Life to our Work

In this way we can give new life to our work. It needs new life and the new life it needs is that which will be appropriate to the changing world. Our Theosophy, so far as it is expressed down here, our Theosophical Society, must change with the changing world. They are only shadows of the shade of the Theosophy, of The Theosophical Society, that will some day be. The Society must become larger and finer and more reflective of the Advance Guard of the world. It is the Advance Guard in its Objects, its purposes, and its work, and it must reflect the spirit of the Advance Guard. As the world moves onwards, the Advance Guard must move forwards.

Zoroastrianism and Theosophy.

Are they not essentially one ?

(By K. J. B. Wadia)

"Be it known that the words of the excellent wisdom of God were communicated to the good learned men of all countries before and after the preaching of the Mazdayasnian faith in this world. And those learned men of various continents were connected with the truth

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of this faith in this manner that they became acquainted with the precepts and writings of the good religion like the followers of the Mazdayasnian faith themselves."

(Dinkard Vol. III, P. 486)

The above paragraph is quoted from one of the ancient Phelvi Books of Old Iran called *Dinkard*, which proclaims the essential origin of Zorostrianism. In this paper before the First Zoroastrian Conference held under the auspices of the Theosophical Diamond Jubilee Convention, I propose to show how the fundamental tenets of Zoroastrianism corroborate with the teachings of Theosophy, but before we proceed to do so, it is necessary to throw a hasty glance over the sacred religion propounded by Zoroaster thousand of years ago on the ancient land of Iran. Many religious creeds and tenets were actually in existence before Zoroaster appeared on the field; and as stated in the sacred scriptures of the Parsis *Poiryo-tkaesh* "Din" was then the "Primus" in Religion. But when Zoroaster was born, he, with his deep knowledge of nature and nature's God proclaimed a better and suprior form of religion. That religion from his times right up to now is known as the *Masayashan* religion, that is the religion of Mazda, the Great Lord of Wisdom. "Mazdayashni Din" means the religion of nature Worship, the religion of the righteous Path, the religion of the Inner Voice, the true religion of God. We will not enter into the details of many ups and downs of this religion in ancient Iran, but at once jump across to the times when by fortune's wheel our ancestors were forced by certain circumstances to leave the ancient land of Iran and turn their faces towards India which gave them hospitality since last 1300 years. Here again the ancient Zorostrian religion passed through many changes and interpretation of the ancient lore, for the majority of its followers did not understand the ancient Avesta, Phelvi, Persian and Pazand languages, and only during the last fifty or sixty years that our ancient scriptures are translated in English and Gujarati by Oriental Scholars both of East and West. It is through those translations that the majority of the Parsis and others understood the Philosophy, the code of morality and the Precepts of the Noble Path of Righteousness expounded in the Gathas of Zoroaster and in the Vandidal and Yesnas of his great disciples. Unfortunately the greater part of the Ancient Avestan Lore is destroyed and what is

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preserved at present is the tiniest portion of the original. Then there was undoubtedly the influence of the Hindus and Mohamedans with whom the ancient Parsis came into close contact. It is a fact that Zoroastrianism is not observed even now in its true and ancient spirit as it ought to be. This fact was at once recognised by Madame H. P. Blavatsky and Col. H. S. Olcott the Great Founders of the Theosophical Society. With their advent to India and their sojourn in the city of Bombay during the early eighties, they came in contact with many Parsi friends and one of them was the great Oriental Scholar, the late Mr. K. R. Cama with whom Col. Olcott passed many correspondence relating to the revival of Zoroastrianism in its own form of ancient purity **. Col. Olcott did not rest satisfied doing only correspondence work but beyond interviewing many Parsis of those good old days, he delivered his famous lecture on "The Spirit of Zoroastrianism" (this lecture can be had in a separate pamphlet form) on February 14, 1880. The one result of which was the interest in the Zoroastrian religion and understanding of it were revived amongst the Parsis and the spirit was kept up till now by the Parsi Theosophists. The great Theosophical pioneers in this line were undoubtedly the late brothers N. F. Billimoria and R. M. Mobedjina, N. M. Desai, J. J. Vimadlal and N. D. Khandallawala and amongst the living members Mr. F. K. Dadachanji, Mr. K. E. Anklaseria, Mr. Ardeshir, N. F. Bilimoria and Dr. Irach J. S. Taraporewala. At the end a complete list is given of their works. Theosophy and the precepts and teachings of the Theosophical Society have no doubt created certain influence in a certain class of Parsis and it must be admitted that it has created a good deal of opposition too. But no one can deny that Theosophy has revived a spirit in the Zoroasstrians of the modern days and it has infused in them an interest to learn more and more of their religion in the Light of Theosophy and Modern Philosophy and even Science. For Zoroastrianism is entirely based on the scientific and philosophical principles and is suitable for any age and any clime. The fundamental precept of this ancient religion is Humat, Hukat, Huvershata, Good thoughts, Good Words, Good Deeds. The main symbol of the Religion is the Sun in heavenly firmament

**These and other correspondence are published by Mr. N. F. Billimoria in his valuable compilation "Zoroastrianism in the light of Theosophy."

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and on Earth the Fire—the symbol of Purity. The main Philosophy of this great religion is that of the survival of the good spirit over bad; and main formation of this religion is that of Peace, Plenty and Prosperity both on earth and in heaven. With these preliminary remarks we will now proceed to see step by step how far the ancient Zoroastrianism corresponds with the Modern Theosophy:

Mazdyashnan Religion.	*Theosophy.*
(1) In Vandidad V-22/25 a question is asked as to the vastness and depth of Zoroastrianism and the answer given is to this effect: "As much above all other floods as is the *ocean of Vorukasha* so much above all other utterances in greatness goodness and fairness is *this law* this fiend destroying law of Zarthustra".	(1) In words of Madame Blavatsky "Theosophy is the *shoreless ocean* of Universal Truth, Love and wisdom, reflecting its radiance in the earth–while Theosophical Society is only a visible bubble on that reflection." Likewise "the Ocean of Theosophy" is the title given by Mr. W. Q. Judge to one of his books on the Ancient Wisdom.
In Yasna 12 it is stated: "Yes, I praise at once the faith of Mazda which is the most imposing best and most beautiful of all religions which exist, and of all that shall in future come to knowledge, Ahura's faith the Zarthushtrain creed.	And what is Theosophy but Divine Wisdom? Does it not proclaim the Eternal Law of God and Nature and Mind and Matter.
In "Din Yasht" every Zoroastrian prays "Praise we the righteous wisdom, created by Mazda, the good Mazdayashnan law praise we."	Mazda is wisdom, Ahura Mazda is the Lord of Wisdom. As in Zoroastrianism so in Theosophy. Zoroastrianism leads to the path of Mazda. Theosophy leads to the Lord of Wisdom.
(2) Navjote" (New Initiate) is the ceremony by which a Zoroastrian child is admitted at the age of seven or nine into the true fold of Zoroastrianism, with Sudre and Kusti on for the true recognition.	(2) In the Theosophical Society a desired candidate is admitted into the fold of Theosophy by what is known as Initiation Ceremony with certain Pass words and signs for true recognition.

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(3) It is firmly believed that the initiated Zoroastrian alone is able to receive the supreme knowledge revealed to him.

(4) According to Zoroastrianism Divine knowledge (Daina) is the knowledge of God and Nature and man self revealed to one who aspires for it.

(5) Accordning to Zoroastrianism there are three distinct aspects of Creator, Creations and Creatures, viz :—

I Ahu = To Be = the Absolute called Thavsi – Khodāté

II. Mazda = Wisdom manifested called "Zarvane-Akarne" the infinite boundless time.

III. Ahuramazda, the Lord of creati creation in "Zarvane-Darego" Khudaté the finite time.

There is law of Periodicity in Zoroastrianism.

(6) Zoroastrianism proclaims the existence of seven Amesapentas, the seven Keshvaras (globes) seven planes, innumerable "Yejats" and "Firéstâs" in aid of the Creation.

(7) The great philosophy of Zarthustrianism consists of the philosophy of the Existence of Two Immortal Forces of Spentamnyus and Anra Manyius.

(3) Likewise in Theosophy who is initiated in higher degree is alone able to receive superior knowledge, and higher mysteries are cleared to him.

(4) Brahma Vidya or Divine knowledge is pure Theosophy Theos—God or (Divine) and Sophia—Knowledge (Wisdom).

(5) According to Theosophical teaching there are also three distinct aspects of Creator Creation and Creatures viz :—

I. Parabrahma = Unmanifested Logos or God in Space.

II. Brahma = Manifested Logos of God in infinite boundless time.

III. Brahmand the Creative Logos or God in creation in limited space and time.

There is law of Periodicity in Theosophy.

(6) Theosophy proclaims the existence of seven Archangels or the seven Divine Rays, seven globes, seven planes, hosts, of nature spirits in aid of the Creation.

(7) In Theosophy Daivya Prakrati and Mulprakrati Eternal Spirit and Eternal Matter are clearly taken into account for the manifestation of the Creation.

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(8) From the Ahura Mazada emanated several sparks of divine effulgence which are know in the the Zoroastrianism as "Fravashi" (The Spirit) which emanate in turn the "Urvan" or Soul and Bodham or Intuition.

(8) In the Theosophical Literature the existence of Logos Monad and Ego or the continuation of Atma, Buddhi and Manas is clearly admitted and all the structure of the creation is based on this assumption.

(9) The Law of Creation, Preservation and Destruction is most elaborately expounded in Zoroastrianism and likewise the law of evolution, through mineral, vegetable, animal and Human Kingdoms with several races and subraces and mankind.

(9) In Theosophy the same law is expounded equally; and further light is thrown on the question of Evolution and Involution and periodicity of the several kingdoms in nature and Human races and subraces.

(10) The globes, the planetary chains, the existence of sun, moon and stars and different planes of nature or different planes of Hell Purgatory and Heaven are fully recognised in Zoroastrianism.

(10) In Theosophy, the existence of planes, cosmic and otherwise, globes, planetary chains, and astral and mental Buddhic and other planes and subplanes are absolutely recognised, and in Theosophy as Zoroastrianism the whole evolutionary structure is based on these planes.

(11) From the small prayers called "Litanies", Khorde Avesta, several Yasnas and right upto Gathas the Zoroastrian Prayers proclaim High Moral Order and Highest principle of Ethics.

(11) In Theosophy the highest Moral Philosophy and the highest ethical teachings are given in Theosophical Jewels, like the *Light on the Path*, *Voice of the Silence*, *At the Feet of the Masters*.

(12) Pure Thoughts, Pure Words, Pure Deeds, these are the fundamental Principles of Zoroastrianism.

(12) Purity of Thought, Purity of Speech and Purity of Action are recognised by Theosophy as the noble path to be followed by each individual aspiring for a Higher and Nobler Life.

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(13) The Law of Cause and effect—the Law of Karma—the law "Just as you sow, so shall you reap"—these are expounded by Zoroaster in the Gathas and in many more fragments of Avasta.

(13) The same laws are admitted by every Theosophist who firmly believes in this undisputed Law of Karma—"Just as a Man Thinketh in his heart so he becometh."

(14) The Law of Reincarnation is not clearly stated in Zoroastrianism but there are some passages in Gathas (34-15) and elsewhere in the Avesta which directly or indirectly support this theory.

(14) In Theosophy this "Law of Reincarnation—and Evolution from Life to Life through different bodies—is very clearly expounded. The whole structure of the Theosophical Literature is based on this Theory.

(15) In Zoroastrianism there is no lament for the Dead—no weeping for "Death". Zoroastrianism declares the final immortality and the eternal Joy.

(15) Likewise in Theosophy the immortality of the Soul and finally entering into the Nirvanic Joy is fully admitted. Theosophy has done much to explain what is "Death" and the state after Death. It entirely corroborates the teachings of Zoroastrianism

(16) Zoroastrianism fully believes in the existence of the immortal beings as "Sosiant"—King "Kaikoshru" and High Priest 'Peshotan' watching and warding Humanity.

(16) The Fundamental teaching proclaimed by Theosophy are about the existence of the Masters and such other Supreme Beings Watching and Warding Humanity.

(17) The belief in the existence of God, the Efficacy and Prayers, true and Sincere; and the immortal state after death, these are Fundamental Teachings of Zoroastrianism.

(17) Likewise the existence of a Supreme Being with innumerable agencies at work, is firmly believed by a devout Theosophist who always aspires to rise to the Highest Heaven by devotional prayers, supreme sentiments, ideals and actions.

From these few facts stated above, our Fundamental dictum that Zoroastianism is not at all far from Theosophy is proved to be true

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and rightly speaking, in the depth of their Philosophy, Ethics and Principles, both are one and the same.

In this paper I have not entered into detail in support of my contentions but it can be easily and leisurely verified from the vast and available literature of both these systems. Zoroastrianism and Theosophy are like two rivers meeting in one Mighty Ocean of Mazda. In order to understand God and his Creation—Supreme Wisdom is necessary. So the very word Theosophy declares the Wisdom of God and Zoroastrianism the Light of God. Let us be enlightened by both.

LIST OF AUTHORS AND THEIR WORKS ON ZOROASTRIANISM AND THEOSOPHY.

1882. Col. Olcott's Lecture on the SPIRIT OF ZOROASTRIANISM.

1886. THE ZOROASTRIAN and SOME OTHER SYSTEMS, by Dhunjibhai Jamshedji Medhora of Karachi.

1888. H. P. Blavatsky's THE SECRET DOCTRINE. Several references to Zoroastrianism.

1896. Dr. Annie Besant's Lecture on Zoroastrianism in Four GREAT RELIGIONS.

1896. Dr. Arthur Richardson's Lecture on HOLY FIRE.

" *Mazdayshin Dharma* (In Gujarathi) by Dhunjibhai Pestonji Kotwal of Karachi.

1898. ZOROASTRIANISM in the LIGHT OF THEOSOPHY, edited by Nusserwanji Framji Billimoria.

1903. KHUDANI MULAKHAT (Realising God) in Gujarathi by Rustomji Muncherji Mobedji.

1907. MASDEAN SYMBOLISM by Nuserwanji M. Desai of Naosari.

1913. LIGHT of the AVESTA and the GATHAS by Faredin K. Dadachanji.

1926. THE RELIGION OF ZARTHUSTRA by Dr. Irach J. S. Taraporewala.

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The Adyar and Indian Lodges Group

CONVENER
Mrs. Jan Huidekoper

Sevashrama
Adyar, Madras
25th July 1939

Dear Brothers,

Many times have I been asked how Lodges can spread Theosophy in towns and villages.

Also I get letters from this and that Lodge telling me that lectures are not well attended, that the young people especially will not listen for more than ten minutes.

Sometimes it is suggested that we at Adyar should send out, as in the olden days, brilliant lecturers like Mrs. Besant, Colonel Olcott, Miss Edger, etc. The enthusiasm which these lighted lasted their generation, but it would seem that other methods are now necessary.

From my own observation I have noticed that our young people are willing to do something and it would seem that *applied* Theosophy would succeed where *pure* Theosophy fails.

Youth is the age of action, later life of philosophy and reflection. Let us follow natural lines.

A few months ago I read an article which I have condensed and adapted and give you below :

TOWN OR COMMUNITY FORESTS THAT PAY

William Seabrook

Selected, adapted and condensed from *Events* :

A monthly Review of World Affairs.

National Forests. The great State and National Forests are primarily for conservation and recreation and are supported as such from national Funds.

Town or Community Forests. These are expected not only to support themselves, but actually to contribute to the town or community treasury funds.

They have been common in Europe from time immemorial. In Switzerland two thirds of the forests land belongs to local communities.

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In Bulgaria more than half, in France and Scandinavia more than one fifth, in Germany a large part of the Black Forest is thus owned.

In the United States the oldest dates from 1710 at Newington in New Hampshire. It has supplied fuel wood and building timber for 2½ centuries ... and there it stands thickly wooded and luxuriant.

In 1913 Massachusetts passed the first state law encouraging town forests and now the idea is firmly established. New York has 579; California 158; Pennsylvania 134; several states in the South and Midwest have more than 20 and the map of New England is peppered with them. Altogether there are three million acres of such forests now, about half of them planted since 1933.

Method of Acquisition. The towns generally buy the land, beginning with a small piece, sometimes as little as four acres and gradually increasing the area as the profits come in.

One town, Russell, turned a liability into an asset. Some 15 years ago there were some abandoned farms, the taxes being a burden to the owners. But the town had to keep the roads in good condition during the winter and send to fetch the children to school. The town fathers used the money they had to spend on these items to move these families nearer to the town and the abandoned farms became the town forest. There were already some trees on them, and the open fields were planted with 246,000 young pines. The forest is now a paying concern and when the present generation of children grows up, and the big timber comes from the forest, the people of Russell will live tax-free.

Rate of Growth. At Westfield the forest was planted only 20 years ago, with red pines. The trees are now more than 20 feet tall, they have been pruned up to 12 feet and their upper branches make a solid green roof. It is like a cathedral. This lovely spot is already producing thousands of measures of firewood, which pays for the upkeep and a little over. Westfield also aims at getting rid of its taxes, getting later Rs. 60,000 annually from its timber. At present they cut 3000 measures of firewood and get a profit of Rs. 6000 therefrom. Moreover in Westfield the men out of work are given fuel wood free. They are lent an axe and told, "the wood you cut yourself, warms you twice."

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"But," said Professor Holdsworth, head of the Forestry Department at Amherst "remember that the real dividends are in the future, and the grandest results come with the passing of the centuries. The first big dividends are spiritual. Working with trees we envision the future in longer times than our brief lives. Town forests are teaching this lesson to private owners. I know an old farmer who has set apart a 50-acre plot to send his baby grandson through college. He knows he will be dead before the boy or the trees have grown up."

Another result of having a town forest is that industries which depend on wood group themselves near the forest, and if the forest is well managed, so as to bring in a constant supply of wood every year, these industries remain there.

In Sweden there was a forest in great danger of being out of existence: the saw mills would come, cut down the trees and move away to another part. But the Government stepped in and insisted on a suitable and regular quantity of wood being cut each year. The consequence is that the forest will now be perennial and the factory is stationary.

Everywhere the same story, the towns with forests gradually increasing their holding, having immediate profits on a small scale and looking forward to a large income when the big timber matures; meanwhile having picnic grounds and other amenities for their citizens.

If humanity survives, trees too must survive, our destinies are interlocked and parallel.

When I read this article, my immediate response was "Well, if this is good for America, it is essential for India". Do we not all know how the land is neglected through the poverty of the agriculturist, through his using cow dung for fuel instead of for manure?

If each village could have its plot of community forest, belonging to it, which would supply from the first fuel, and later building timber, not only would the village finances profit as described in this article, but also the land would benefit, by getting back what it so sorely needs—manure.

Is it not also very clear that the whole national structure is built on the land and the peasantry? As long as we have bodies we must have food and the fundamental base is the land and the agriculturist.

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For the "town" forests I would substitute "village" forests and I would ask each Lodge (they are nearly all in towns) to adopt some village, to visit it, gather the people together and speak to them of this plan. This should not be difficult, for in India nearly every town family has its own village to which it goes for certain religious ceremonies: it has kept in touch with its ancestral village.

Where there are big landlords, get them interested, where there are not, get the smaller folk to combine.

Let this endeavour be the applied Theosophy for one section of each Lodge at least.

The whole project must be based on service to the nation through the village. The whole must be done with a long vision into the future, there must be no thought of self or of personal profit. All the profit must be for the village as a community.

In our T. S. there are so many lawyers, they could help with the legal and financial side. Surely there must be some retired forest officers who could help with the technical side, the scientific side—the distance of planting, the amount of thinning, the time of cutting for timber, whether to plant casuarinas, babools, etc., etc.

I have submitted the article to an Indian friend with a degree in agriculture and much experience. The following are extracts of his reply to me.

This article has much to teach us here in India where our villages have not enough fuel and timber. Yet there are waste lands which could be utilised with very little labour to grow both fuel and timber.

Even the poorest land will grow *babool* which is self-sown and and yields both fuel and timber and pods for goats. They are very cheap to grow. A period of ten years is enough for them to produce good timber. The valuable hard timber of village houses comes from this tree. Much of the fuel received into Madras City comes from inland tracts and from these tree .

(Acacia arabica or babool or karuval: the shittim wood of the Bible).

Casuarina is grown now-a-days not only along sandy soil near the coast, but also inland. A casuarina plantation yields ample profits

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to its owner. It is excellent for fuel and good as timber. The success of casuarina plantations as the result of propaganda by Alfred Chatterton of the Madras Agricultural Department should not be forgotten in this connection.

(Casuarina equisetifolia or cavukku or j'habuko)

There are trees which supply green manure and fuel others green manure and good timber. A dozen such trees are known to the villagers. Leaving out their fruits, the tamarind, mango, and the banyan are thus valuable.

Then the Madras thorn (Pithecolobium dulce or kattuppuli or kurkkampuli) which supplies fuel has this advantage that when the trees are cut, the new sprouts grow very very fast. This tree is preferred for lime and brick kilns.

Most of these trees can be grown by rain water only even on poor dry soils. Prospects of growing them in the villages are good. In these days, when so much is talked about Village Improvement, this article *Town Forests that Pay* should be an eye opener to all interested in the improvement of Indian villages.

I put this idea before the South Indian Delegates at our Easter Convention in April last and they welcomed it and wanted me to write about it to the Lodges. Then in June last I came across the following paragraph in the *Times of India*.

Jaipur, June 8.

Owing to the nature of the country and particularly the shortage of water for irrigation schemes, a serious problem that has always faced the villagers of the State is the shortage of fuel and timber for house-building and agricultural requirements.

Two years ago the Jaipur Government put at the disposal of villagers extensive areas of land, free of rent, for the planting of groves, and, as a further encouragement, gave them complete rights over the groves they planted and grew.

Today there are 16,554 groves in existence which give promise of good results, while nurseries, extending over 15 bighas, are being maintained by the State Government for the supply of young plants to the villagers. If these groves are kept up by the villagers, the present shortage of fuel and timber will, in time, disappear.

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This is most encouraging and if this is done in an Indian State, surely our Provincial Governments will follow suit if the matter is put before them. One of the main points in the Jaipur practice is that the Government have given complete rights over the groves to the villages. There should be this completeness of ownership and no taxation on the groves. It is also good to see that saplings are supplied. Anyone having friends in Jaipur might make further inquiries.

With regard to such work I think that at the next Convention those interested should meet and see if we cannot form a small Committee to which all those who try to carry it out should send in a short account of their experience, and perhaps so that we should have some one to whom they could write to get advice both legal and scientific for such work.

I do hope that this suggestion of mine will bear fruit and that I shall live to see some such village forests before I pass out. But then you must hurry up you know !

Yours fraternally,
A. L. HUIDEKOPER.

64th International Convention of The Theosophical Society

(Adyar is your real home. Come Home !)

HAVE you dreamed of coming to Adyar ? Have you wondered what Adyar is really like, read every scrap of information about your International Headquarters, and asked innumerable questions of the ones you knew who had been at Adyar ? Have you treasured a banyan leaf or other bit of Adyar that has come into your possession ? Have you actually come to Adyar once, twice, many times, and realized that at last you had come home, resolving that never again would you stay too long away from Adyar, your real, your spiritual home ?

To all members of the Theosophic family, whether they live near or many thousands of miles over oceans in distant continents, Adyar is sending out a world call to attend the 64th International

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Convention to be held from Tuesday, 26th December, to Sunday, 31st December, 1939, inclusive.

On such an occasion as an International Convention, how auspicious such a Home-Coming would be !

YOUR ANTICIPATIONS OF ADYAR

You already know something about Adyar: That it has one of the finest oriental libraries in the world founded by the President-Founder; that it is a beauty spot of flowers and trees, hallowed by the shrines of all religions, and caressed on the North by the Adyar River and wave.swept on the east by the Bay of Bengal; that it has been the home of the great leaders of The Theosophical Society and has on many occasions been blessed by the Presence of The Society's true Founders.

Naturally with this knowledge your anticipation flames high. But here we will tell you more about Adyar as *your home.*

YOUR RECEPTION AT ADYAR.

You will have telegraphed us, of course, from your port of arrival, as well as previously having made reservation from your home. We shall, therefore, be expecting you, and a friendly Adyarian with a Convention circlet around his or her arm will be waiting on the station platform to greet you when your train pulls in to the Madras Central Station (from Bombay) or the Egmore Station (from Ceylon). But if for some unforeseen reason, you come by a different train, there is no need to be distressed. All station taxies know the way to The Theosophical Society, Adyar.

And now your car speeds south along the Marina, around the turn in the road, across the bridge, and you catch your first sight of the Adyar of your dreams. The new Neon blue-and orange seal, gleaming even in daytime its brilliance, assures you that you are nearing the Headquarters of The Theosophical Society throughout the world. You are nearly home.

In Adyar itself volunteers make you welcome and assist you to the registration office and your quarters. You feel surrounded by friends.

YOUR ACCOMMODATION AT ADYAR

Here at Adyar you can live just as you wish. In the spacious and airy rooms of Leadbeater Chambers you are provided with western conveniences. Every room overlooks a beautiful panorama along and

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beyond the Adyar River, that river which *yearns over a bar to the sea*, and you can watch the sun rise a glowing ball from the distant sea or set in a glory of rainbow hues over the Adyar bridge.

If you wish to live in Indian style, your accommodations are located in the park-like area near the great Banyan tree in the Bhojanasala and Quadrangles, and during your week's stay you can find shelter for as low as Rs. 2 a person in the temporary structures erected during the Convention period.[1]

YOUR FOOD AT ADYAR

Again you have what you desire: A varied western wholesome and appetizing vegetarian menu in Leadbeater Chambers, or the delicious Indian meals, prepared by Brahman cooks (both Southern and Northern Indian style).

There is pure milk form the Adyar Dairy and much of the garden produce (cocoanuts, limes, bananas, etc.) is home-grown.

Sweets, savouries, hot and cold drinks, and fruit are available throughout the day in refreshment and fruit pandals or tents, always happy meeting-places for friends new and old.

YOUR CONVENIENCES AT ADYAR

In olden days, for some, coming to Convention was a bit of an effort. Now with post-office, both outside and intercommunicating telephones in the compound, a laundry that knows how to wash cleanly and carefully, expert medical attendance always at hand, electric lighting and tap water, with adequate sanitary arrangements for all, fine cement roads, reasonable taxi service, your Adyar home rivals your everyday home. And best of all there is no crowding. Even at Convention time in this far-spread garden estate you have room to breathe. Your natureworld never becomes over-run with people.

Then you can take this opportunity to procure the Theosophical books you have longed to own; and you will delight in the beautiful specimens of old Indian art-design woven in the weaving department of Kalākṣetra, the International Arts Centre.

YOUR SERVICE AT ADYAR

All of you will long to spend a few hours during your stay in dedicating yourselves anew through service to Adyar, The Theosophical

[1] See detailed schedule at the end of this article.

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Society and Theosophy. You can not only help through the Convention rush in many capacities, if you enrol for service, but if you can manage a few extra days before or after Convention, you can have the joy of entering into the daily life of Adyar, which as a Power Centre is a dynamo of Will and Activity.

YOUR PLEASURES AT ADYAR

There is no happier or more pleasurable vacation place than your Adyar home.

Enjoying the crashing breakers of the Bay, canooing or boating on the river, watching the fishermen spreading their nets in unison at early dawn, flashing over the tennis and tenniquoit courts, excursions to Museums and famous Temples, reading current literature in the Sellon Recreation Club, or just relaxing in the glorious ever-spring weather of an Adyar December and January will make your Convention trip a real period of physical and emotional re-creation.

But Convention provides you with the deeper pleasures of a reunion Home-Coming. Glad words are interchanged, warm handgrips, and through friendly comradeship with your Theosophical brothers you go home heartened and strengthened for the year which you must spend in the turmoil and stress of this sick world of ours.

YOUR UPLIFT AT ADYAR

The Convention Programme promises you a real period of mental uplift and intuitional unfoldment. The lectures will be of the finest—two by Mr. Jinarajadasa, just returned from a world tour; one lecture by the Vice-President, Mr. Hirendranath Datta, a speaker who clothes his erudite knowledge of Hinduism and Theosophy in words so simple and beautiful that they reach home to the heart of a child; and one lecture by Śrīmati Rukmini Devi, the President of Kalākṣetra, who is bringing new and beautiful life to the Theosophical movement through her Art and her deep insight into the fundamental principles of education. Two outstanding Convention events are its opening and closing by the President.

Kalākṣetra (the International Arts Centre) exists but to bring back to the world the spirit of Beauty now submerged in our present civilization of ugliness, and its President, Rukmini Devi, will give her wonderful presentation of the Indian classical *Bharata Natyam*. To witness this dance is a deep spiritual experience.

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But this Convention will be unique among Convention annals, for a Theosophically world-wide census is being taken of the opinions of all of us on matters of vital importance to our Society and our Movement. The result of this census is to be reported at the Convention, and though discussions will be informal in nature, there is no question but that they will profoundly influence our Theosophical future.

YOUR DELIGHTS AT ADYAR

But Adyar is more than a Convention or Administrative centre for The Theosophical Society—it is a Shrine of Shrines.

It is a Shrine of the Head, for within its Library is the wisdom of the ages.

It is a Shrine of the Heart, for within its gates are the sacred Temples and Shrines of all the major Faiths.

It is a Shrine of Beauty, for within Adyar are the sea, the groves, the wooded walks, the flowers, the river.

Adyar is a Shrine of Youth, for what are the Olcott Memorial School and the Besant Theosophical School but shrines wherein Youth is helped to unfold its Godship-to-be ?

Adyar is a Shrine of the Spirit. Over it broods the Himālayan Heights. Somewhere in this Shrine of Shrines you will contact, as in a flash, your Self of selves, your *real* Self. Perhaps an overwhelming sense of peace will steal over you as you sit quietly by the lotus pond in the Garden of Remembrance. Perhaps a flash of it will thrill you as you stand by the Shrine erected to your brother-members, faithful but unknown, who make up the soldier-army of your Society. Undoubtedly the Self in you will bow in reverence as you tread those spots made holy by the presence of our outer and Inner Leaders.

YOUR DEPARTURE FROM ADYAR

You leave Adyar when you must, never because you wish to leave it. Your leave with mingled feelings, for there is in you the urge to take Adyar and all it has meant to you back into your other world and make of that other world an Adyar.

But do you really leave ? Those who come and go say otherwise. Those who stay say otherwise. The link once made can never be broken. You leave, but you take Adyar with you. You leave, but the great conscious Life of the Eternal Adyar has enfolded you and in Its heart you ever remain.

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The 64th International Convention

(Adyar, December 26-31, 1939)

GENERAL INFORMATION AND SCHEDULE OF RATES

Inquiries

All pre-Convention inquiries, including requests for permission to stay at Adyar, should be addressed to Convention Enquiry Office, c/o Recording Secretary, The Theosophical Society, Adyar, Madras.

Delegates

All members of The Theosophical Society *in good standing* are welcome as delegates. Overseas delegates apply to the President for permission to attend the Convention, enclosing recommendation from their General Secretary, and stating probable date of arrival and length of anticipated stay.

Non-Delegates

The Convention is open also to non-members who apply for and obtain permission from the President.

Registration Fees

(To be paid by everyone who attends the Convention, whether visitor or resident of Adyar, including those who volunteer for service.)

Delegates	Rs. 2
Young Theosophists under 25 ...	Re. 1
Non-Delegates over 12	Rs. 3
Children from 5 to 12	As. 8

(A Registration Fee is not required from non-members who belong to the family of permanent residents and have resided at Adyar since 26 June 1939.)

Payment for registration and regular or special accommodation is to be sent with the request to Convention Registration Office, The Theosophical Society, Adyar, Madras.

Important: Immediately upon arrival, every person should call at the Registration Office to confirm his registration and receive Convention information and programme.

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ACCOMMODATION: INDIAN

Convention accommodations are available from 18 December to 8 January 1940.

Rooms: A limited number are available in Bhojanasala and the Quadrangles as follows:

2 rooms at	...	...	...	Rs.	16
24 ,,	...	...	...	,,	12
6 ,,	...	...	...	,,	9

Special Huts:

20 ft. by 12 ft. with mats	...	...	Rs.	16
10 ft. by 12 ft. with mats	...	...	,,	9
Extra Charge for each cost supplied		...	Re.	1
Extra Charge for each chair supplied		...	As.	8

In General Quarters:

Each Person	...	...	...	Rs.	2

Guests of Permanent Residents:

Each Person	...	...	...	Re.	1

Requirements: Indian delegates will need bedding, mosquito-nets, towels, soap, drinking-vessels and travelling lanterns.

MEALS: INDIAN

South Indian, each	...	...	...	As.	5
,, for two in day		...	...	,,	9
,, *with Chappaties*, each	...		...	,,	6
,, for two in day		...	...	,,	11

North Indian meals will also be provided.

Meals can only be guaranteed to those who purchase tickets for the evening meal between 6 and 8 a.m,, and for the next morning's meal between 2 and 4 p.m.

ACCOMMODATION: WESTERN

For one person living in Leadbeater Chambers, *including all meals*, per day Rs. 5 (7sh. 6d.)

All meals will be served in the dining-room, and only at stated hours. Single rooms cannot be guaranteed.

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Single Meals

Morning Tea (Chota Hazri)	...	As. 6
Luncheon	...	„ 14
Afternoon Tea	...	„ 6
Dinner	...	„ 14

RESTAURANT

Throughout the Convention, *a Refreshment Tent or Pandal* sells Drinks, hot and cold; Sweets and Savouries.

RESERVATIONS

Delegates should mail their requests for reservations to arrive in Adyar before December 10 in order to be ensured accommodation on arrival. Reservation of rooms in Indian Quarters, or for the erection of a special hut, must be accompanied by the full amount due. Requests for special huts must be made before November 15. For reservation in western quarters, send £ 2. The reservation fee will be credited in the final accounts to those attending Convention, but is not returnable if the accommodations are not used. (See also "Delegates.)

Note—Application for refund of reservation fee once paid will not generally be considered, but in very special cases it will be considered provided the application for refund is received by the Convention Registration Office not later than December 1st and provided the accommodation so reserved is paid for by others.

CONVENIENCES WITHIN THE ESTATE

A laundry, electric-lighting, adequate sanitation, telephones, concrete roads, post-office, an attendant physician at a nominal fee.

The Besant Theosophical School, Benares

Donations received :—

	Page 242—Brought over	Rs. 5,774	4 0
62.	Babu Brijnandan Prasad, Moradabad	50	0 0
63.	Bro. Jamshed Nusserwanji	100	0 0
64.	„ H. R. Khera & Brothers in Rawalpindi ...	8	0 0
65.	Dr. Ganpat Sahai, Hathwa	100	0 0

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66.	Bro. S. K. Kulkarni	3	0	0
67.	„ Keshav Narayan Agrawal, Dalmia Nagar ...	10	0	0
68.	„ M. N. Razdan, Gujerat	1	0	0
69.	„ C. M. S. Mudaliar, Jubbalpore	100	0	0
70.	„ N. K. Mohgaonkar, Nagpur	100	0	0
71.	„ L. Arathoon, Indore	100	4	0
72.	„ Shambhu Dayal	100	0	0
73.	R. B. Shri Bhushanlal	15	0	0
74.	Bro. Radhakant Sharan	50	0	0
75.	„ Ramjivan Sinha	50	0	0
76.	„ B. L. Kudtarkar, Bombay	50	0	0
77.	„ R. M. Alpaiwalla, Bombay	10	0	0
78.	„ Jamnadas Dani, Bombay	11	0	0
79.	Mrs. Kalavati Murti, Benares	25	0	0
80.	Dr. M. H. Syed, Allahabad	100	0	0
81.	Bro. Kanhayalal Razdan, Gwalior	101	0	0
82.	Messrs Khera and friends from Rawalpindi ...	10	0	0
83.	Bro. Beharilal Melhotra of Khewra	5	0	0
84.	„ Harischandra, Moradabad	100	0	0
85.	„ Samatinand, Jhansi. White Lotus Day Collection	4	0	0
86.	Dr. Iqbal Kishen. Taimini	50	0	0
87.	Mrs. Kanuben Mehta, Santacruz	25	0	0
88.	Mr. and Mrs. Rohit Mehta and Miss Indumati Mehta	51	0	0
89.	A Friend from Ahmedabad thr. Mr. Rohit Mehta ...	10	0	0
90.	Dr. Bhagavan Das	5	0	0
91.	A friend through Mr. M. G. Kanitkar	20	4	0

Total upto 20th Aug. 1939.—Rs. 7,138 12 0

Federations

Bihar Federation

In furtherance of the campaign of Mutual Understanding and Goodwill, public meetings were held at Chapra, Hazaribagh, Gaya, Bhagalpore, Motihari, Muzzaffarpur, Purnea, Laheriasarai, Deoghar, Daltonganj, and Dhanbad. At all these places the meetings were organised by both the Hindu and Muslim communitiesiand the audience comprised of all sections of people and of all shades of thoughts. The

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meetings were opened and presided over by the District officers; and Peace committees consisting of local leading people among Hindus and Moslims were formed.

Under the auspices of the Federation a Theosophical Harijan Institution has been started at Patna, with an influential Committee with Mr. Y. A. Godbole, I. C. S., Divisional Commissioner, as President and Mr. Shambhu Dayal, Assistant Commissioner of Income Tax, as Secretary. Rs. 2500 have already been raised. The Industrial School was opened on 1st. August, and more than a dozen Harijan students have joined; more are coming in. Arrangements have been made for giving instruction in weaving, leather-work, basket-making, and paper manufacture, in addition to primary education.

Bombay Federation

The President, Mr. S. J. Karaka, deserves congratulations for a novel way of strengthening fraternity amongst the fellow members by going *en block* to a Picture "*Sant Tulsidas*". About 51 Members, both young and *old*, from different Lodges formed part of the gathering. In spite of a heavy rush, the lady Members under the direction of their energetic Treasurer, Mrs. Navazbai Mullan, dashed inside and reserved seats for their Brothers.

Sind Federation

Karachi—very active as usual. Hyderabad—active. Bro. Jethmal gave two lectures on, "Mysticism and the pain of the World," and "Dr. Bhagwan Das's Plan for India." Rohri—Bro. Tarachand Keswani gave four lectures. Larkhana—Two lectures on "The Poetry of Mahd. Iqbal" were given by Dr. H. Kassim and Ram Panjwani.

Karnataka Theosophical Federation

A Conference of the T. S. Lodges in the Southern Group was held under the auspices of the Kollegal Lodge, on the 29th and 30th July, 1939, and it was attended by 22 delegates from Bangalore, Mysore and other Lodges in the vicinity. The host Lodge at Kollegal rose to the occasion and played its part well and satisfactorily. Dr. G. S. Arundale, P. T. S., vouchsafed a gracious message to the conference.

Bharata Samaja puja was conducted on both days, and after members' meetings and questions and answers meetings in the mornings

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public addresses were given in the evenings in Tamil and Kannada on Theosophy, the cream of Sanatana Dharma, and the Message of Theosophy, to crowded houses. Special gatherings for ladies were also arranged in the after-noons at which 50 to 60 were present. It was a very successful conference and 3 new members were admitted.

Lodge Activities

Ahmedabad—Brother Rohit Mehta delivered 10 lectures on *Study of Man*. Shrimati Subhadra Bahen Doshi conducted classes on the Teachings of Krishnaji on Tuesday. Brother M. B. Patel on History of the T. S. on Friday. Invocation to Angels was arranged, over and above the monthly ceremonies of the Mystic Star. Brother Mulchand C. Bhagat addressed a Youth Lodge meeting on Theosophy and Youth and an outing camp was arranged at Usmanpur, a village near the River Sabarmati on 6-8-39. Miss Glen-Walker is expected to visit this Lodge in the middle of the next month for a couple of days.

Speakers group is active as usual.

Aurangabad (Deccan)—Mr. Mohammad Ahmad, M. A., and Mr. John Bhaktub, B. A., B. T., respectively delivered lectures in the Town-Hall on "The Physical Nature of the Universe" and "Christianity—A Religion?" On both the occasions Mr. Syed Abdul Hafiz, Secretary, was in the chair.

Kallepalli—had a lecture on, "Oh .what men dare do; what men may do; what men daily do, not knowing what they do—Shakespere."

The dramatist might have penned these lines in a special connection, intending to convey a special meaning in the context; Shakespeare should have occupied a low position as a play-wright for the particular age, if his "Poetic muse" with that tinge of practical philosophy, does not emanate from the Buddhic or sometimes even Nirvanic plane. Therefore, his writings contain many truths, which hold good for all climates and for all times: Let us see:—As there are three types of men—sub-human, human and super-human—so also there are three kinds of "does" corresponding to man's three-fold

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stages. In our daily routine, we do some things knowingly or unknowingly as the Poet magnanimously puts it. We live in the age of profession by lips; we proclaim our traditions from house tops, but do the things which belie our professions. In this stage, there is another class of persons, who do a thing either out of ignorance or want of cognition. This army or workers work unwittingly. This sub-human race deserves our sympathy and needs a steady reformation. On the other extreme, we have what men "may do". The potential work of man is immense, because man has an inherent divinity in him. As such, nothing is impossible for man to do and to achieve, as a superman. What men "dare do" is a via media stage of the normal human being, who does certain ordinary things identifying himself with his physical, astral and lower mental wants, but who can and must dare do certain other things, when he disassociates himself with his temporary aspects or bodies and wakes up by frequent striving the dormant divinity in him. By a constant and laborious process, the divinity in him becomes his permanent, active and waking consciousness. Then what men 'may do' and 'dare do' become the same.

Madura—Sri. A. Rangaswami Iyer gave a learned discourse on "Temple worship—its inner and outer aspects," of which here is a summary :—

"Temples were ancient institutions in India mentioned in the Ramayana and Mahabharata. The very constitution of the temple consisting of the Sanctum Sanctorum and the three or five *prâkârams* exemplified the jivâtma and the three bodies, the physical, emotional and mental or the five *kosas*, *Annamaya*, *Pranamaya*, *Manomaya*, *Vignanamaya* and *Ananpamaga*.

"It has been stated by a great yogi, that the sacred ashes and the kunkumam from the Siva's temple and the Goddess's Shrine at Madura retained their powerful magnetism after several years. It means that the Innermost shrines of the God and Goddess were powerful magnetic centres radiating a beneficient power and influence. Kumbhabishekams are periodically performed to augment the power for the good of the city. The devotees who go to the temple with the right attitude are strengthened by the magnetism and their minds are lifted up and their emotions are purified. In the immediate precincts of the Sanctum Sanctorum, apart from possessing the necessary moral and emotional qualities, only those whose bodies

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have not been made impure by drink or flesh-eating can go. Even those who use tobacco are rendered impure thereby. The addicts of these impure habits cannot but bring disharmony and disturbance to the magnetism of the Shrine by going near the Sanctum Sanctorium and affect its utility. The priests must have undergone the Acharya Abhishekam suited to the temple. None other can officiate with any usefulness; for the magical effect cannot be produced, if any other officiates.

"Further the temple must be kept physically clean and also mentally and emotionally pure. Loud words or angry tone should not be used inside the temple. By reforming the officients and observing the simple rules of devotion, the temples can be made more powerful and beneficient institutions than they now are.

"Having the fundamental ideas in mind, if a representative body of competent and thinking Hindus should sit together and discuss in a calm and dispassionate manner, it ought not to be difficult to solve the question of temple entry by Harijans in the manner and spirit appropriate to the conditions of our present day society and frame rules for guidance. It is not a question fit for political agitation or for adjudication by courts but one to be decided by competent men, understanding temple worship in its essentials, coming from a distant past and according to our present needs. The attitude of one party that temple entry can be decided by a political democracy, on the basis of a majority of votes and that of another party that whatever practice prevailed yesterday should prevail for all time without any change is only going to make confusion worse conpounded."

Miss Jean Glen-Walker delivered a public lecture on "Theosophy and a vision of tomorrow" at 6-30 P. M. on 10-8-39 at the Hall os Theosophy, Madura.

Nagpur—Prof. R. K. Kulkarni gave a talk on "The political situation in Europe in the light of Theosophy."

Patna—celebrated the Ashadhi Pournima with a learned and inspiring lecture on the life of Lord Buddha by Principal D. N. Sen.

Trivandrum—very active as usual. Had a number of lectures on "Valmiki as a Poet," "Spirituality in business," "Mystery of the order of the days in the week." etc.

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Tirupattur N. A.—Mr. L. Subramania Iyer, Lodge Organiser, West Tamil Federation, delivered a series of lectures to the public, and revived the local Lodge which was in a dormant condition.

Book Reviews.

Hindu Muslim Ithad, in Urdu by Dr. Balmukund Bhatnagar F. T. S., Sub-Asst. Surgeon, Pensioner. Patiala State, Pages 64, Quart size. The book is much eulogised by Patiala Officials, and is a nice collection of a few comparative Poems and words signifying similarity of many ideas in Hinduism & Islam and other religions. After mentioning (1) God, (2) Origin of man and (3) Unity of moral qualities in all religions, the author recommends the study of Universal Text Book of Religion & Morals, Part I & II by Dr. Annie Besant. The book will be very useful to persons interested in Hindu-Muslim Unity.

B. N. B.

कर्मनोनियम by H. K. Mehta, Khijadi Street, Bhavnagar, pp. 136. This is a pamphlet in Gujerati on the working of the Karma laws, published for free distribution to people who will send postage with their request. The working of the laws is explained in easy language by taking various kinds of supposed examples and showing how Karma will work in those cases.

The pamphlet will be useful to those who want to study Karma.

P. B. N.

शाङ्कर सिद्धान्त पर किये गये आक्षेपों का समाधान pp. 192, price -8-, publisher, Durgadutta Tripathi, Ramghat, Kashi.

There was some criticism of this philosophy in the Kalyan and in answer some people got Shri Hariharanand Saraswatiji to answer that criticism. This book contains his replies. The subjects treated are Karma vs. Effort, Vidya and Avidya as used in *Isha* Upanishad, Sankhya and Yoga of Bhagwad Gita, permissibility or prohibition of study of the Puranas by the Shudras. The book will be useful to people who want to guide themselves by what a certain set of literature says. But those who want to use their critical faculty cannot be bound by the Shastras. For instance if we could actually know how Karma works, from knowledge gained by clairvoyant investigation, will

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not even a little of that be more valuable than any amount of speculation Similarly can the limitation of the Smritis when Shudras were illiterate be applied to graduate Shudras today when the whole society has undergone a great transformation.

P. B. N.

अध्यात्म भागवत—संग्रह by Nityanand Pandeya B. A., LL. B.; Nityananda Nivas, Mumukshu Bhavan, Assi, Kashi, pp. 352.

This book in 22 chapters gives selected stories from the Shrimad Bhagvata Puran dealing with the spirit, the bodies, the Atma Vidya the dialogues between Raja Nimi and I Yogis, between Shri Krishna and Uddhava, Narada-Gita, Jad-Bharat Gita, etc. Translation of the text is also given. The printing is good. This book is a useful one for people who want to practise spirituality and are devoting their time in that direction. It will give them what they want, in a condensed and easily acceessible form.

P. B. N.

सङ्कीर्त्तन और वर्णाश्रम-मर्यादा pp. 122 Published by Gangashankar Misra, Kashi.

This booklet contains a discussion whether people should give up their सन्ध्या etc. and be at liberty to do kirtan, and it reproduces the views of Shri Hariharanand Saraswati (Shri Karpatriji.)

This book will interest those who feel bound by what the various *Puranas* and Smritis say. But those who look npon these as having undergone several versions and interpolations and therefore having only limited authority will find little guidance in it. His view seems to be that Shastravidhi prescribed for people 2000 years ago should not be given up whether applicable or unapplicable to changed circumstance of today. Kirtan comes after the performance of Shastra-vidhi. This is the conclusion of the second essay, the first considers the value of हरिनाम. The arguments do not lake into account the modern struggle for existence and the present day hurry and scurry.

P. B. N.

In Memoriam.

Bombay—Sister Bapaimai Framroze Ginwalla, a very earnest member of the Blavatsky Lodge.

Chintamani—Sister Sita Amma, a devoted member.

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Theosophy is the Next Step Booklets

The list of Booklets has been altered slightly. The subjects, *Industry and Leisure* have been united into one; *Psychotherapy* has been used, not Healing, and *Humanitarianism*, not Brotherhood.

Two subjects have each two Booklets: *Science*; and, *Science and Social Responsibility*; Psychology; and, *The Approach of Eastern and Western Psychology*.

There are three new subjects added, *In an Understanding of Heredity*, *For Those Who Suffer*, and *For Those Who are Happy*. It is good to be able to announce that the President has written these two last. They will form a marked addition to the propaganda literature of The Society. Time will prove how far the whole series is dated by their inherent material for the Next Step Campaign. But it may well out-last the Campaign itself as useful publicity literatures. The Booklet on Heredity will also prove popular on Lodge Bookstalls.

Complete set of Booklets, As. 14. ps. 6 (India only), 1sh. 4d., 30 cents.

The total number of Booklets will then be 21; this includes the three longer ones. (See under)

Three longer Booklets, 100 for Rs. 6. 12. (India only), 11sh. 0d., $2. 70.

The Booklets on *Economics*, *For Those Who Suffer*, and *For Those Who are Happy* are longer than the average of the others and their price is therefore higher. At double the cost, the Lodges will be able to sell these at 2d each, as. 1 and ps. 6, and 4 cents.

Sets of 100 Booklets:—

(A)—About 5 of each subject, longer and shorter forms for:— Rs. 4. 3. 6, 6s. 4d, $1.60

(B)—Shorter form, 18 subjects. These will be sent as required by the purchaser: either all subjects, 5 or 6 of each; all are of one subject; or, 100 of different subjects chosen by the purchaser.

Rs. 3. 8. 0. (India only), or, abroad, Rs. 3. 11. 0., i. e. 5s. 6d, or $1. 35.

All Orders, and communications are to be addressed to the Publicity Officer,. The Theosophical Society, Adyar, Madras, as the Booklets for this Campaign are being issued from there and not as in the last Campaign, from the Publishing House.

Post Free, for cash with order, or, preferably, International money order. Cheques etc. to be made payable to Publicity Officer as above.

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.

Reg. No. A 428

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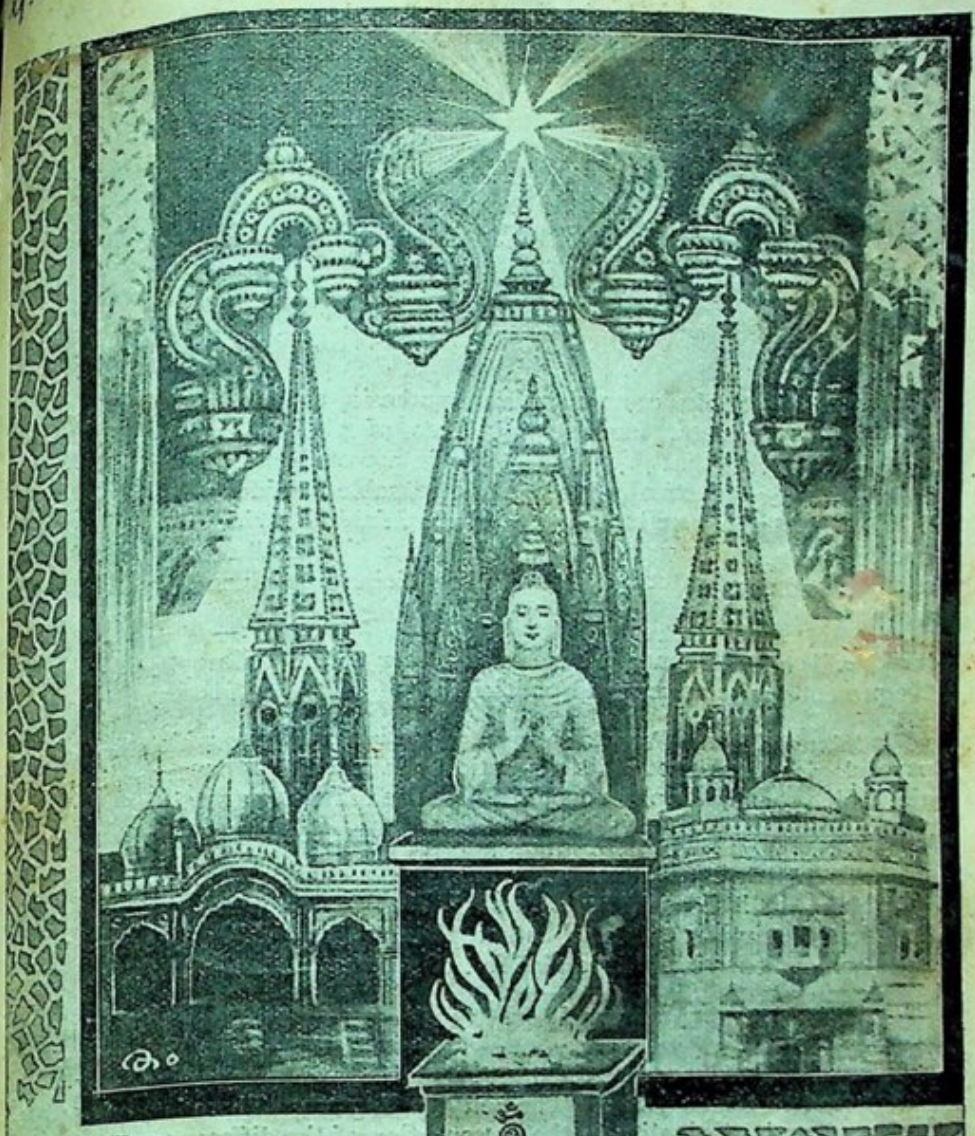

THE INDIAN THEOSOPHIST

Vol. XXXVI OCTOBER 1939 No. 10

Stand aside in the coming battle, and though thou fightest, be not thou the warrior.

Look for the Warrior, and let him fight in thee.

Light on the Path.

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BY

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The Indian Theosophist

Monthly Review

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Annie Besant

By. C. JMARAJADASA

"THE ONE AND THE ONLY ONE"

So wrote H. P. B. of Annie Besant in 1890, with prophetic vision. I was in London when H. P. B. passed away, and was one of the small band who travelled to Woking where the body was cremated. And I recall the sense of gloom in the countenances of those who had stood close to her as her inner circle, wondering what the future had for the Theosophical Society, since the Light-Bringer had gone. Annie Besant was in the United States, and as she had been in the Society only three years, she was quite a "youngster" in matters Theosophical. Nor had she shown to anyone the words on the envelope of a letter from H. P. B. to her, which I now reproduce for the first time. The letter is published in her *Autobiography*, but not a word is said there about the inscription on the envelope. For Annie Besant was shy and modest, and she would not then dream that the mantle of H. P. B. as the leader and teacher of the Theosophical Movement would fall on her shoulders. But H. P. B. saw: "the *only* one." From that day of passing on may 8, 1891, there has been indeed, after H. P. B., only one "only one". Nor was it a position given ungrudgingly to her by all; for there were some disciples of H. P. B. who could not but feel that "Annie" might be a splendid orator, but was—compared to them—an upstart, and besides she was too meek to be a leader!

Meek "Annie" bided her time at 19 Avenue Road, London. We all—some her devoted friends and others her critics—lived at those

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Headquarters, some helping and some obstructing. The lease of the house was hers, and one day she calmly announced that she had sold the lease ! She cut the ground from underneath the feet of all, and we had to leave, whether we liked it or not. Thus she met her opponents. That was Annie Besant's way of cutting the Gordian knot.

"Our greatest Servant"

Thus spoke of her, only last May, her own Master. The passionate devotion which she had for Him was like a subterranean fire. She would not reveal it, but it was there. A tiny triangular locket she wore night and day and in it was His hair. During these last three years of her ageing, His picture by her bedside the benediction she craved for. She remembered in this brain how nearly two centuries ago, when she was born in India, she was His grandchild who loved to cling to His knee; she used to tell us how He looked then even as He does now—the same face, the same tall majestic figure.

She was His servant—and of all those who with Him compose the Great Brotherhood.

What she wrote at the close of her *Autobiography* in August, 1893, remained the same in September, 1933 :

In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

That is why when one, whom she loved dearly, called upon her to tread a Way on which no Master is needed, she refused to follow. "What am I but for Him ?", was her reply.

Who rekindled India's Fire

Our poetess of India, Sarojini Devi (Mrs. Sarojini Naidu), telegraphed to me : "In token of love and homage to her whose radiant spirit rekindled India's faith in her own ideals and destiny." It needed a poet—and a woman—to sum up a whole life's deeds so swiftly and so artistically. From on all sides this same thing is being said by speaker after speaker: She awakened Indians to a sense of their heritage, their destiny. Dr. Alam, a Muhammadan, has just called her "the Mother of Mother India". But to-day I was at a chemist's

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shop in Madras and the Anglo-Indian (Eurasian) clerk commented, as he gave me my parcel: "She certainly did wake up India." The tribute of Gandhiji is as follows: "Whilst people will thank the Almighty for relieving Dr. Annie Besant from lingering illness by sending to her the Angel of death, thousands will at the same time mourn the event. As long as India lives, the memory of the magnificent services rendered by her will also live. She endeared herself to India by making it her country of adoption and dedicating her all to it."

"WHO WAS FOR TO COME"

Why did Annie Besant become "the Mother of Mother India"? The answer to that gives us a glimpse into a wondrous fact.

There is on record a conversation which the Adept known as the Master Koot Hoomi had in 1881 with His Chief, the great Adept called the "Mahāchohan". In the letter which the Master wrote to A. P. Sinnett, He narrates what the Mahāchohan had said concerning the work for the uplift of the world through Brotherhood expected of the then young Theosophical Society, and the work to be done by Theosophists in India. The Mahāchohan's words were as follows:

Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

No *man* responded, but a *woman* did! That is why Their wisdom was lavished upon her, and the Shield of the Highest on this our Earth was as an oriflamme in front of her, and his Star ever shone before her eyes to give her comfort in defeat, and decision when her wisdom seemed inadequate. Of *fear*, there was not one particle in her; that was why when He gave her her "marching orders" about her political work in India, and foretold the excesses of the masses which might result from awakening them, He said to her. "I need not say 'Have no fear'; but have no anxiety."

The Theosophist (*Oct. 1933*)

Courage

There are who, bending supple knees,
Live for no end except to please,
Rising to fame by mean degrees:
But creep not thou with these.

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They have their due reward ; they bend
Their lives to an unworthy end—
On empty aims the toil expend
Which had secured a friend.

———

But be not thou as these, whose mind
Is to the passing hour confined ;
Let no ignoble fetters bind
Thy soul, as free as wind.

———

Stand upright, speak thy thought, declare
The truth thou hast that all may share ;
Be bold, proclaim it everywhere :
They only live who dare.

"Songs of Two Worlds." L. MORRIS.

———

India's Destiny.

ANNIE BESANT.

(Extracted from her Convention lectures of December 1905.)

This first offshoot of the great Āryan Race had settled in the northern parts of India. It had there served as the model, the world-model, for a nation. That was its function. A religion, embracing the heights and depths of human thought, able to teach the ryot in his field, able to teach the philosopher and the metaphysician in his secluded study, a world-embracing religion, had been proclaimed through the lips of the Ṛishis of this first offshoot of the Race. Not only a religion, but also a polity, an economic and social order, planned by the wisdom of a Manu, ruled at first by that Manu Himself. Not only a religion and a polity, but also the shaping of the individual life on the wisest lines—the successive Varṇas, the successive Ashramas; the stages of life, in the long life of the individual, were marked in the castes, and each castelife of the embodied Jīvāṭmā reproduced in its main principles, in the individual life, the Āshramas through which a man passed between birth and death. Thus perfectly thought out, thus marvelously planned, this infant civilisation was given to the Race as a world-model, to show what might be done where Wisdom ruled and Love inspired.

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The word spoken out by that ancient model was the world Dharma—Duty, Fitness, Right Order. Gradually, like all things human, it deteriorated, and grew weaker and weaker. It had done its work, in building up for the world a model, from which the younger nations of the world might take what parts they could, and build them into their own civilisations.

Another function, grander, diviner, more wonderful, was now to come to the sacred Eastern Land, and it was to prepare it for that function that Shrī Kṛiḥṣṇa wrought out the change. India, that had been a world-model of ordered duty in her divinely-moulded peoples, was in the far off future—which to His divine eyes was not distant, for what is distance to the Deity to whom past and future are but one eternal present ?—*to serve not as world-model but as World-Saviour*; that is the key to the later events. No nation may come to such high office save by treading the valley of the shadow of death, and by drinking to the very dregs the bitter cup of humiliation; for that Shrī Kṛishṇa came—to make it possible, and to make it inevitable. No hands less loving than those of an Avaṭāra might start the Indian nation on the path, the bitter path of humiliation and of suffering. And this dominates—as you will see if you read His life-story carefully—this dominates His policy right through. He never swerves, He never changes. All His work, into which He throws His matchless power, is guided by this farsighted, unswerving, changeless, will. The changeless will is there, in whatever veil of māyā He may, for the time, enwrap Himself. He wills to shape this land, this race, to be a World-Saviour. What does the shaping mean ? It means first humiliation; and has not India passed through humiliation after humiliation ? Who can look back to her as she existed in the splendour of her past, and see her empress of the worlds of spirit and of mind, with her triple crown of spiritual knowledge, of intellectual power, and of prosperity unbounded, and then, looking around to-day, see her discrowned, without tears, tears of the very heart, more like to drops of blood ? And yet, the Lord of Love on Kurukṣhetra made that very destiny possible which to-day we see; nay, made it inevitable. He broke into pieces the hard wall of steel, wrought of the swords of her Kṣhaṭṭriya caste; He slew them by their own sharp swords, this, the mighty Lord of All, for He had come as time of doom:

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Time am I, laying desolate the world,
Made manifest on earth to slay mankind ;
Not one of all these warriors ranged for strife
Escapeth death. (xi. 32).

The hour had struck ; the swords of the Kṣhaṭṭriyas shivered against each other in fratricidal strife. The bodies of the Kṣhaṭṭriyas were left corpses on the plain of Kurukṣhetra. The struggle for a kingdom resulted in the dissolution of two kingdoms, and modern India was born. The forehead with the triple crown was cast down into the dust, so that the destroying waves of invasion might sweep over her time after time Alexander came, and swept over the northern lands, and his armies rolled back again to Greece, enriched with eastern thought. Still bitterer the passion, still more cruel the humiliation, when wave after wave of the northern Asian nations, from Mongolia, from Turkestan, holding the fiercest form of the faith of Islām, the Islām of the sword not of the pen, rolled over her and strove to overwhelm the faith of the Hindu people, and the Moghal throne was set up on the very site where Yuḍhiṣthira had reigned. Later still, one European nation after another played with the dice of war and commerce for the ruling of India. Her embankments were gone. No warriors or armaments, however heroic, were strong enough to stem the flood ; the waves of the ocean of invasion swept from coast to coast and submerged the whole. It was the hour of her passion, of her crucifixion among the nations.

Lifted high upon her cross of pain, jeered at and mocked, derided and scorned, her robes of beauty the spoil of the contemptuous soldiery, she has hung there, dying, these many hundred years. But when you have told of the humiliation and the passion, of the crucifixion and the wounding, you have told only half the story of a World-Saviour ; for after the passion comes the resurrection, as inevitably as day follows night. And if you look with clear-eyed vision, unblinded by the tears provoked by that story of the humiliation and the passion, you will see that as each wave of conquest swept over the land, it fertilised the land, it did not really destroy it. And each wave, on rolling back, carried back with it something wherewith to fertilise its own land, and left in India some new thought, some fresh idea, some treasure to enrich her ever-growing thought. A destructive flood it seemed, when you looked at it from the outer side of invasion. A fertilising flood it was known to be, looked at from

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the inner sid, like the Nile that floods Egypt so that all the land seems drowned, but on that flood the crops of the coming season depend. For does not the Avaṭāra guide the world, and out of seeming evil, He brings unceasing good. And becausə He loves, and is wise as well as loving, with unswerving hands He guides His chosen through the valley of misery and the hell of humiliation, in order that, purified by suffering and enriched by the experience gathered from many nations who came to mingle with her own, the World-Saviour might arise glorious on the morning of resurrection, to shed new light over the whole world, instead of the light being shed on one nation only.

Such was the meaning of the coming of Shrī Kṛishṇa, and such the work that the Avaṭāra saw before Him, and with unchanging will steadfastly carried out. But herein lies for us another lesson, for we observe that in carrying out the end, He never forgot or failed to use the means which Right Order demanded at the time. Do you remember how, before the battle-day dawned, Shrī Kṛishṇa went to the court of the King Dhṛiṭarāṣhtra, and how with His matchless eloquence, His golden tongue, He pleaded there for peace? You remember how He called Duryoḍhana, how against his obstinacy He matched His patience, and against his mad folly His own sweet wisdom; how mild His words, how tactful His suggestions; nay, when all else had failed, even a partial unveiling of His form as Îshvara, in order that He might strive to the uttermost to carry conviction to the hearts opposed to Him and bent on fatal war. So many efforts for peace, and yet He knew that war was inevitable. Such striving after the unattainable, such endeavourings to bring about things which would have frustrated His own mission. How strange that seems to our purblind eyes. But how necessary, and how wise when we begin to see. For although He knew that those efforts would fail in the purpose of the moment, though He knew that war was inevitable and Himself willed that war, and was resolute to bring it about, none the less He knew that duty must be performed, and it was His duty as patriot and as statesman to strive for peace with every human power He possessed. He knew in His divine wisdom that the value of effort does not lie in the immediate success, as success may be counted by you and me; that efforts, directed to noble ends, are never lost, but are an ever-accumulating force, and that the future success could not work itself out correctly and perfectly, if one of

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those efforts were lacking, if one of those struggles were not made. He knew the secret of all action. He knew that right action is not wrought by the wise for the immediate and apparent fruit of action; that right action ought always to be performed, even though inevitable failure waits to meet it, and He well knew that all those efforts of His were forces, energies, necessary to bring about the ultimate result in what is still to us the far-off future. Those efforts for peace made by Shrī Kṛishṇa, frustrated as they seemed to be at the time by the wilfulness of Ḍuryoḍhana, those efforts are part of the energies that are making for peace universal in the future, when the need for the lessons of war will be over, and the white wings of peace will brood over a world at rest.

———

The Present Crisis

(BENARES CALLING.)

My first duty on the 1st of October is to convey our homage to the memory of Annie Besant, "the One and Only One" as H. P. B. put it. A great servant of humanity, as she certainly was, she was acknowledged as one of the greatest orators of her day; and I am reminded of a story I have heard about it. I am told that when somebody once congratulated her, on a very fine speech, she is said to have replied, "Considering that, as far as I can remember, I have been talking to the public for the last twenty-thirty thousand years or so, I ought to know something about it." I can not guarantee whether she said thirty or forty, but it shows how she was one of those, who live in the Eternal. Such individuals, at the present stage of Evolution are few, and their visits to this physical plane are naturally far between. So we do miss Annie Besant's presence amongst us, especially when the storm clouds of Ambition have burst upon the world, and people find it difficult to see the road clearly in front of them. Those, who had the privilege of attending her Chowki meetings in Benares will long for them, but there is no reason to imagine that her guidance is not available even at the moment. Has she not very clearly explained to us what The Plan is, and asked us to do our part, "firmly but without any provocation"? Did not her Colleague Bishop Leadbeater tell us to "carry on"; and that is the greatest homage we can pay her.

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The last great war was fought to end war; but obviously the success was too much for those who came out victorious in that struggle. President Wilson, the only Idealist amongst the mighty, was overthrown at Versailles; and in that defeat and in the refusal of the United States to join the League of Nations, the seed of another war was sewn. It was watered constantly at Geneva by the Parent's undertaking obligations without counting the cost. The wounded pride of the vanquished gave rise to the two heroes of Italy and Germany. They both achieved much, and restored to their respective Nations their self-respect; and for a time, it looked, as if Adversity was a better teacher in this world. Everybody noticed their rapid rise with an amount of admiration; but alas, the returning prosperity again proved too much for them. The pendulum swung on the other side. Intoxicated by their success, they found it difficult to distinguish between self-respect and ambition. One of them persuaded himself, that if he could only get rid of Jews in his land, he would rise far more quickly; and the other felt sure, that until he had an empire of his own, he could not be really great. He argued that he needed more land very badly for his fast increasing population, forgetting that at the very moment, he was offering bonuses and giving every possible inducement to his people, to have large families. Both felt sure that it was only their armed might that struck terror in the hearts of their spectators.

* * * 3 * * *

The whole world had noted their rising strength, and the European nations had already started drying their own powder. But at any rate in the beginning, and for a long time, if they all kept quiet, it was more because of a "conscience that makes cowards of us all". That was alright as along as these nations stuck to their internal development, and used fair means to achieve that end. But from "the rape of Abyssinia" onwards, things have been quite different. I can not help feeling that if Great Britain and France instead of succombing to the Hoare-Laval surrender had stood up bravely and showed in unmistakable terms by their behaviour that they meant to defend Liberty with their blood, the present appaling prospect could never have faced them. I have heard it said, that they were then not fully prepared. This may or may not be true, as far as armaments are concerned, but the moral value of coming to the help of a

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country like Abyssinia would have been very great. Apart from God who does help every righteous cause, white nations helping a black one against one of themselves would have made a better appeal to the whole world including India, and the willing help of three hundred and fifty millions was not to be despised. However, Great Britain lost that chance, and the later events in Europe and in China make sorry reading. For the last four years, all the European nations, together with their very apt pupil in the East, have been sliding down the slippery path, paved with good intentions, until it looked as if they would never recover again, and that the present civilisation was doomed for ever. Now that Great Britain and France have shaken off that obsession, it is not necessary to go into the past; but I am afraid the Lords of Karma are not likely to forget the delay in the discharge of the debt that duty demanded of them. The price of Liberty has to be paid for in blood, and the longer one shirks it, the more one has to pay. I wish that at least Britain had awakened earlier and saved itself a good deal of unnecessary suffering. The sanctions in 1935 would have hurt her certainly, but not nearly as much as the present war is likely to do.

* * * 4 * * *

However, now that we are in it, my heart first goes out to the *plucky Poles*, without whom, perhaps the great countries might still *have been thinking of fighting*. The Poles are bearing the brunt of the whole onslought, especially as it is very difficult for help to reach them, with so many "neutral" countries looking after their own skins. The Poles are giving quite a good account of themselves, but on the whole they are bound to suffer heavily; and so the least we can do, is to pray with Dr. Arundale, that "They may discover their enfoldment in the Lord's Love even in their misery."

* * * 5 * * *

But that is not enough. Goodness is not the same as being goody-goody; and there are occasions in the life of every man or even a nation, when neutrality is a crime. "Firm as a rock, where right and wrong are concerned, yield always to others in things which do not matter." So runs our scripture. The present one is one such occasion. I have no quarrel with those who honestly believe that Hitler is right in dealing with the Jews, or with Czechs and now with the Poles, as he is doing, and that is the only way in which Nations have risen in the past or can rise; but I do expect all such men to live

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up to their convictions, such as they are, help Hitler actively in this hour of his trial, and take what comes to them in return. I for one, while acknowledging what apparent good Hitler may have done to his country, can not accept that a whole race—of Jews or Gentiles—can be vile. I can understand certain people being bad, or to be more correct, certain actions of certain men, including my own, being blameworthy; but I have yet to meet one man, not to speak of a whole race, which is so vile as to deserve no quarter. I am myself an Aryan, although I wonder if Hitler would accept me as one. I am a born Brahmana at that, nor am I ashamed of it. I know that my very heredity makes certain things easier for me; but then there are other people, who find other things easier than I do. If I hold some ditch in Society, they too have their nitch, which they fill equally admirably if not better, and what is more, my Nation needs us both. My Country can make use of every talent, wherever it is found, because not I alone, not Bramins alone, not Aryans alone, but all of us together make a Nation. That is the very essence of my Religion—which I call *Varnâshrama Dharma*, the Religion of Lord *Vaivasvata Manu*, the Progenitor of the Aryan Race. Whatever Hitler chooses to call himself, his dead set at one race seems to me to be very un-Aryan in character. Any way, to me it is a question of Right and Wrong—one on which no compromise is possible. Without presuming to sit in judgment over Hitler or those who think with him, we must part company, hoping that both of us will have the courage to follow the Path as we see it, regardless of success or failure in the spirit of the Bhagwad Gītā.

* * * 6 * * *

Then it is said that *all* empires in the past have been won by Hitlers, and as that is the *only* road to that end, why should we blame Hitler for doing exactly what so many others have done for centuries past? Although I can not accept the "*all*" and the "*only*", I agree that we have had many Hitlers in the past, and perhaps this is not Hitler's *first* visit to this planet either. Even now, little children often quarrel and punch each other's noses for a berry; but do we encourage them to do the same after they grow up? No. Any man who did that would be locked up in a jail, however right he may be. No body can take the Law into his own hands, and be allowed to deal out "justice" to his opponents with his fists. Why this difference? Is it not because the grown-up man with his weapons can be far

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more destructive than the child can ever be with its fists. A well directed hatchet is enough to kill the opponent and makes further adjustment between the Jivas impossible for the time being. That is exactly what has now happened to the different nations. In the past, war meant the use of swords and spears on horse-back and then arrows. Roger Bacon, the father of modern Science, in giving mankind gun-powder, made war more dangerous, but those who have followed in his path, have now placed in the hands of man powers of destruction, unheard of, even undreamt of in the past. The very Science which has made war a more perilous game, has now made it so diabolic, that it has struck terror in the hearts of even its own votaries. Why have Great Britain and France taken four years to make up their mind? I am sure, it is not because the British have lost nerve, as some foolish people in India imagine, nor even because the two Countries have lost their Love of Liberty, but because of the appalling prospect that a war with modern weapons spreads out before them. If I blame them for the delay, it is only because I feel that shirking does not make things easier; but I fully realise the possibilities of a modern war. At the same time, that itself gives me a great hope, that war must now come to an end. Science has brought mankind to its adolesence, and like individuals, Nations must now learn to settle their differences in a Court of Law or get annihilated. As Annie Besant has put it, the hour has struck," when the need for the lessons of war will be over, and the white wings of peace will brood over a world at rest." But the way to that great consumation lies not in running away from the inevitable, but in facing it boldly.

* * * 7 * * *

Then there are the Pacifists of whom Bertrand Russel can be taken as one of the best exponents. After describing very graphically and in great detail the horrors of "modern warfare", (and those, who wish to form a fairly correct picture of these possibilities, should read his book, "Which way to Peace", if only to test their courage) he comes to the conclusion that, "A military Government must be the ultimate outcome either of foreign conquest, or through efforts to prevent it. So even if Hitler or Mussolini perish, their principles triumph." Evidently he honestly believes that his country at any rate has Democracy of the Genuine (*Assal*) variety: but even if that is assumed as true, I feel sorry for Bertrand Russel if he can see in Hitler's and Mussolini's struggles nothing more than a desire to

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establish a Military form of Government. But to me the most amusing part of his pacifist peroration was a footnote, in which he gives his opinion that "he does not include doing humanitarian work such as nursing, as helping a war." To me it only means that he wants, all men pacifists to be classified with women; and if they all feel that they can fit into that nitch better, I for one, will gladly accept their word. In India we need not worry about this, as we have I believe very few men of that persuasion. On the otherhand, we have amongst us many, who in the name of Lord Buddha remind us that "Hatred ceaseth not by hatred," and tell us in the name of the Christ, to "Love our enemies." Personally I am afraid, I can not pretend to "love my enemies", perhaps because I am too insignificant to have any real enemies of my own; but I can honestly say, that I have no hatred for Hitler, but for his methods, which humanity must now outgrow. Hitler or those who think with him are quite welcome to a cup of tea at my house, and I will not poison them. But to be more serious, I would urge these friends, to read and reread their Bhagwadgita, in which they will find the whole problem discussed from all points of view, including the inevitability of it all, and in which Arjuna is asked to fight *without hatred*, with the mind fixed on the Eternal Unity, to fight in a poised condition, without the slightest anxiety about the result. Was not Annie Besant again told the same thing, to "have no anxiety ?"

* * * 8 * * *

Coming nearer home, we have a number of poeple in India who consider this as Britain's war, brought on by Britain's own greed, and see no reason why they should join in it. Curiously enough these same men blame Britain for not helping Abyssinia, and the Czechs, which they consider a clear proof of Britain's Imperialistic policy. They forget, that even now Hitler had offered Britain and France peace for a generation, if they would only keep quiet, and which bait Russia has just swallowed. In any case, if there is no immediate threat to India, there was no *immediate threat* to Britain or France either. Why have they then, after this long delay, at last made up their mind to fiight ? Let the British Premier speak for himself:—"Why did we feel it necessary to defend an eastern power, when our interests are in the west ? The answer, I regret to say, is that nobody in this country trusts your leader's words..... Your leader gave word that he would respect the Locarno

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treaty. He broke it. He gave word that he neither wished, nor intended to annex Austria. He broke it. He declared that he would not incorporate the Czechs in the Reich. He did so. He gave word that he wanted no Polish province. He broke it. He had sworn for years that he was a mortal enemy of Bolshevism. He is now with them. The German-Soviet pact was a cynical *volte-face* to shatter the Peace-front, but the gamble has failed." Now I am not a very great admirer of Mr. Chamberlain, but I think he has put it frankly and correctly. He might only have added, "Your leader *says* he does not want to fight with us. Who knows what he will do ? If we have to fight one day, if you please we like to begin today."

* * * 9 * * *

I admit that there is no immediate danger to India, except perhaps to stray shipping in Indian waters, but it would be foolish to forget, that India—this *Suvarnabhumi*—has been the cynosure of all eyes in the world, for the last two thousand years at least, and is known to be the brightest jewel in the British crown. Very recently, Herr Schacht has been to our Country, and has investigated the possibilities. He has told the world, that the Indians are the most undisciplined creatures on the earth ; and it is not likely that he has not conveyed his impressions to Hitler or Moussolini, who are not known to have bad memories. So except in the very unlikely event of the Berlin bubble bursting all too quickly, it is only a question of time, as to when we have to fight in sheer self-defence. I do not think we are so established in non-violence, as to welcome a foreign invasion; and if there are any men in India, who think that they will enjoy greater Freedom under Germany, Italy or Japan,—well, I will urge them to migrate to those countries. I would feel sorry for those, who may have persuaded themselves, that the British Empire is on its last legs, and that as soon as they are defeated, India would secure its independence. That my freedom depended on some one else's follies or fall, would be a thought too galling to my sense of self-respect. I have no desire to argue with those, who think they can gain their objective with the help of the Dictators, and believe, that they would be able to shake them off later on, more easily than they have been able to get rid of England. I am afraid such opinions hardly do any credit to the intelligence of those, who hold them, if any. That is all I will say about them.

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The number of persons belonging to these categories is, I know, very small. There are perhaps a great many more, who realise that our lot is thrown in with Britain, whether we like it or not, and knowing also, that Britain will take from India what they want and can, with or without our consent, they are ready to help them. I am not suggesting, that the numerous offers of help already made, all come from such people; but I have no doubt that there are a great many amongst them who think in those terms. I do not at all blame them, because it is sheer common sense. But then, there are others who have, or think they have, more power in the Country; and so, in the interest of the party or community they represent, they are anxious to drive a hard bargain with Britain. In this they are perhaps following the ways of the modern Commercial world. I was very happy to read that Pandit Jawaharlal Nehru deprecated in very clear terms, that spirit of bargaining in such matters. I have no doubt that his views will be considered with great respect by the public, but I am not sure how many will really appreciate that Public School spirit. The Wardha Resolution is said to have been drafted by him, and one can see how, even he has had to tone it down, to meet the wishes of the Working Committee. But in as much, as the bargaining has been entrusted to a Sub-Committee, with himself as Chairman, and as Mahatma Gandhi will no doubt influence their decision, I have every hope that they will not carry it on, in a niggardly spirit, for has he not himself, expressed his sympathy for Poland, and told the public that he was not for the moment thinking in terms of India.

* * * 11 * * *

I am not deprecating bargaining, which is very useful in adjusting conflicting interests in small details. Bargaining in "things which do not matter," is quite in order, nay, essential; but what I would like my Countrymen to realise is that *Liberty is not a matter for bargaining.* Where Great Principles are concerned, bargaining is out of question, and once you get into that habit, even if you are able to drive a good bargain with one person, you are likely to succumb to the temptation of a better one with another. If Linlithgo or Chamberlain can bargain, so can Hitler, and we see what takes place in those circumstances in the case of Russia. In fact it is this tendency to bargain at times that has been the brain of Britain herself. Britain

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has had in History a double personality—the Britania, that rules the waves and deserves to do so, and the clumsy bargaining John Bull, who often makes a mess of things, by his very caution. Circumspection is a virtue in small things, but no Great things have been achieved without Vision, and in that realm, bargaining has no place. Real Liberty can never be a matter of exchange for something else. Freedom is never given, but taken, and *remains as a blessing, only with those, who prove themselves worthy of it.* We all know that the Statute of Westminister secures for the Colonies virtual Independence, which is our goal as well. That means in practice, that Canada and the other Dominions declare their war themselves. Why can not the Indian National Congress, which admittedly is the most powerful political organisation in India, *assume* the Independence of India, and declare War against all that Hitlerism stands for, and having done, order all its Ministers to fight by the side of England, not because we are tied to the chariot wheel of that country, not because Chamberlain has declared war against Germany, but because the Conscience of India revolts against these crimes against humanity? Instead of bargaining for the privileges of Independence, *let us assume the responsibilities*, and carry them out in manner worthy of a Freedom-loving Nation, and the rest must follow. That is Royal Road to Liberty—Freedom—Independance, which we all long for.

* * * 12 * * *

And the day for India to do that has arrived. As Dr. Besant has lucidly explained, in the lecture quoted elsewhere, Sri Krishna came down to this Land five thousand years ago, to lay open the doors of His beloved cradle of the Aryan Race to the whole world, not to destroy it, but in order that the whole world may again gather together in the Mother's house. As Arjuna was afraid, the Mahabharata war did lead to *Varnasankara* (the confusion of functions)—and it is interesting to note that in all his detailed reply to Arjuna, Sri Krishna never denied this result. The Castes, the moulds remain, but the casts do not fill the pattern. A memory of the privileges is all that survives, and no one bothers his head about the responsibilities attached to the respective functions. Thank God, by our contact with the West the desire for Freedom has now been awakened in us, and we have achieved in a generation, what took the British three centuries or more. Liberty has now become almost a passion with our younger generation, a passion fully worthy of our past, and all to the good,—good, only

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if we do not allow it run riot. Subhas Chandra Bose, the idol of the young, has told us that the whole Country is ready for a fight. Very well, then; let us fight—but why fight a civil war? We have our differences with Britain, but are they worse than what the *Pandavas* had with the *Kouravas?* And yet did not Dharmaraja—Righteousness incarnate—say that they were five and one hundred, when they quarreled, but when there was a common menace, they were one hundred and five against the rest? And what do we see in Britain itself today? It would be foolish, nay a crime, to shut our eyes to this. We have the energy. Very vood. Now is the time to harness that energy to a righteous cause. Let those amongst us who have the Kshatriya—warrior spirit, *assume* that function, and discharge it in the manner worthy of the sons of Manu Vaivasvata.

* * * 13 * * *

While our Kshattriyas are thus busy, the Brahmana souls,—and if the Brahmana caste can supply the bodies, so much the better,—those, who are prepared to assume the responsibilities placed on the the shoulders of the Brahmanas by Lord Manu, must not only continue to look after the education of the next generation, who are to wield the Freedom that will descend upon us, but to forge the instrument that will regulate its flow over the land. It is not enough to proclaim that we shall not take our Constitution from Great Britain; that is a negative attitude. We must have a constructive proposal ready for them, a scheme, which meets with the approval of the various interests in the Country, Hindus and Muslims, Bengalis and Biharis, men and women. A Bill must be prepared—and those who have the requisite vision and capacity must sit at it, even when bullets are flying about—embodying the greatest measure of agreement, and keep it ready for the day when sanity returns to the world again. And in all this great resumption of Power, it is not enough that only the Indian National Congress, Great as it is, should speak in the name of India. All must speak with one voice, through some Body—call it the All-Parties Conference, or National Convention or whatever else you will. The urgent need of the moment is to call such a Body at once.

(1) **To declare** war in the name of India,

(2) **To appoint** a Committee to frame a constitution for India.

Which of our Leaders will have the vision to do this?

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We are all very proud and rightly proud of the achievements of modern Science, but these are nothing as compared with what it can yet do, with unlimited power placed in our hands by the breaking up of the atoms in a drop of water. But the Guardians of Humanity will never allow that to be done, until Mankind learns to abjure War, as a method of settling disputes amongst nations, "until the white doves of Peace spread their wings over the whole world." But this will never happen, until India, the hoary Mother and Great Britain, the virile Daughter join hands and speak the word with one voice—, a word that none may question. That is the Plan of the Manu for His Aryan Race, which was inaugurated by the Lord of Lords, who clothed Himself in human flesh on the banks of the Jamuna for the purpose. So many of His humble servants have toiled for five thousand years, to that end. In India, one of the greatest of them, Annie Besant has again explained the Plan, nay, already prepared the Common-wealth of India Bill, *with its graded franchise*, and pointed out our part in unmistakable terms. The stage has been set for the next Act in the world Drama. As the Lord put it to Arjuna, the doors of heaven (on earth this time) have again been opened unsought to us; and the Lord may yet come Himself to show us the next item on the agenda, if we prove ourselves, worthy of it. All, that an humble servant of Their servants, like me can do, is to appeal to my countrymen to think it over and choose—let us hope rightly. Therein lies the Road to Universal Brotherhood; that is real Theosophy, if you prefer to label it as such.

G. N. GOKHALE.

Varnashrama Dharma

Or

THE MANU'S SYSTEM AND SCHEME OF SOCIAL ORGANISATION

These notes have been drawn up by Sri Hirendra Nath Datta, Vedanta Ratna, Vice-President of the Theosophical Society, and are meant for serious students, who want to understand the problem, and wish to help in explaining the ideas to others. Before beginning to read, the student is requested to equip himself with at least the following two books, which are constantly referred to in the text.

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(T. G.) 1. Theosophical Gleanings by Hirendra Nath Datta Theosophical Publishing House, Adyar Rs. 3/-

(S. S.) 2. The Science of the Self by Sri (Dr.) Bhagavan Das The Indian Bookshop, Benares. Rs. 1/8/-.

Another book recommended is :—

3. Ancient Ideals in Modern Life by Annie Besant. Re. 1/-

G. N. G.

1 THE WORLD TODAY IS IN A PERILOUS STATE

This was noted in the New Year's message of the Arch-Bishop of Canterbury as follows :—

"In the present condition of a disordered world, we are beholding Judgment Day. It is our once vaunted civilization which is being judged.

"Think of the miseries desolating the world, miseries so great that they benumb the imagination. Think of the millions in China driven homeless and helpless before the ruthless armies of a civilized Power. Think of the thousands turned adrift into the world by relentless persecution perpetrated by a highly civilized State.

"In spite of all hopes of progress, are these not signs of a return to the dark ages ?".

Truly, "A mad world my Masters!" (Shakespeare.)

(Please read T. G. pages 153-35 where some apt quotations will be found.)

2. IS THERE A REMEDY TO RESCUE THE WORLD ?

Bolshevism, Totalitarianism (Nazism & Fascism) and Capitalist and Imperialistic Democracy as practised in England, France and the United States, have been trying their respective nostrums, but so far without much success.

N. B.—In Dr. Bhagavan Das's "Ancient versus Modern Scientific Socialism", endeavour is made to compare and appraise these several "isms". The merits as well as demerits of each are attempted to be ascertained. As he says, all have great things to their credit ; all have great crimes and cruelties to their debit also.

3. Why not try the system taught by Vaivaswata Manu and practised in India for ages, with conspicuous success ? Testimony is borne to the success of the system by Megasthenes who was

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an Ambassador in Chandra Gupta's Court in 306-298 B. C. (See passage quoted—**S. S.** page 209.)

Prof. Deussen, who visited India in the last decade of the 19th Century, writing in the Encyclopedia of Religion and Ethics says:—

"In our opinion, the whole history of mankind has not much that equals the grandeur of this thought".

4. WHO WAS VAIVASWATA MANU ?

He was the primeval patriarch of the Aryan race and his system is found expounded in "Manu-Sanhita" (based on a more ancient system given out by Lord Vaivaswata himself) which is at least 2500 years old. Probably it is older, because we find some verses from it quoted in Valmiki's Ramayana—Kiskindha Kanda—mentioning Manu by name "*Shruyate Manuna Gitau Slokau.*

5. WHAT ARE THE CHIEF MERITS OF MANU'S SYSTEM ?

It lays down right *principles* of a healthy all-comprehending Individuo-Social Organisation.

"It combines the merits and avoids the defects and pitfalls of all systems; is most truly scientific; attacks all problems from within, while all others attack them mostly from without". "It is a system in which Individualism and Socialism are duly combined and balanced, in which the life of each individual and the life of the Society as a whole, both, are organised and interwoven as warp and woof, to subserve clearly visualised aims of life".

It is an Individuo-Social Scheme of Complete social organisation ministering to the just interests of all sections of the people, of all temperaments of individuals, of all the successive main "ages" in each life-time, diligently seeking to ensure general welfare, deliberately planned to provide *spiritual* as well as *Material Bread*, in appropriate quality and measure, to each and all.

See **S. S.** pages 205 and 206 as well as page IX.

6. The two main pillars on which the system rests are *Varna-dharma* and *Ashrama-Dharma.*

(1). Varna is not hereditary caste but natural temperament—*inborn* vocational aptitude.

Manu says that there are four and only four Varnas (types), not a fifth.

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Varno Nasti tu Panchamah

The four Varnas are the "four natural estates" of every civilized realm—the four main subdivisional parts or Organs of the social organism, the four natural psycho-physical types of human being, viz. (a) the Man of knowledge, (b) the Man of Desire (c) the Man of Action (d) the Man of unskilled or little skilled labor.

So that an individnal's Varna is determined by worth, not by birth or crass heredity.

According to Manu's scheme therefore, the right structure and organisation of Society is by the distinguishing and the articulating together of the four main professions (under which fall all possible human occupations) viz. the learned, the executive, the commercial and the labour profession, who teach, guard, feed and serve respectively.

7. In Manu's scheme these four Varnas (vocational classes) are constituted into four guilds—*Ganas* or *Sanghas* or *Vyuhas* (organisations) namely, (a) the Educational organisation (b) the Political Organisation (c) the Economic Organisation and (d) the Labor organisation—all presided over by the *Dharma Parishat* (Presidium of "Holy Persons"), chosen from all four Varnas as the wisest and best of each class, representing mutually supplementary interdependent vocations and departments of knowledge and experience—not only not in conflict but in positive harmony with, nay necessary to each other, as organic parts of a whole.

(See **S. S.** pages 221-223 and 237-238.)

8. "Briefly and in modern terms, Manu's scheme, is a system of guild-socialism of four main guilds and possesses great spiritual as material value". In the first place the system fitted every person into his proper place.

As Dr. C. S. Myers points out in his "A Psychologist's point of view" "it is not enough to juggle with figures or the "intelligence quotient" but it is necessary to ascertain the temperament and character, the interests and ambitions, the special mental and physical abilities of *each* person concerned."

Note by Dr. Bhagavan Das....."Theosophical Lecturers (for themselves and Theosophical audiences) may look up the references to "Caste" and "Manu" in H P. B's Isis Unveiled and the Secret Doctrine. Also see page 145 of S.D. new Adyar edition Vol.IV. where the "Original Manu" is mentioned. Annie Besant's references to the subject should also be studied. But these may not appeal or even repel "modern" audiences.

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Under Manu's scheme, a person belonging to one guild, was not allowed to interlope into another guild, so as to encroach upon the rights and duties of the other guilds, and a person earning his living by pursuit of anyone of the four main professions was not permitted to earn anything by any other profession. In the second place, by this arrangement the concentration of the four main kinds of power, namely Science-Power, Arms-Power, Money-power and Labor-power (in Sanskrit called Shāstrabala, Shastrabala, Dhanabala, and Shramabala) with its inevitably disastrous consequences, was avoided, so that neither Theocracy nor Bureaucracy, nor Plutocracy, nor Mobocracy was allowed to develop.

Thus as Dr. Bhagavan Das points out on pp. 237-8 of the Science of the Self, the book guided the sword, the sword guarded the granary, the granary maintained the plough, and the plough bore the weight of all.

As regards the four guilds, see also **S. S.** p. 236.

9. In Manu's scheme, Varna-Dharma was intimately associated with Ashrama Dharma, and while Varna-Dharma organised social life, Ashrama-Dharma organised individual life, the two being interwoven as warp and woof; and in and by that organisation, it partitioned rights and duties between four vocational classes (Varnas) and between four individual life-stages (Ashramas), in accordance with the facts and laws of the psychology of human nature, for the alleviation of general suffering and the promotion of general welfare in accordance with the principles of a scheme of Spirituo-Material Socialism. (See **S. S.** p. 23. also pp. 201.)

The four Ashramas, into which in Manu's scheme, the well-regulated life of every individual was divided, are, of course the Brahmachari, the Grihastha, the Vana-Prastha and the Sannyasi. These are dealt with by Dr. Bhagavan Das in a general way in S. S. pp. 218-9 and the blessings of the last two brought out in S. S. pp. 224-25.

10. CAN THE PRINCIPLES OF MANU'S SYSTEM—NOT THE DETAILS, BE APPLIED TO PRESENT DAY CONDITIONS—in (a) Education, (b) Politics, (c) Industry (d) Sociology and (e) Religion?

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A. EDUCATION

In Manu's scheme, the duty was laid on the guild of Teachers to see that all members of Society, young and old, child, woman and man, received appropriate cultural and vocational education, *according* to their several temperaments, aptitudes and capacities—the fundamental idea being that education has to be suited to the temperament of the person to be educated.

Manu aimed at all-round education, not of the intellect alone, but also of the physical body, the emotions, and the spirit, and made religion an indispensable part of education.

Vidya Darmena Shobhate.

In Manu's scheme, the Guru-Kula idea was dominant and teacher and pupils formed members of the same happy family.

[In this connection, point out the shortcomings of the Wardha scheme and suggest that a substantial part of the funds of Hindu public temples and of Moslem Wakfs be diverted to Education.]

B. POLITICS

For international justice and appeasement, we require a World-State. That is the ideal to be aimed at. (See **T. G.** pp. 92-94,) —which ideal is in accord with Nature's pre-destined plan.

(As regards the World State see in Mr. H. N. Datta's said book the two chapters headed "Isolation vs Integration" and "the World State").

In India, the objective should be the attainment of *full* Dominion Status, which implies the right to secede (See **T.G.** pp. 385-7), as an integral part of what Dr. Besant loved to call 'the Indo-British Common-Wealth.'

For this, we want a real Swadeshi constitution—not a poor imitation of the West. We want 'graded franchise'.

In this connection refer to Dr. Besant's Common-Wealth of India Bill and 'Outline scheme of Swaraj' by the late Mr. C. R. Das and Dr. Bhagavan Das.

The Provinces and the States, must be integrated into a real federation, so that we have a United States of India.

But whatever the scheme, care must be taken that the real power be vested in a *Parishad* (Council) of the wisest and the best—for as Manu says it is only the *Atmajna* who is fit to govern. So Dr. Bhagavan Das says (**S. S.** p. x.) "the representative persons

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are to be elected under conditions which would ensure that they are the best, wisest, most experienced, most self-denying, most philanthropic and most sincerely trusted and honoured in the land."

In the political field Hindu and Moslem solidarity is essential.

But separate electorates and ignorance of each other's scriptures stand in the way of such solidarity.

C. Industry

In Manu's scheme, the village (*Grāma*) was the unit of National Life. So the King was called "*Grama-pati*" (As regards these self-contained villages, see Sir Henry S. Maine's "Village Communities" and Dr. Besant's lectures on Indian Polity).

Manu was all for Hand-Arts and Crafts—and not for big machines.

However that might be, now with the help of Science, the problem of production has been fully solved, so that there is enough and to spare for everybody. The modern disease is mal-distribution and this problem of distribution has to be solved (See on this T. G. pp. 90-1 and 160-1).

The best available solution is offered by Manu's *Tri-varga*: *Kama* and *Artha* being controlled by Dharma and not allowed to run riot. (See **S. S.** p. 212-3)

D. Sociology

Manu's Scientific Socialism of Life solves social problems far better than the Bolshevic scheme, based on hate and expropriation. It avoids the prevailing conflict of Capital and Labour and of Classes vs. Masses.

What is required is that at least living wage and necessary leizure should be ensured to every human being. This can only be done by establishing a gigantic joint family of the whole nation (See **S.S.** p. 213 and 238)—the idea being "*To* each, according to his needs: *From* each according to his capacities."

At the same time, the dignity of Man as Man has to be conserved, each person being regarded as a "Temple of God".

Brahma Dāsāh, Brahma Kitavāh

E. Religion

The Rishi of the Rig Veda said "God is one—People call Him variously" *Ekam Sad Vipra Bahudha Vadanti*

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Manu confirms this when he says :—

"Some call Him Agni, some Manu the Prajapati, some Indra, some Prana, while others call Him the Eternal Brahman" This may well serve as the basis of that Fraternity of Faiths for which the T. S. stands. As we say, all are pathways to God and of equal validity. So "not this alone but this also."

Thus integration, not isolation—cosmopolitanism, not nationalism should be our aim.

Following Manu, we can repeat the slogan—Parvati Debi is my Mother, Lord Maheswara is my Father, all human beings are my Brothers, the three Worlds are my "Native land".

Mata me Parvati Devi
Pita devo Maheswarah
Bhrataro manujāh Serve
Swadesho Bhuvana-trayam

As to religion for the individual, Manu recognises the two arcs of the Brahma-circle viz. *Pravritti* and *Nivritti* (i.e. Pursuit and Renunciation),—the arc of Descent where the Jiva grows by appropriation, and the arc of Ascent where the Law of growth is expropriation.

(See on this **S. S.** pp. 48-70 and 153).

The Jiva has to achieve *Moksha* by following the Three Paths of Karma, Jnanam and Bhakti—according as the aspirant is of the Hero, the Sage or the Saint-type respectively. He has to do it through the four Ashramas, already spoken of (See the Science of the Self pp. 219-240). The ultimate objective is God-realisation, what Manu calls "*yat yogena Atma-Darshanam*" (*Atma* here meanlng the Universal Self the one all-including, all-pervading, ever-complete, timeless, spaceless, moveless Universal Spirit).

On such realisation the Untverse grows "I" and we "learn to feel Love Universal, seeing the One Self in all selves".

HIRENDRA NATH DATTA.

Note by Dr. Bhagwan Das:—"Lecturers who may dedicate themselves to such work, should take special care to learn up and deligentiy use, Persian and Arabice equivalents, side by side with the Sanskrit words in their public speeches and writings. They should fill the whole country's mental atmosphere, with these words and ideas So the Theosophical Society will supply the *great lack* in the work of the Congress—which lack has already caused enormous mischief and is now threatening disaster and complete disruption. If the lack is successfully supplied by the Theosophical Society, the country will be saved."

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A "Chauki Meeting."

Meaningless as the words may seem to those at a distance, the term "chauki meeting" has a very pleasant sound to the little company of Theosophists at Benares. To us it means a conversation meeting, at which Mrs. Besant presides two evenings in the week at her home in Shānṭi Kunja.

A chauki is a platform, large or small, which in the Hindû home serves a variety of purposes, as table, desk, chair or bed. This particular chauki is over a foot in height and twelve or fourteen feet square. It is covered with a carpet over which a white sheet is stretched. It stands in the hall at Shānṭi Kunja, surrounded by a circle of chairs for those who prefer the western mode, but the majority like the cosier Oriental way, and, removing their shoes, sit cross-legged upon the chauki in a semi-circle about the speaker. When the weather is warm a coolie sometimes swings a punkah over our heads, but when the temperature rises in the daytime to over a hundred degrees in the shade, one likes to get away from the heated walls. Then we meet in the garden outside with Orion, Venus and the rest of the celestial company looking down at us with friendly eyes through the clear dry atmosphere.

These meetings are delightfully informal. Any one who pleases may come. The topics of conversation have a very wide range,—in fact we may ask questions about anything under the sun except "Parabrahm." (I wonder if Parabrahm *is* under the sun; I am not quite sure) Many a golden nugget of truth is brought to light, as one after another presents his particular problem for solution, or requests explanation regarding some statement made in lecture or book. Often we have thought of far-away Theosophists and have wished that they, too, might share in these opportunities. We go home encouraged and strengthened for our work, with a feeling of gratitude in our hearts that we are given the privilege of attending the Shānṭi Kunja "chauki meeting."

S. E. P.

Adyar Bulletin

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Convention-Consciousness

I AM very anxious that members throughout the world shall be far more Convention-conscious than they are, far more conscious of their own Section Conventions and also of the International conventions which at present are held alternately at Adyar and Benares in India. I am at present urging every member of the Indian Section to register as a delegate to the International Convention to be held this year at Adyar, whether he be able to attend the Convention physically or not. I am most earnestly hoping that save in exceptional cases a majority of the Indian members will be with us at Adyar as definite, though absentee, delegates and thus participate in the work of the Convention, though unable to be physically present.

Why every Member should Cherish Conventions

No member of any Section should ignore either his own Section's Annual Convention or the International Convention alternately held at Adyar and at Benares. As I have already said, if possible he should be physically present, at least at his Annual Convention. But where this is impossible, he should in some way so make a deliberate association with one or other of the Conventions, or with both, that he acquires a more positive place in the organism which the Sectional or International Convention should very actively vivify.

I think that every General Secretary might appeal to his membership to support the Annual Convention of his Section in some overt manner. It is the experience, I imagine, of most Sections that an Annual Convention is attended by a comparatively small minority of the total membership. I can well understand that actual physical attendance must indeed, especially in these very difficult days, be limited. But surely it is not too much either to ask or to expect of an overwhelming majority of the membership to associate themselves somehow or other with their conventions. Every Convention represents the Section as a whole. It is an outward and visible materialization of the very Section itself. It is an incarnation of the Section and should be cherished as such by every single member. What the Convention may do is much less important than the fact that the Convention *is*. Every member should be eager to have his share, however small, in the annual incarnations of his Section. And I hope it is unnecessary to say that the Convention, as such, can be a most valuable channel through which blessing may be poured upon the nation for the strengthening of which the Section partly

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functions. Whatever differences of opinion there may be, a Convention can very wonderfully release a powerful spirit of Brotherhood, provided the proceedings and the relations between the various members attending are harmonious.

If this be true of the Convention of a Section, how much wider must be the influence, how much greater the power, of the International Convention of the whole Society. Such an International Convention is a great event for the world as a whole, just as a National Convention is a great event for the country in which it is held. It is my very earnest hope, therefore, that the Annual International Convention will be in the thoughts and feelings of every member of The Theosophical Society throughout the world. The time will come, I hope, when every member will be thinking about both his own Annual Convention and also the International Convention for some months before they are due to take place. There should be in both cases a thrill of anticipation, a happiness that such gatherings of members of The Theosophical Society are due in a short while, and a determination in some way or other to participate in them, even if only through the medium of a letter of greeting. I feel sure that in the future ways and means will be devised for a very definite participation of the whole membership of The Theosophical Society in the International Conventions, and for the participation of the whole of the membership of a particular country in the National Convention.

As I write these words I think particularly of the European Congresses which gather together our members in Europe. How much more potent these could be if more of our members in Europe, and throughout the world, for the matter of that, were to be able to concentrate their attenion on such Congresses for a little which before their times of meeting, and during their sessions still more. I earnestly hope that the session of the European Congress which has recently taken place has been attended in spirit by all members who know that such a gathering is a force for peace with which even the most warful dare not do otherwise than reckon.

Every Lodge to be Represented

I am sure every Lodge should be represented at an Annual Convention of its Section by at least one delegate who is a full member of the Lodge. I think every Lodge should plan well beforehand to collect the necessary funds to send at least one representative who even if he or she does nothing more, will, at an appropriate moment,

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stand up and voice with all heartiness the loving greetings of the Lodge he or she represents. Such greetings, though some may think them monotonous, are, to most of us, most heartening and helpful. Let there be at every Convention, both International and National, a crescendo of greetings rising into the great climax of a most joyous reciprocation by the Convention itself. The world today needs warm hearts far more than cold minds, and surely at a Theosophical Convention there can be no greater blessing than the blessing of the warm hearts of member after member, of Lodge after Lodge. And no greater service can the Convention give in return than the sending forth to every member and every Lodge the deeply responsive warmth of its own collective heart.

We may rejoice in brilliant Conventions, in Conventions which are full of fine intellectual stimulus. But how dangerous is the activity of the head without the co-operative fellowship of the heart! For my own part, I see as greatly successful a Convention which more than anything else stirs in the heart of every member and of every Lodge an ardent spirit of Brotherhood, an exaltation of the First Object of our Society.

Young Theosophists

When I think of every Lodge being represented by at least one delegate, I think, too, that no Convention is at all complete without a very substantial gathering of Young Theosophists—those who are the hope of their future as we were the hope of ours in days gone by, and are, I hope, in some measure at least in our maturity, a fulfilment of that hope. I do not think that older members can render more vital service to a Convention than that of helping the younger members of our Society to attend and have, in the very midst of the Convention itself, their own gathering of youth.

India

As regards the International Convention, India is a fortunate country, for it is far easier for the Indian member to come either to Adyar or to Benares than for any other members throughout the world. India has four thousand members today. Every one of these should have some kind of participation both in the Indian Section Convention itself and also in the International Convention of the whole Society. It is open to every Indian member to contribute his or her strength simultaneously to both Conventions. I wonder if our

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Indian General Secretary could fervently appeal to his great constituency to be very zealous in supporting the two Conventions which will be held this year at Adyar and next year at Benares. I should be very happy if he could make personal appeal to every member to add to the Convention's consciousnesses his own quota of vitality.

Every country which is close to India—Burma, the Netherlands East Indies, Ceylon—should be eager to have some participation in the International Convention. Doubtless it will be amost impossible for most of the membership of these Sections personally to attend. But some may be able to come of their own accord, and perhaps a few could be official delegates sent by the Section as a whole. I do feel that the General Secretaries of these Sections should make a point of trying to attend the International Convention which is so near to their doors.

ABSENTEE DELEGATES

I wonder if we could have a class of delegates to every Convention, whether International or National which might be termed the "absentee delegate" class. My suggestion would be that every member throughout the world who so desires might write a letter enrolling him-self in this class. If he can afford to pay a small delegate fee—say Rupee One in India, One Dollar in America, Half a Crown or Five Shillings in England or the equivalent in other currencies—so much the better. But if he cannot, he may be assured we value most his intimation that he desires to participate in the Convention. This is only an idea. Every General Secretary might suggest what he thinks best to his membership as a condition of "absentee delegate membership" of the International Convention. We shall be happy to accept Absentee Delegates under any conditions. But we feel there should be some little formality in connection with enrolment. A small fee? A letter of greeting? An official enrolment by the General Secretary? Absentee Delegates can have no official status, bnt they will have that which is far better—a place in the Convention's heart.

We would happily accept any arrangement which might be best for each country.

The Indian member might make the rupee (if this be settled) cover an absentee delegate membership both to the Indian Section Convention and to the International Convention if he desires to make any payment at all. But his letter of greeting is what we really want.

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THEIR FEES TO BUILD THE FAITHFUL SERVICE FUND

It has occurred to me, so far as the International Convention is concerned, that any receipts from this source might go to the Faithful Service Fund which has been established to help, so far as its resources permit, those who have nobly worked for The Theosophical Society for very many years and have need in the evenings of their lives for a little help to see them peacefully and happily to the end. Many such workers have received the necessary subsistence allowance in consideration of the lectures they have given or the other Theosophical work they have done. They must not be deserted when they are no longer able to be active in the Theosophical field. The Faithful Service Fund is still too small to give the help needed even now, and I thought that these voluntary absentee delegate fees would perhaps be given, where they are given at all, with more heartiness if it be known that this is what will be done with them.

THEIR LETTERS OF GREETING

It may be thought that there would be difficulty in handling thousands of letters of greeting, supposing so large a number came to us. But I should like to say that sueh an avalanche of greetings would be so wonderful that whatever trouble there might be would be entirely submerged in the joy of handling letter after letter. It would be a great and power-invoking experience.

It may not be possible to read at any meetings every letter or to give expression to any other ways in which members have caused themselves to be represented in their National Conventions or in the International Convention itself. But we are thinking, if the response justifies, of having a large map of the world displayed in the Great Hall at Adyar, showing the number of members in every Section who have signified in some way or other their active interest in the International Convention. No doubt the Indian Section General Secretary will have another map showing the extent to which members throughout India have supported the Indian Section Convention itself. And the same idea might possibly be used in the case of other National Conventions.

George S. Arundale

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How To Progress Spiritually.

A Sufti Teacher's Advice to a Disciple.

Spiritual unfoldment is not an easy task. Great efforts are required for self-knowledge. Beauty, prosperity and greatness in life is to be achieved through spiritual realization.

The first necessary step in this direction is to know one's own potentialities and capacities and to have a strong desire to develop them. It is also necessary to have a guide who will show how to progress on the spiritual path. Spiritual guidance is undoubtedly necessary for self-realization. Such guidance will assist one to choose the right path from among the various cross-roads of life. It is necessary for you to seek the company of a person who can help you in all phases of your spiritual life; one who can guide you constantly towards eternal enlightment; who can encourage you towards future effort, bear your burdens, who can make you feel strong and courageous, who can help you with the divine power and show you the danger spots in life and if necessary sacrifice his soul and being for your sake. Such a person does all this without the hope of any reward—he does it for divine love.

Divine wisdom and divine love must be the objects of your realization. But you cannot attain divine love unless you love your spiritual guide—though love for your spiritual guide is but a stage in the achievement of the Divine love. This love for your spiritual guide must be absolutely pure and serene. It must be free from material or physical motives. If you are fortunate in having such spiritual guidance, then hold fast to it. Because if you once loose it you cannot find it again. If you wish to realize yourself and feel that you have found a spiritual guide, you must prefer his company to that of all others and above all other objects of your desires.

Love in the name of God is one of the manifestations of Divine Love. Generally people understand by love, the physical and sexual love which only gives physical pleasure and satisfies the lower self. The Divine love lifts you far above the life of physical and transitional sensation.

2. Don't come to any decision or judgment when your mind is not calm and when your soul is disturbed. Every decision given in such a state will be harmful.

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Don't subjugate yourself to the will of any one in this world, even if he be your well-wisher. You must be above all external influences and you must take your guidance only from your own inner voice. To hear your inner voice it is necessary to merge yourself in spiritual meditation, specially after midnight. When you are at the cross-roads of purposes and do not know your dictions, you ask the succor of God. After praying two "Rakats" open your hands and stretch them out, believing that God is seeing you and hearing you and ask him to show you the true path. You are sure to get the guidance from your inner self. You must believe that God is in you and nearer to you than yourself. He will hear your prayers and answer them. If, however, you take the wrong step you will repent all your life. The real happiness of life consists in following the right path. Therefore we pray to God Five times a day in these words "Oh: God, lead us to the right path."

While working you must look to the aims and goals and not to the means employed in the work. Very often we use several means to reach the higher aims. Sometimes we perform painful surgical operations upon our bodies to save them from death or decay.

In connection with your holy and spiritual aims, if you will be rash with criticism and dislike of others you can never realize yourself.

If you really wish to achieve spiritual realization you must satisfy yourself on the following questions.

Have you a real desire in yourself to achieve realization? Can you continue to work for realization even when difficulties present themselves?

Can you give up your comforts sometimes?

Can yon rise above your lower desires?

Can you free yourself from your habits and customs?

If you can, I promise you, you will have success in following the spiritual path.

You should surrender yourself to God, to the Divine will, and make yourself free from everything except Him. You must not love anything except in His name and except to please Him. Thls will lead you to absolute success. If, however, you look upon spiritual and religious teachings as amusements and hobbies and follow them

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as a matter of fashion, you are sure to abandon these teachings the moment you see people criticizing you and you will never reach your spiritual goal.

3. When your efforts are sincere, your guidance true and your methods right, when you begin to meditate at late hours of the night, when you lead a pure life and avoid bad company, you bring yourself to the point where you are ready for the benedictions of God and for the necessary spiritual enlightment from Him. You will then receive spiritual bliss, which will make you forget all earthly pleasures. You should then continue in your meditations and contemplations and you must glorify God and try to realize Him in you. The path of wisdom and eternal bliss will reveal itself to you. It may be you may not succeed at once or always—you may not always receive the benedictions but never mind this. Continue your work in spite of the depression of your heart; for in the quest of spiritual happiness the depression of the heart is as much a useful adjunct as is its jubilation. You cannot hurry along the spiritual path. You have to proceed step by step. You must assimilate what you get and try and master it. You must renew your aspiration to tread the Path—You must search out the Way for yourself and not imitate others.

4. If you are a true aspirant it is likely that you have very great treasures of spiritual vitality and potentiality in yourself and that you have the capacity to receive spiritual light and power. I may say more. You probably have such great powers latent in you as are rarely to be found among people in general—you have such powers as have been wielded by prophets and saints. Therefore it is our duty to develop these powers in the right way and thankfully bow to God acknowledging these gifts, one way to thank Him is to develop these powers and use them in the service of all beings who are in need of spiritual upliftment and benediction; even as the earth is in need of rain and the body is in need of nutrition.

Maulana Mahomed al Mamoon F. T. S.

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World Campaign 1939-1940.

THEOSOPHPY IS THE NEXT STEP.

The Series of Booklets Naturally Grew.

There are twenty-two Booklets, whereas seventeen were originally advertised. Does such a change seem bad for the ideas of publicity ? Most certainly not, when the reasons for the development are understood.

It has made an alteration in the price of the set. It has meant too that some of the Booklets are of a higher price than announced ; and again there is good reason. It means that those who were prompt with their orders placed in the beginning of September will suffer a slight disturbance perhaps when they find that there is not the number they ordered of the Booklets. But they would be very annoyed if they found they had not the complete set.

It was of great interest to watch the Booklets grow. The students who sent in articles found they had so much to say. There is so much in the teachings of Theosophy that will give the light on the various knotty points where enligntenment is needed in special subject. There should be so since we are trying to apply the Divine Wisdom. Practical guidance is wanted in the world in department after department of human life. Again and again students of Theosophy who are also students of other of these great divisions of life and thought can either give a direct hint gleaned from the things of the Ancient Wisdom, or perhaps may be something not found there explicity, but implied as the inevitable next step in the varied cycles of evolution, and perceived as such by the student himself.

This is what we need to be able to give to the world. Thus when one of the writers showed how the subject dealt with, could not be summarised, could not logically be reduced beyond the minimum of the article presented, the article had to remain as it was naturally- for the sake of the subject, for the sake of the sound applications of Theosophy, for the sake of Propaganda, and indeed for the sake of Theosophy itself. The article was longer than was advertised, and that has happened in many cases. It is so good for the Lodges to have good value and we kept down the costings to help that.

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Then came the opportunity to have a Booklet on a subject not in the original series, the subject being one that will be very useful to give to the inquirer who is interested in the vexed question of Heredity. An Understanding of Heredity. And after that there came a great addition, for the President felt that we needed to present the value of Theosophy in the constant *personal problems* that we meet. And his declaration of that need was accompanied by the First Booklet he wrote; yes, the first. That was, For Those Who Suffer. And was followed rapidly by three others—For Those Who Are Happy, To More Youth Living, and For those Who Love. These, with one Economics, which is a very sane developement of a subject that will attract many inquirers, are the dearer ones that are announced. No Lodge will wish to have these omitted from their orders, of course.

The growth of the whole idea has been typical of Theosophical work. It has a natural life in it. It grows because of that life. No-one who had work to do in connection with the Series expected this development. Yet because of this the Series is more valuable. Every Lodge should have one complete set as record of one of the replies that the Society has given to the needs of the world for Understanding in its time of difficulty. The set that is in each Lodge can be studied translated where needed, used for lending from the Library—anything that will put the ideas they contain in the active thought of all those with whom members came into touch. This is one of the ways where we can each and all develope the inner life and force of the Campaign, and aid in the achievement of its purpose, that drawing back to the spiritual ideals of unity, where life has been pulled away into seperation.

E. M. L.

The President's Tour

Dr. Arundale and Rukmini Devi and party left Adyar on August 3 on a 2-weeks' tour in South India. They visited Trivandrum and Tinnevelly, spending very busy days. At Trivandrum, the capital of the Indian State of Travancore, Rukmini Devi gave two dance recitals under the patronage of the Maharaja which were much appreciated. A Theosophical Conference was held which included a public lecture

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on "Theosophy and The Theosophical Society" by Dr. Arundale. The President also gave an address on Education under the auspices of the University of Travancore. And he received addresses of welcome from the Theosophists and the Boy Scouts at Trivandrum. At Tinnevelly, Rukmini Devi gave a lecture on Art, and another dance recital; a Theosophical Lodge was resuscitated, and a number of meetings were held, Dr. Arundale giving three addresses on one day.

How happy the Theosophists of these places were to receive this visit may be seen from the following paragraph taken from one of the welcome addresses:

"For ourselves, your visit is of thrice-blessed augury. The Ananta Lodge [Trivandrum,] which was opened by the President-Founder Colonel H. S. Olcott, is one of the oldest Lodges in India. Through the 56 years of its history it has kept the flag of the Ancient Wisdom flying, sometimes laboriously and painfully, and sometimes with the greater vigour of a strong and pulsating life. Great messengers have come to us from the outer world from time to time rekindling our energies and our enthusiasm, stimulating us to our task, and enabling us to be better channels through which the waters of Life may flow to our brethren. Your visit is one such. The week of your stay amongst us will be most memorable to us; and we hope to go forth after it to our tasks, keener of vision and deeper of understanding, better instruments in the hands of Those whom we seek to serve."

The whole party returned on August 16, Adyar giving them a warm welcome home. The President said he was most happy to be home again.

Study Camp at Benares

Dr. G. S. Arundale writes:—

I am delighted to know that there will be a Study Camp at Benares from the 15th October to the 17th November. Such a Camp has my heartiest approval and good wishes. Whether Rukmini Devi and I could come is doubtful, especially now that the war is likely to occupy us completely. However, we shall see.

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The provisional Programme fixed so far is as follows:—

1. Sri Hirendranath Datta—"Gita and the Upanishads" 4 to 6 lectures.
2. Sri Bhagwandas—"Social Organisation in the East" do
3. Sri J. C. Chatterjee—"The Wisdom and the Way of the Buddha" ... ... do
4. Prof. B. L. Atreya—"Western Philosophers" ... do
5. Prof. B. G. Khaparde—"Maharashtra Saints" ... do
6. Mr. Rohit Mehta—"The Besant Spirit" ... do
7. Mr. G. N. Gokhale—"Man know thyself." ... do

Etc :—

The exact dates will be announced later.

Official Notice

As decided by the General Council of the T. S. the admission form has now been revised. The obligation about pass-words and sign is printed separately and is to be given only to those who wish to sign it. Copies of the new form have been sent to all Federations. Autonomous Federations who print their forms themselves have been requested to make the requisite change. If they wish to get their supply from Benares, they can have the new forms and obligation slips at Re. 1/- and As -/8/- per 100 respectively, including postage.

General Secretary.

The Besant Theosophical School, Benares.

Donations received :—

		Rs.	as.	p
	Page 369—Brought over	7,138	12	0
92.	Mr. H. B. Parikh, Superintending Engineer ...	1,000	0	0
93.	„ G. N. Gokhale, Benares ...	300	0	0
94.	„ L. Arathoon, Indore ...	50	0	0
95.	„ Bisheshwar Prasad Sinha, Darbhanga ...	10	0	0
	Total upto 20th. September, 1939—Rs.	8,498	12	0

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Book Reviews.

Dharmic Risala, Lahore, Pages 64, Subscription 3-4-0 per annum.

A High class monthly magazine in *Urdu*, published monthly by Mr. Gorakhnath Nanda, contains translation of Shri Sukhmani Sahib with Gurmukhi text in addition to other articles with devotional poems. It is worth study of persons trying to lead Adhyatmic life of Purity and service.

B. N. B.

Federations

Karnataka Federation

At Chiknayakanhalli, a conference of the Lodges was held. Eleven delegates and four sympathisers were present, the proceedings commenced with the Bharata Samaja Puja, a question and answer meeting which was open to the public. After an enjoyable Social in the afternoon, a public meeting, presided over by the Amildar of the Taluka, was held. A short lecture in English was followed by one in simple and eloquent Kannada by Bro. A. Venkatesiah, Lodge Organiser, who brought out in clear and striking contrast the prevailing conditions with those which were described by foreign chroniclers to have obtained both before and immediately after the christian era. Incidentally, Dr. G. S. Arundale's views as to where he would like to be re-born and what he would do in that event, were explained as they helped one to understand his estimate of what a life-term in India meant for the individual. At the close, the lecturer exhorted the audience to have a correct idea of the aims and the function of the Theosophical Society which sought to remodel our Institutions according to the time-spirit and spiritualise our activities in all spheres, viz., social, educational, political and religious.

The chairman concluded with a few appreciative remarks.

Gujerath Federation

Miss Glen-walker of Adyar visited Surat, Baroda and Ahmedabad, and gave a number of public lectures and private talks which were greatly appreciated.

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Mr. Rohit Mehta's Tour.

Mr. Rohit Mehta visited T. S. Lodges at Karachi, Hyderabad-Sind, Sukkur, Rohri, Multan, Lucknow, Mainpuri, Fatehgarh, Cawnpore, Fatehpur, Etawah and Bombay. In Bombay he presided over the Annual Session of the Bombay Theosophical Federation. From Bombay he went to Maharashtra. At all these places he has tried to strengthen the Lodges as best as he could. He gave public lectures and addressed members' meetings. The subjects of his talks were:

1. Present Political Situation,
2. Idealism of Theosophy,
3. Youth Movements,
4. The Besant Spirit,
5. What next for Humanity ?
6. The Message of Shri Krishna,
7. Youth and Reconstruction.

Lodge Activities

Ankleshwar—Miss Jean Glen-Walker visited Shree Dharma Lodge, Ankleshwar on 4-9-39 and held two meetings when she gave two lectures on "The membership, a previlege and opportunity" and on "The duties of members and Lodge Officials."

Aurangabad-Deccan—On the 13th and the 27th August '39, Mr. Syed Abdul-Hafiz, Secretary, delivered lectures in the Town-Hall on "Memories of Past Lives" and on "The Mind of Man." On both the occasions Mr. S. A. Tyabji, member, was in the chair.

Baroda—Miss Glen-Walker of Adyar visited the place and gave four lectures.

Benares—Mr. Madho Prasad Khanna delivered two lectures in Hindi on the life of Lord Krishna with magic lantern slides in September, one in Kashi Arya Samaj and one in Chetganj Ward in Benares City.

Berhampore—The Birth day of Lord Zoroaster was celebrated on the morning of 10th September by the members of the Theosophical Lodge at Berhampore, Ganjam District.

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The Life of Lord Zoroaster and His Teachings were read at the Lodge. Rice was distributed to the deserving poor.

Broach— Miss Jean Glen-Walker visited the Atma Vidya Lodge, Broach, on 5-9-39 and addressed two meetings when she gave two lectures on "The Art of living beautifully and the Spirit of Adyar" and "Duties of members".

Hyderabad—Sister Gudibai has started a music class for children.

Jamshedpur—The Vasanta Lodge celebrated Krishna Jayanti on the 6th September 1939. Besides the Lodge members a few outsiders also attended the function. An interesting paper on the priceless Teaching embodied in the Gita, was read out by Bro. E. Lakkaraju Naidu.

Karachi—Very active as usual.

Nagpur—Two meetings were held by Bro. B. G. Khaparde when questions (1) "Whether religion was necessary," and (2) "In what sense is Sri Shankaracharya called Pratyeka Buddha ?" were discussed. Dr. Dongre gave a talk on Yoga.

In Memoriam

Chintamani—M. Kandavaram Naranappa who belonged to the early batch of Theosophists in Mysore. He kept the lamp of Theosophy burning, and that alone and unaided, though not knowing a word of English, during the dark cycle of that Lodge.

Chodavaram—Mr. Vuppala Devallu, a devoted member. He never failed to attend the T. S. Meetings and Pooja done in the Local Lodge.

Jehanabad—Mr. Dwarka Nath, a very earnest member.

Masulipatam—Mr. S. V. Subramania Iyer, an earnest member who was interested in writing poems on philosophical subjects.

Palghat—Mr. T. A. Sundara Iyer, a very devoted and generous member of the T. S. From the endowment of Rs. 4000/- given by him, the Kerala Federation gives scholarships to poor Brahmin girls

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to become teachers and midwifes. He also gave Rs. 1000/- to start the 'Workers Fund' of the Kerala Theosophical Federation.

Vellore—record with deep sorrow the demise of Bro. V. V. Subbarao Garu, some time District Judge of Vellore.

Theosophy is the Next Step Campaign Booklets

IMPORTANT TO ALL PURCHASERS.

Changes in the Booklets: The number in the series has been increased, and the Booklets have more pages than when first advertised, for the writers had so much of value to be said.

The list of subjects is also a little different. There are Booklets on art, business, education, heredity, humanitarianism, industry and leisure, internationalism, nationalism, medicine, religion and philosophy, psychotherapy, politics, and statecraft; then also, science, and a second on science and social responsibility; and one on psychology and another dealing with the approach of Eastern and Western psychology.

Then there are additional Booklets written after the series was advertised.

Written by the President: Dr. Arundale has written specially for the Campaign, To More Youthful Living, For Those Who Suffer, For Those Who Are Happy, and, For Those Who Love. They are of importance as they deal so directly with the immediate problems in daily living, where Theosophy has such light to give; and the President knows so well how to present topics of this nature to the inquirer.

These have also an increased number of pages. In the case of the earlier Booklets the prices remain unaltered, but those of the four by the President, and in addition for the one on Economics THE PRICES HAVE BEEN RAISED. The Booklet on Economics is a valuable contribution to the set, and is twice the average length. At double the cost the Lodges will be able to sell these five booklets at 2d, 1a. 6p., or 4 cents; or actually less and still make a little profit.

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The prices remain the same as those announced in *The Theosophical Worker*; 100 for Rs. 6-12-0 (India only); abroad, Rs. 7-6-0, or 11/- or $2. 70.

The prices of the earlier Booklets remain the same. 100 for Rs. 3-8-0 (India only); abroad, Rs. 3-11-0, or 5s. 6d., or $1. 35.

Sets of 100 *Booklets*: A. All subjects;—4 or 5 of each subject, longer and shorter forms:—Rs. 4-4-0 (India only); abroad, Rs. 4-5-0, or 6s. 8d, or $1. 65.

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Complete Set of Booklets: Re. 1, or abroad, 1/6, or 37 cents.

Orders sent at the earlier charges, for 100 of all subjects must now be adjusted. It is simpler to send fewer Booklets than to ask purchasers to adjust the small differences. But purchasers will please understand that this step is necessary since the Booklets are being sold on a "costs basis" to enable Lodges to sell reasonably for purposes of the Campaign. One Booklet of the later issues will take the place of two of the earlier ones. Where definite subjects have been specified the corresponding Booklets are being sent.

All Orders and communications are to be addressed to *The Publicity Officer*, The Theosophical Society, Adyar, Madras, as the Booklets for this Campaign are being issued from there, and *not* as in the last Campaign, from The Publishing House.

Post Free, for cash with order, preferably, International Money Order. Cheques etc, to be made payable to The Publicity Officer, as above. Cheques must include an extra fee for collection of 4 annas (4d., 12 cents)

Adyar, 7. 8. 39

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THE BESANT THEOSOPHICAL SCHOOL, BENARES.

Miss Veerbai J. Diwan, of Bombay BALKAN-JI-BARI fame, has come and taken over charge of the Hostel for Girls for which "Suryashrama" to the West of the Headquarters has been reserved since June.

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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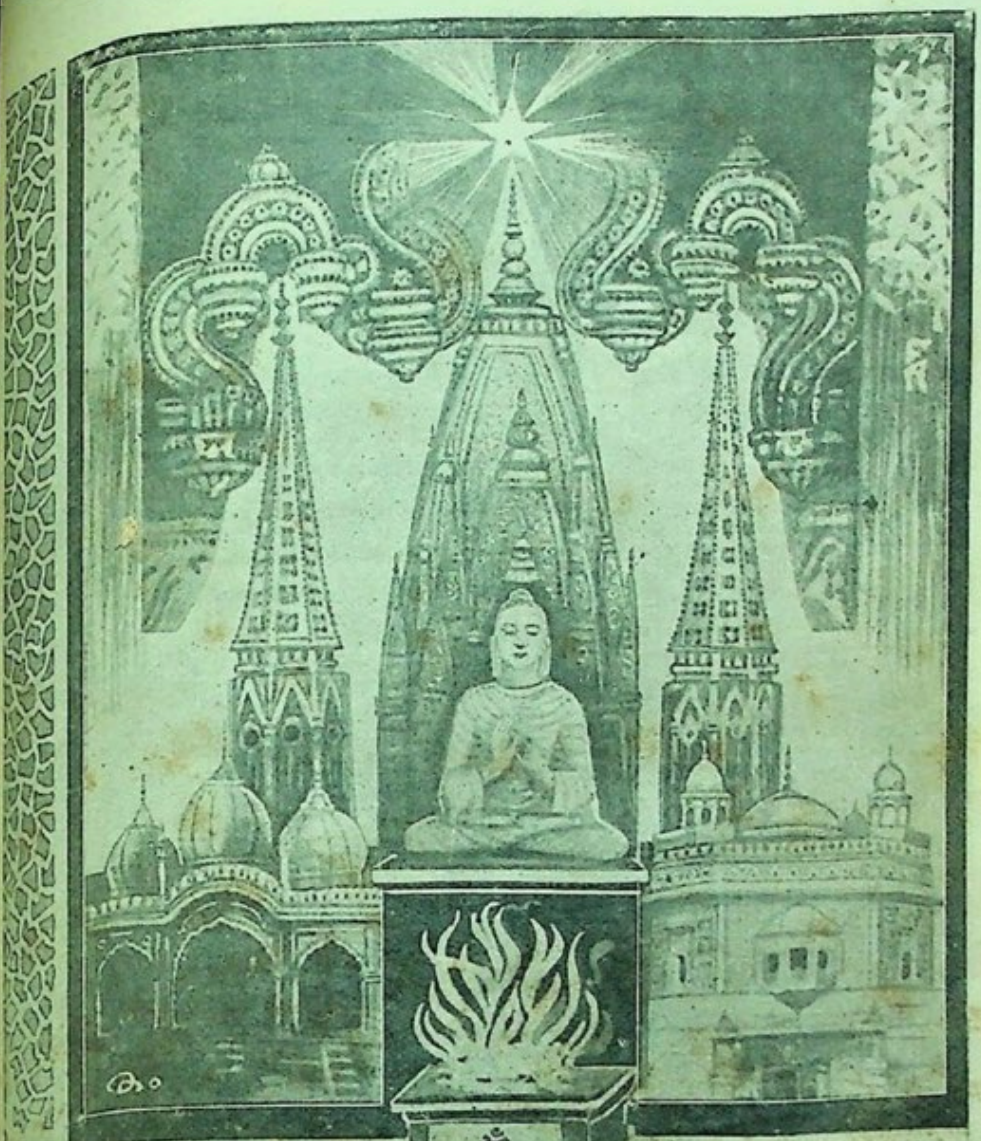

THE INDIAN THEOSOPHIST

Vol. XXXVI NOVEMBER 1939 No. 11

OBJECTS

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

Second:—To encourage the study of comparative religion, philosophy and science.

Third:—To investigate the unexplained laws of nature and the powers latent in man.

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The Indian Theosophist

Monthly Review

Vol. XXXVI | NOVEMBER 1939 | No. 11

The Birthday of The Theosophical Society

It is Indeed an occasion for the greatest rejoicing that The Theosophical Society was born into the world some sixty-four years ago and is flourishing on its sixty-fourth birthday. Urgently does the world need Theosophy and The Theosophical Society in this, its darkest hour in what has so far proved to be a catastrophic century. The forces of darkness are as usual having the upper hand for the moment, as they always have in the beginning. But we can calmly and safely await the time when before irresistible Right they will recede and, for the rest of the century at least, let us hope, be rendered impotent, even though not actually destroyed.

Members of The Theosophical Society throughout the world, whether in belligerent or in neutral countries, must more than ever now make Theosophy a living reality in their own lives and in their surroundings and make The Theosophical Society stronger than ever through increased membership and through an increasing respect on the part of the public generally for the work those members do in the cause of Universal Brotherhood. I urge especially the neutral countries, far less preoccupied by the horrors of war than those which are belligerent, in every possible way to strengthen The Theosophical Society and to spread the great Truths of Theosophy. This service they can render, and is given to them to render.

George S. Arundale

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An Urgent Appeal

ADYAR IS YOUR HOME, COME HOME

Dear Fellow Member:

The existence of war makes all the more imperative the presence of Indian members at the forthcoming Convention. '*Because there is war, therefore I must go to Adyar,*" should be the determination of every member of the Indian Section who in any way can manage to attend. It seemed likely before the outbreak of war that there would be present at the Convention a considerable number of members from overseas. I believe that some will still try to come, but the difficulties, and even the dangers, are great.

All the more reason that members of the Indian Section and from Burma and Ceylon should rally to the support of a Convention which, in the midst of a conflict between right and might, can invoke and release in the outer world an increasing measure of the forces which make for righteousness. The larger the Convention the greater its power.

I urge every Indian, every Burmese, every Sinhalese member of The Society to help to win the war for freedom and justice by coming to the Convention if he possibly can.

I would like to have every Lodge write to the Convention Committee, telling us: How many of your old and young members are planning to come to Convention at their own expense? How many of your members would like to come but cannot save enough between now and Convention to finance the trip? (To your railway fare, Christmas concession rates, you need only add, say, Rs. 10 for a minimum accommodation in Adyar during the Convention period.) Can you, as a Lodge, help such members, or at least one older and one younger member to represent you? In whole? In part? Please write frankly your situation.

In this time of the world's greatest stress, Adyar is calling you to come home.

G. S. ARUNDALE.

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Life After Death

BY ANNIE BESANT.

After a few general remarks concerning the certainty of death and the popular doubts of the hereafter, Mrs. Besant said there were two ways in which alleged knowledge of life after death might be gained. The first of these was that put forward by the numerous body of people called spiritualists. In respect to this she thought it only fair to say that in common with others who had looked into the question carefully and fully she was thoroughly convinced that, after subtracting a reasonable amount for the possibilities of fraud and trickery, there remained a very substantial residue of phenomena. This view was shared by Sir William Crookes, Dr. Alfred Wallace, Sir Oliver Lodge, and other scientists. Unfortunately for what could be learnt of the unknown life by means of the spiritualistic medium, those who were the least spiritual among the departed were the most likely to return and relate their experiences at the seances. It was not along those lines that they were likely to get the views of the most thoughtful as to what was to be found on the other side of death.

Theosophists held that instead of trying to materialise those who were called spirits the better way in which to acquire reliable, satisfying knowledge of the future state was to spiritualise the material agents. But it was no easy matter so to spiritualise one's mortal self, so to train the mind and will, as to be able to quit the body when one desired to leave it and investigate the countries on the other side of death. Yet theosophists had succeeded in doing this. This quitting of the body by the spirit was akin to nightly sleep, and to that extent at least all could accomplish it. More closely still was it akin to the hypnotic trance, in which the subject, so far indeed from becoming foolish, became intensely wise, with faculties strangely and abnormally alive to the otherwise unseen and unheard. In each of these forms of phenomena the difficulty lay, not in the departure of the spirit, nor in the return of the spirit, but in the bringing back by the spirit of what had been experienced. What she was going to tell them was based on what success had been achieved in this direction.

It was necessary in slight degree to consider the constitution of man. Man was an intelligent entity wearing a body or bodies. Better, perhaps, to call it a body in different layers. First there was the physical body. Then there was the invisible part of that physical body, termed the etheric double, a part made up by the various others

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—a fact about which there was no scientific doubt. Then there were emotions, passions, and feelings, making up the astral or psychic body. Finally there was the mental body, made up of what had been called "mind stuff." Thus man appeared as a spirit clothed in a physical body, a psychic body, and a mental body.

At death the soul drew away from the physical body, taking the invisible part of the visible body with it. The first thing that happened to a man after death was that he passed into a condition of unconsciousness lasting about 36 hours. Then the etheric part of the physical body fell away, and the intelligent mind remained in the psychic body.

Mrs. Besant proceeded to sketch the experiences of three separate types of men after death. The man, she said, was not changed by death; he did not become suddenly wise, pure, or learned. He remained exactly as in life, except that he had lost his physical body. Take a man of very low type—a drunkard, a glutton, a profligate essentially sensual in life. It was on the after-experiences of such a man that many of the religious stories about the hells on the other side of death had been founded. For such a man there was a great deal of truth in these stories, and the pity was that the exaggeration of that truth had led people to entirely break the link of causation between the life on this side and on that. For when one read about fire and brimstone and everlasting torments, one's whole sense of justice revolted against it. No person born and reared in a criminal environment could become in a life of indulgence of his criminal instincts and passions, so irredeemably wicked as to be deserving of everlasting torture.

"None of you," declared Mrs. Besant, "are good enough to merit an eternity of happiness; none of you are wicked enough for an everlasting domicile in misery. You know you are too trivial, too unimportant for either."

Reverting to the experience of the low type of man in the future state, Mrs. Besant said that such a one certainly did have a very miserable time on the other side. But the misery was the inevitable outcome of the stripping away of that body through which all his gratifications in life had been known. The body struck away by the mighty hand of Death, naught remained but the desires of the flesh and its cravings, without the possibility of satisfaction. To think of

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this was to realise that the drunkard, the glutton, and the licentious made their own hells and that their very vices became their scourges. The cravings nurtured by them constituted the misery in which they were plunged. It was not so much a punishment as the inevitable consequence from which none were able to escape. Yet it was a remediable suffering that would last only so long as it might take to starve out the craving. The longer the indulgence on earth, the longer would it take on the other side to get rid of the craving.

Following out this line of thought, Mrs. Besant dealt with the man or woman caring only for the outer things of the world—a type of but a little education, with ideas of amusement confined to racing, gambling, and the music hall. Unable to carry these interests on beyond death, such people would find themselves in their future state with all their interest here and none there. So, too, with people of even a better type but who still cared for nothing but the realities of this life. All these people would find the hereafter intolerably dull—in their own colloquialism they would be frightfully bored. But for the thoughtful, the cultured, the educated—they would pass through the intermediate, world in the condition of happy dreamers. Scientists, statesmen, politicians, biologists, psychologists—these men would find all the interests of their lives upon earth there awaiting them. Charles Bradlaugh, for instance, on getting over his first astonishment at finding he was not dead after throwing off his body but more alive than ever, turned at once and took up his old interests, and so absorbed had he become in them, that he preferred to stay where he was rather than go on any further into the unknown.

Mrs. Besant, proceeding, left the world of emotion (the intermediate state already referred to) for the world of thought, which she said was really the heavenly world. Everybody ultimately passed on into that heavenly world. What was called hell was a very brief state; what was called heaven was a long, long period of the intellectual and the higher emotional and artistic life. The first sense on awakening there was one of the most intense and overwhelming delight. Although they had not come to a knowledge of their heritage, people on earth were, in their higher consciousness, living in heaven all the time. If the life here were full of effort and aspiration, then the heavenly life would stretch into long, long centuries, and the soul would become a powerful thinker and helper of humanity.

—*The Theosophic Gleaner*

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A War for Universal Brotherhood

Since the world could not learn the lesson of the 1914-18 war, the lesson has now been repeated. Will the world learn its lesson this time ? Only if its universal nature be clearly understood, only if it be perceived to be a war for Universal Brotherhood through Universal Freedom and Universal Justice. The British Prime Minister does not seem to perceive this splendid purpose of the war, or he would respond with an inspired greatness of outlook and of call to the peoples of the world.

Neutral countries do not seem to perceive this splendid purpose of the war, or they could not for a moment remain aloof from a struggle between might and right, beween freedom and slavery, between justice and unscrupulous oppression. The war cannot cease in one form or in another until the nations of the world learn to avoid neutrality as between right and wrong. Let all who have the vision of the real dedication of this war be ceaseless in their call to the whole world to understand and take sides in the mighty issues of this war.

THE GREAT WORLD FAMILY

Isolation, neutrality, have no more place in a world which has become one great human family, though it be composed of many races, nations and faiths. A nation which decides to stand outside the family is a nation which is forgetful of the facts of life as they are manifesting in the world today. Honour must condemn neutrality, though narrow and eventually self-defeating self-interest may approve it. The growth of modern civilzation must condemn neutrality, though nations which still live in the civilization now dead and gone may think they can live by themselves alone. They will be left behind while the rest of the world moves forward into happier living.

Let all men and women of the wider vision and of universal goodwill call the peoples of the world to bring with the least possible delay a true and a universal victory to this war, for thus and thus alone shall this war perchance end war for ever.

GEORGE S. ARUNDALE

———

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The Price of Freedom and Liberation.

(We have all made up our mind to regain our Freedom in India, and the old old ideal of Liberation is certainly as alive in the Land as it ever was. But do we count the cost? I wonder how many do so and are prepared to pay it. The following notes as to how Japan became Great at the end of the last Century, are worth a perusal and so are the requirements laid down by H. P. B. for aspirants for higher Freedom. I am indebted for the matter to the Thesosophical Gleaner 1905—G. N. G)

It is the training given to the Japanese youth in the School of Yomai that is reported to have accomplished the successful feat, and below we give a few details (quoted from a local paper) which will furnish all the necessary information that we want, to understand same.

It may be useful to summarise the process by which, in accordance with the principles of Yomai, a Japanese gentleman of Samurai descent converts his little son into a chivalrous champion of the adored Sun Flag and of Dai Nippon. It has always been, and is still to-day, a process of which the far-famed "jiujitsu" is but a fractional element. The training commences almost in infancy, for a child of four is considered quite old enough to become a subject of the four drastic disciplines, which enter into this extraordinary course of military education in the very home itself. These are applied to the training of the muscles, the stomach, the nerve and the soul.

The discipline of the muscles constitutes the first part of this formidable programme. When the little lad has passed his fourth birth-day, he is one snowy winter's morning awakened by his father, and told to dress himself for his initial fencing lesson, from a master of the art of sword-play. But the business of dressing is, on this occasion, simple enough, for the apparel donned is only a single thin shirt and a "hakama," or short divided skirt. The fencing-master and his baby pupil go out together, bare-footed, on to the snow. Noticing the shivering of the little boy, the tutor encourages him with the assurance that in a very few minutes he will be delightfully warm. The sham fight begins. Master and scholar have bamboo swords. The child wears padded gauntlets and a face-guard. His master, holding out his weapon, bids the boy strike as freely as he pleases at

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it. This is the beginning of muscle-training for the arms. In a few minutes the young pupil is glowing and perspiring. He knows that he is to become one of his country's champions. He has never belonged to himself since the moment when his mother, as soon as she could take him to the temple, laid him on the altar, at the shrine of the guardian deity of the district, as a gift to the adored nation and an embryo patriot-hero.

Every day there must follow some amount of muscle-training by the practice of the art of sword-play. For there must be no relaxation. The muscles must be developed day by day. Then come lessons in that marvellous "jiujitsu," which means the art of yielding, or of overcoming stronger wrestlers by the physical paradox of making their very strength their greatest disadvantage. It is the development of fine quality, not of conspicuous quantity, in the muscles, which the Nippon trainers value. The agility of the well-taught but slightly built wrestling contortionist is magical and well-nigh incredible, but long years are spent in the cultivation of the exacting art in which the eye and the perceptive faculties, as well as the muscular system, are magnificently trained.

The mastering of appetite is the second stage of juvenile Samurai instruction. The stomach has to attend this severe school as well as the muscle. The child is still very young when his father suddenly one day begins to theorise to him on the probabilities of a time of war. Talking of the contingencies of a campaign, he explains that some day, when he is a grown soldier, fighting for the defence of his Emperor, he may be besieged in a fortress, without food or drink. And, in order to acquire adequate powers of endurance, every true young patriot of Nippon should begin betimes to practise abstinence, as if actually undergoing the direst ordeal of war. Now begins a month of semi-starvation. Nothing but the smallest quantity of rice that can sustain life is allowed, the only relish added being a few pieces of pickled "daikon," a popular kind of radish. But what makes this period of training extra severe is that a hard exercise is imposed, part of the philosophy of the discipline being that a siege is anything but a time of inaction. "My friend's father," says Adachi Kinnosuki "in the days of this made-to-order starvation, had him climb a mountain, chop wood, roll the logs, and subjected him to all manner of physical exertion. One day, when he was about fifteen years of

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age, he was sent out upon a long journey. His servant accompanied him, and he was allowed to have two bowls of rice, and a piece of dried fish, and two cups of water per day, to sustain himself. At one time he was sent to Mount Atago. He was told to spend fifteen days on the mountain and to sustain himself with whatever he could find with his own hands."

In facts like these we discover the reason why the Japanese troops were able to tramp such great distances day after day, on the rough mountainous tracks of Korea, to deliver three frontal attacks on the semi-permanent fortifications of Liao-yang, and to master the complicated and tortuous Manchurian geography, on the ridiculously scanty rations of rice, dried fish and a few stray pickled plums.

Thirdly, comes the discipline of nerve and soul. "I recall," says Kinnosuki, "how we used to go to an old deserted house, which stood on the outskirts of the castled town of Kameyama. There was a genial gathering of boys, ranging from seven to sixteen years of age. An old man, the most wonderful of story-tellers, presided over the gathering. His fund of fearsome ghost stories was inexhaustible. Behind the dilapidated house stretched a bamboo grove, in the direction of a moss-covered graveyard of an ancient temple. The old man counted the number of his boy guests, and took as many candles into the graveyard. There he lit them, and hid them in all sorts of corners among the tomb-stones. Then he came back, to tell the most horrible ghost stories. When the midnight hour came we drew lots, and the boy who drew No. 1 went through the three-hundred yard stretch of the thick bamboo grove, in the thick darkness of midnight, to find one of the candles, and bring it back. The nights selected were always stormy. Many a night do I remember having waded through the mud of the bamboo forest to pass into the graveyard. But in more remarkable and virile days than ours, our sires went through still more trying training, for when they were not quite ten years old they had to visit, in the still hours of dark nights, the decapitated heads of criminals exposed on the highway for the ethical education of the passers-by, and they were told to leave a mark upon the scaffold to show that they were not in a hurry to escape from the grim sight.

At the beginning of the present war Admiral Togo, in a conversation, said: "I am not a learned scholar, but from my youth up my masters compelled me to examine, and carefully follow, the teachings

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of the School of Yomai. It seems to me that a soldier can derive a great deal of benefit from the School of Yomai." What is this famous School of Yomai, of which such wonderful things are told by others, as well as Hinnosuki? It was simply the course of soul-training in which multitudes of the soldiers and sailors now at war with Russia graduated. It is the system of the Chinese philosopher Yomai, carried out to final issues. The fourth step taken by the disciple of the old Samurai traditions is his introduction to this school of philosophy. Yomai emphasised, above everything else, what he styled the dominant weight of the soul." By this the Japanese understand the poise of nerve that can be shaken by nothing in life or death. The keynote of this strange philosophy is exactly the opposite of the dominant note in Western atheism, for it is identical with a conviction of absolute deathlessness of the soul. To the Far Eastern mind life is nothing but one of the many passing expressions of the eternal entity, the noumena." Therefore, as Kinnokusi puts it, when you say you have plucked a flower or killed a man, you have only destroyed one of the countless expressions of the eternity which you have never touched—which never can be touched. So there is no death to the Nippon warrior, except a phase of sleep. Vivid illustrations of this conviction have been supplied during the present conflict. There lies before me a Japanese print, representing the meeting under the sea of Admiral Makharoff, who was blown up with his ship, and Commander Hirose, the hero of the bottling-up of Makharoff in Port Arthur. Hirose, who was blown to pieces by a Russian shell during his effort, said before he met his fate. "If I die this time, I shall come back nine times over until I see this work of mine completed." That is the old Samurai accent, expressing the spirit that flames in millions of Japanese souls to-day. It luridly explains why the Russian Press, after deriding their foes at first as "little brown monkeys," have changed the epithet to "little yellow devils."

* * * 2 * * *

According to H. P. B. the qualifications required in a Disciple are :—

1. Perfect physical health ;

2. Absolute mental and physical purity ;

3. Unselfishness of purpose ; universal charity ; pity for all animate beings ;

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4. Truthfulness and unswerving faith in the law of Karma, independent of the intervention of any power in Nature—a Law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies;

5. A courage undaunted in every emergency, even by peril to life;

6. An intuitional perception of one's being the vehicle of the manifested Avalokiteshvara or Divine Atmâ (Spirit);

7. Calm indifference for, but a just appreciation of, everything that constitutes the objective and transitory world, in its relation with, and to, the invisible regions."

———

Benares Calling

The birthday of the Theosophical Society—the 17th of November is indeed an occasion for rejoicing, as Dr. Arundale has reminded us. That is the latest attempt at Theosophising the world, but let us not forget that Theosophy is as old as the hills, in fact, older, because it was there, "before the hills in order stood." "To see the One in many and many in the One" as Sri Krishna put it, has been the problem before mankind for ages, and everything that helps in that task, is Theosophy. The Varnashrama Dharma—or Hinduism as it is often called—fully recognised the endless variety, the many in nature and laid down broad lines of conduct for people at different stages of evolution, according to their place in Society and as individuals. Everyone was expected to find his part in the Scheme of things and to try to fit into his nitch. In this, it mattered not, whether he worshipped at a शिवालये वा शून्यालये Shivalaya or a Shunyalaya, a Shrine without an image (as a Muslim Masjid has been described in the historical records at Poona). That is nothing but Theosophy. When Lord Buddha proclaimed the rule of One Law for all, and when the Bible mentioned that "He had sheep of different folds," it was Theosophy; and Lord Mohamed spoke nothing but pure Theosophy, when he asked, "If Allaha had so willed it, could He not have made all men of one Religion?" Coming to recent times Akabar's Din Illâhi where the Pandit and the Moulavi, the Christian and the Pagan met together to uuderstand each other, was another

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attempt in the same direction; and when Guru Nanak uttered the words, "There is no Hindu and no Muslim" immediately after self-realisation, He was nothing but Theosophical.

* * * 2 * * *

In the Interplay between Life and form there is always the tendency for the forms to fossilise, and to shut out the life itself. Creation began with the Spirit desiring to move heavy matter, and the very heaviness makes it more difficult to control. Matter continues to remain not only in a state of rest, but as Newton has told us, once set in motion, it continues to move on, until acted upon by some Force. Ordinarily, every Jiva supplies this force himself, but in the case of movements *en masse*, it has to be supplied from outside. The present is one such occasion, when the Great Ones have thought it necessary to send one of Their messengers, to warn the world against the consequences of trying to build up walls between men and men, in the name of Religion and Science. Our appetites, our emotions, our differing understanding are difficult enough to reconcile; but when we add to these even Religion, which is meant to help us to find the greatest common measure of these, and which sways millions, it is time to cry a halt. When people of different Faiths could live in separate countries, it did not matter very much; but now that Science has annihilated Space, and made the Earth so small, it is *impossible* for people of various Religions *not to meet*. They have to learn to live side by side, and the walls that men have built between one Faith and another have to go, slowly perhaps, but surely.

* * * 3 * * *

These walls that mankind has raised between religion and religion are bad enough, but in these walls the Spirit at least has not been ignored. They are like vertical walls, which begin on the earth and reach heavenwards. They are certainly obstacles in the chief aim of evolution..."To see the One in the many, and many in the One." But to these vertical walls we are now trying to add a horizontal wall, which seeks to divide matter from Spirit itself—at least they tried this in the middle of the nineteenth century. Science in Europe had suffered at the hands of Religion, and as it had succeeded so well and even proved, that all the differing species in the world, could have been produced only by the process of variation and natural selection

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some of the Scientists came to the conclusion that "the Existence of God was no longer necessary even as an Hypothesis". Of course they could not and cannot explain the difference between a dead rat and a living one; but they had persuaded themselves, that they need know nothing beyond Death. They were content to hold that thought was a secretion of the brain, just as bile was produced by the liver, and they saw no inconsistency in the fact that this secretion of the brain could never be caught by them, in a test tube. Either, nothing existed beyond death, or if it at all, something did remain besides the carbon and Nitrogen atoms, it was not worth bothering about...They sought to put a limit to that Search for Truth, which was their very motto. The whole world was dazzled by their success in the material sphere, and no body dared challenge them.

* * * 4 * * *

It was at this juncture, that Madam Blavatsky came up on the scene and shook the world with her raps, and by calling up of roses and butterflies out of thin air, and finding tea-cups buried in the most unlikely places. No scientist could explain at the time what really happened, and all present used to invariably sign statements, that the phenomenon did take place, often to withdraw their signatures as soon as they went home. It is true that Spiritualists had already started shaking the citadel of materialism, but they did not bring with them any Philosophy of Life, as H. P. B. did. She not only showed them that more things existed in the world than were known to Horatio, but explained to them the rationale of it all. If she wrote the *Isis Unveiled* mainly to show the Priests of Science and Religion the futility of their putting a limit to Truth, she gave them in her *Secret Doctrine*, positive knowledge which will last us all, for many a generation to come. And, not the least important of her Services, was the pointing out emphatically, that all these Religions, Philosophies and Sciences are but means to an end—namely the realisation of Universal Brotherhood—"Seeing the One in many and many in the One." She pointed out that a comparitive study of all these was the only path, and that real conviction could only come, by each man developing his own inner nature, which was every man's birth-right. She assured the world once again, in the face of all the ridicule, that was poured upon her, that the world was not left to drift to perdition, as many imagined, but that we had with us the Guardians of Humanity, ready to help us

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at every step. They knock at our door, but will enter only if we open the gate of our heart ourselves. That was her message and is the message of the Theosophical Society—a message very badly needed at the preseut juncture—I do not mean the moment, but every day in this century of Science.

* * * 5 * * *

None of can escape death, and it always hangs over our heads, whether we like to admit it or not. A man who is in constant dread of death, trying to dodge it at every corner, can not know how to live. He misses the very purpose of his existence, and gets caught by *Yamaraja* in the end. It is only a man who knows how to die, who can understand the value of living; and that is why the *Bhagvadgita* practically begins with a laugh at *Arjuna's* seemingly wise words, which ignore what death really is. Death marks the boundary of modern Science, and we have sought to build a wall between Science and Religion at that point. The first thing in Theosophising our lives is to break this wall. I have reprinted elsewhere a very lucid explanation of what death really is, from a lecture delivered by Dr. Besant in 1895. It is well worth a careful study.

* * * 6 * * *

If none of us can get round Death, we can still get over it, as Death himself told *Nâchiketas*. The road to that end is the same old one—"*Constant discrimination between* the *Beneficial and the pleasant.*" You will read in another place as to how, for even ordinary political freedom, which is at present so much on our lips, the Japanese qualified themselves forty years ago. I am afraid we can not afford to wait until all our countrysides are covered over with snow, and we can not naturally follow the Japanese methods literally. But the moral is clear. If the Spirit has descended into matter, in order to conquer it, it can not obviously do so, by yielding to it at every step. *A constant struggle against our lower nature,* is the only Path, and mere slogans can not lead us to Freedom, far less to Liberation. How many of us are prepared to pay the price, is the question we have to consider next.

* * * 7 * * *

We all know how little we improve in a life time. To mention my personal case, in a diary I used to keep in 1909, I once wrote, "I

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speak too much, and must learn to talk less". That is my feeling and my problem still in 1939, after thirty years knocking about in the world, where I have often suffered from that failing. If I am to be given only one chance of improving myself, and that one, with the sword of Death constantly hanging over my head, what are the possibilities of my ever reaching the goal of Evolution—"To see the One in the many, and many in the One" ? None whatever, I have to confess. If reincarnation is not a fact in nature, I think it ought to be there, at least for the sake of dullards like me. Luckily, we are assured that Reincarnation *is a fact* and as some of the writers mentioned elsewhere have tried to put it, it is not only a logical necessity, but a very reasonable hypothesis. Of course there is always the danger of our making it an excuse, for postponing taking ourselves in hand; but taken in the right sense, there is nothing better than Reincarnation which can give us not only hope, but the best guarantee of my ultimate success. For a Theosophist, it is of the highest importance, in as much as it explains to him why race, caste, creed, colour and sex which are mere adjectives of the one physical body, should not be attributed to the inner man.

* * * 8 * * *

While on this subject, I should like to add a word, as to why a constant visit to this physical plane is necessary for our development. If we accept the triune nature of this Universe, and if we further consider the Theosophical or Vedantic account as to how Spirit gets involved in matter in three different stages—first as the Monad, then the Ego and then the Personality, which are but the reflections in seven planes of the One, we shall easily see that the Personality is not complete without its three bodies—Mental, Astral and Physical. No rubber ball can rebound unless it touches the ground, and a personality is no person until it puts on the *persona*, the mask. until it is complete in all three aspects Dnyana, Bhakti, and Karma, with the Mental Astral and Physical vehicles. We act as a full individual only when clothed with the three bodies. After death, or the loss of the outermost garment we get more time to analyse our likes and dislikes, and later on, to understand the rationale of it all, and to resolve to do better next time. We go out into the rain to our daily job, but when we come home, we take out our rain-coat, we sit down in our office for a time, and then retire to bed after

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taking off our coat. When we get up again next morning, we put on all the clothes again before going out into the rain to meet other people. Even assuming we have a telephone, how can we settle our accounts and pay our debts without going out into the rain, again and again ? To use another metaphor, the circuit is not complete, until we come down to the physical plane, and so the motor will not work, the bell will not ring.

* * * 9 * * *

If we once get rid of the fear of death, and understand Karma and Reincarnation and are prepared to take ourselves in hand, we need not be afraid of being few. As our Bro. Rohit in an address printed elsewhere has pointed out, "the course of history has not been moulded by the masses but by the few". In that conviction, lies our strength ; and firmly rooted in these fundamentals, that Theosophy has again placed before us, we shall go out into the wide world to proclaim from house-tops, that "*Theosophy is the next step*" in every Department of Life. Let us, on the birthday of our Society ponder over all these aspects of the case, and resolve to do better than we have done in the past—and set to work. Any way, the shadow of Death is over the whole world, misery and turmoil peep at us from every corner. Let us take the bull by the horn and go out to meet it, like worthy followers of H. P. B. the "dauntless."

* * * 10 * * *

The war drags on its weary and gruesome course, and as the Sanskrit poet puts it, "*the tales of war are very enticing*" when read in our comfortable arm-chairs. We not only run no risk from the bombs that drop in every column but what interests us more is to hear the belligerents carrying on a wordy warfare on the air. We read of how in the Mahabharata war, *Bhima* fought his first round with *Dussasana* with his vocal chords, before taking up his mace. It must have been difficult to keep a cool head under the wordy chastisement, but the warriors of old were evidently well disciplined in that respect. That excellent custom of letting out steam, presumably fell into disuse after gun-powder came into vogue. Your bullet caught the enemy, before you got a chance of abusing him. But time has its own revenge, and now the Radio has again made it possible for the tongue, to come into its own.

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Any way, I think the Radio makes for greater truthfulness in the news. No country can supress it too long, while the other party is shouting it out all the time; and somehow, they have not yet been able to stop them doing so.

* * * 11 * * *

Coming to more serious things, The Viceroy has just given his answer to the demands of the Indian National Congress, which has been so far considered disappointing. I feel very sorry to see that no one in that Great Body has felt the necessity of seeing through the fact—however unpleasant it may be—that the Indian National Congress, the most powerful Political Body in India as it undoubtedly is, can hardly claim to be *the sole mouth piece* of Indian Public opinion. The Princes are certainly not members of the Congress. The Muslim League and now the Hindu Mahasabha are not bodies that can any longer be completely ignored, and when one asserts that the Congress does not speak for the Muslims, and the other denies their right to decide for the Hindus, what are the poor British to do? Freedom is not a matter for bargaining at any time, but if any Body does want to do so, it must obviously derive its authority from people, who include all shades of public opinion. That the Congress swept the polls two years ago is a fact, but since then, the gulf between them and the Muslims has widened if anything. The Hindus are distinctly dissatisfied with them. The powerful landed interests are sorry for ever having voted for them, nor are the Kisans who had been fed on extravagant hopes, very pleased with what they have got. The Liberals are of course nobodies, and the Scheduled classes are not particularly in love with the Congress regime. In Bombay, the great Parsi mercantile community is still fretting under their loss; Mr. Subhashchandra Bose, their own President of last year is an out and out rebel, and Gandhijee himself, who is supposed to dictate the whole policy, certainly has not a very high opinion of the discipline, or the high principles that animate the majority of Congressmen. It would be wiser to recognise these realities, and if a demand has to be made at all, it would be better to make it after an attempt at reconciling our own internal differences in an All-Parties Conference. Such a gathering without the Indian National Congress is meaningless, and it can succeed only if the Congrees themselves issue the invitations. I do hope that somebody within that Great Organisation will have

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the requisite vision, and will remember that a man is entitled to be called the most wise, when he is most humble. Arrogance in any form has humbled the mighty, and let us hope that the Indian National Congress will not mar their National service of two generations, because they considered themselves indespensible. I am doing this bit of plain speaking, only because I feel that Dr. Besant would like me to do it, and more so, because I see nobody inside the Congress ready to take that odium.

* * * 12 * * *

While the Viceroy's formal reply has been considered disappointing by many, I am afraid there is another communication issued by the Viceroy which has not received the attention it deserves, and that is the expression of a wish to raise an army of 25,000 citizens on a purely voluntary basis. People have been asked merely to register their names, and assured that they will be called up only if really required. In a Nation with a population of 35 crores, that number should not be difficult to find, and I do earnestly hope that the actual registration will far exceed that figure. Of course, for those who do not want to join, there will be plenty of excuses, but let us not forget, that just as Freedom is not a matter for bargaining, Freedom entails proportionate sacrifices. Excuses however plausable are a counterfeit coin which is not acceptable in lieu of Freedom. It may be that these 25,000 may never be called up, but I am sure that they will feel the nobler for having offered themselves. If I may be pardoned a personal reference, I joined the Indian Defence Force towards the end of the last war. I do not know whether the Kaiser heard about it, but the fact remains, as a modern B. Sc. would say, that he capitulated soon afterwards. I never had the pleasure or pain whichever you like to call it, of collecting my scalps in the last war, but I can say very truthfully, that those three months, that I then spent under canvass, are one of the most unforgettable experiences of my life, and have left an indelible impression on me. I certainly came home a good deal healthier, more chastened, and with many of my corners knocked off. It was hardly pleasant while it lasted, but it was highly beneficial. At least it enabled me to understand the *Kathopanishad* better. I can honestly assure our 25,000 young men *that it is worth it.* I wish we flooded the Viceroy with our applications, and I have no doubt that when at the end of the war, *we* sit down to decide the Peace terms, these young men

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i. e. those who live through it be difficult to ignore. *They* will solve all the difficulties that face the Working Committee. That is the Road to Freedom. Assume the responsibilities and the privileges will come of their own accord. May I respectfully urge you to ponder over this ?

* * * 13 * * *

Dr. Arundale has issued an appeal on behalf of the Besant Theosophical School and College and Rukmini Devi's Kalakshetra at Adyar. This reached me some time ago, but I postponed writing about it, as I wanted to give it greater prominence. Finding myself unable to do so, I heartly join with him and hope that the appeal will not fall on deaf ears. There is no better memorial to Dr. Annie Besant, than an Institution which will carry on her noble work; and let us not forget that he, who gives early, gives twice.

* * * 14 * * *

The paragraph from Theosophy—the Path about Sir John Marshall, reprinted elsewhere, is rather interesting. Lord Curzon lived in India not 270 but 27 years ago, and chose John Marshall to be the first head of the Archeological Department in India. The plain John is now Sir John after his strenuous labours. How M. Foucher was misled into looking up Sir John's past lives, I do not know; but the London Times at least might have remembered that 270 years ago the British had just opened some ware-houses in India, and unless John Marshall came with the John Company—as the East India Company was then known, he could not have started the Archeological Department in India, and that too, not under Lord Curzon, which "Superior purzon" did not exist at that time, unless again he was then called Clive.

Moral :—Do not forget your decimal points.

G. N. G.

The Boar's Flesh Again.

J. C. C. writes in the *Vahan* :—The word in the *Mahâ-Parinirvâna-Sûtra* (of the Páli conon) which is translated by most of the European scholars by "dried boar's flesh," is "Sûkara maddava",

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Now I fail absolutely to see how Sûkara-maddava can mean "dried boar's flesh." No doubt the first part of the word "Sûkara" means "boar", But "maddava", which is in all likelihood derived from the Sanskrit "mârdava", does *not*, as far as I know, mean flesh, much less, "dried flesh". I shall be very glad if some one can show me an application of "maddava" in the sense of "dried flesh" in Pâli literature. "Mârdava", and therefore its Pâli form "maddava", can only mean, at least to my mind until the case is proved otherwise, mildness, softness, gentleness, and so on.

The word Sûkara we must remember means also a kind of plant.

Then there are words beginning with Sûkara, such as Sûkara-krânta (a plant used for medicinal purposes), Sûkara-kanda and so on—words which apparently have nothing to do with a boar.

Considering all this I am inclined to think that Sûkar maddava probably means a kind of plant. That it does not mean "dried boar's flesh" is almost certain, for, I repeat, I have never heard even of the "maddava" used in the sense of flesh, fresh or dried.

Apart from all this, there is another side to the question. The word occurs in a passage which must have struck every one who has read it as most mysterious, if nothing else. For we read that when Buddha arrived at the house of Chunda, whose guest He was, He said to him :

"O Chunda, what you have prepared of Sûkara-maddava, with that serve me ; whatever else you have prepared of soft and hard food, with that serve this body of Bhikshus".

Then when Chunda gave Him some of his mysterious "Sûkara-maddava" the Lord again spoke to him, saying :

"O Chunda, whatever you have left of Sûkara-maddava bury that in a hole. I do not see, O Chunda, any one besides the Tathâgata, either in the world of Gods, Mâra or Brahman, or among the people in the world of Sharamana, Brâhmana, Gods and men, by whom this (Sûkara-maddava) when eaten can become thoroughly assimilated." (*Dîgha Nikâya*, vol. ii. *Mahâ-Parinibbâna-Sutta*, pp. 159-160. King of Siam's Ed.)

Now, if Sûkara-maddava be nothing more than "dried boar's flesh," as our scholars in the Occident would have us believe, what

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is the meaning of this statement of the Buddha, and why should Chunda bury the remaining food in a hole? There must be some underlying meaning in it, although we do not know what that meaning is.

Even if we were to admit that "dried boar's flesh" was really the meaning of "Sûkara-maddava," yet the above passage with the context would be enough, I believe, to show that there is in all likelihood an allegorical and mystical meaning of the puzzling term. But as no one has yet succeeded in proving that it does mean "boar's flesh" we can safely say that the idea is based on a misunderstanding and consequent mistranslation.

—*The Theosophic Gleaner.*

The Idealism of Theosophy.

AN ADDRESS BY MR. ROHIT MEHTA.

It was Dr. Sun Yat Sen, the man who awakened a sense of self-respect in modern China, who said once very beautifully: 'To act is easy: to think difficult'. Now today in this too-much-action-ridden world we need this advice above every thing else, for it is loose and false thinking that is the problem that faces us. No doubt the world needs a fundamental reconstruction but that reconstruction must proceed from a correct philosophy of life. It is right philosophy that will generate forces for right reconstruction. We need in the world a New Idealism if we are going to have a New Civilization.

If we study the world conditions as existing today we find that the problems in every department of life are indeed baffling and even the best intellects of the west stand perplexed before what is happening in the world. There is utter chaos and confusion and a wave of cynicism and depression has overtaken us. We must remember that if problems are great, man is greater still and what man has marred, man can mend. We must approach world problems from an absolutely optimistic viewpoint. But this needs a fundamental probing into the problems of the day. It was Hegel, the Great German philosopher, who told us that to understand world changes, one has to bear in the mind the workings of two sets of forces that

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exist in every age and in every civilization. He called these two sets of forces by the name of thesis and anti-thesis. A continual conflict is going on all the time between thesis and anti-thesis and it is out of this conflict that a new synthesis always emerges. The world today is in search of a New Synthesis. And the New Synthesis can be reached only as there is a clear grasp of the New Idealism needed for the building of the new age. It is here that Theosophy comes with its own contribution to this great problem of reconstituting a new civilization based on the foundation of Brotherhood and Peace.

We hardly realise that courses of history has been moulded not by large masses of people, that destinies of nations have been built not by large majorities, that civilizations have been led not by crowds. It is always the few in every age that contact the new civilization in their individual lives through their idealism and it is because of the sacrifice of these few that humanity marches onwards to its appointed goal. These few will be misunderstood and ridiculed, as they have been in all ages, but the fact remains that they supply the necessary dynamic force for the building of a new civilization. It is because of that the question of Idealism assumes supreme importance. It is pioneers that are needed in these days and let these pioneers remember the brave words of that master-pioneer, Dr. Besant: 'To know how to die in one century is to know how to live in centuries to come'.

Now what is this Theosophical Idealism ? It gives us an entirely new conception of man. It opens out a new life for man. for to be a Theosophist is to lead a life of Divine possibilities. Theosophy says : 'Man is God struggling : and God is Man triumphant', There is no gap between man and God that cannot be bridged. For in man resides the nature of God. Theosophy recognises no sin, there is ignorance, there is weakness, there is inexperience, but certainly no sin. Now the removal of this idea of sin brings a new quality of joy. To know oneself as a God in the Becoming is to revolutionize one's own individual life.

But more than that Theosophy says that for a man who accepts its Idealism, there is for him a new life—a life of Deathlessness. We live always in the constant fear of death but it is because we do not understand the mystery and meaning of death. But the question is "How to be deathless ?" We shall have this quality of deathlessness

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not by escaping from death, not by turning away from death, but by becoming one with death. He who has become one with death, he truly has conquered death. And remember we can never understand the meaning of life, unless and until we know the meaning of death. Death is a part and an important part of life. But what do I mean when I say we must become one with death? If we study Nature's process, we shall find there is all the time going on a process of change and transmutation. The moment we understand that and harmonise ourselves with this process, there is no death for us. Mr. Jinarajadasa says: 'What is the purpose of education but to teach us the art of Transmutation?' The same thing can be said of life. The very purpose of life is to know the art of transmutation. There is pain and misery in our life because we refuse to willingly co-operate with this process of change. It is the man who is prepared to die every day, nay every hour, that knows the joy and the mystery of life.

Theosophical Idealism gives us an entirely new conception with regard to the relationship between man and God. In popular religion we always think of man as worshipping God and his role is always to sit at the feet of God, extolling His virtues. But Theosophy says, man's role is not this. Man's role is to be a collaborator with God. God is engaged in perfecting the Universe He has created. He is a God of an imperfect universe and He needs the help of man to perfect the universe. God has a plan but that plan remains unfulfilled till man willingly co-operates in the task of fulfilling this Plan. And so man and God are co-workers. What a glorious conception.'

But man can never co-llaborate with God in the fulfilling of this Plan unless man gives that which is unique in him. It is the finding of individual uniqueness by each for himself or herself that will enable man to collaborate with God. But how to find this uniqueness? By mastery over Science of the Self. A western writer has very beautifully said: 'If astronomy is the oldest of sciences, psychology is the youngest'. For man first turns to the objective, the external universe and he comes to himself the last. But we must begin from ourselves and delve deep into our beings in order to find the treasures that lie there. The jewels of life are not found by those who remain on the surfaces, they are found only by those who have the courage to take a deep plunge into the waters of life. We all live at the surfaces and hence there is pettiness and narrowness in our lives.

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Let us understand this role of ours and offer the best-in ourselves to the best in the universe for so shall we be fulfilling the purpose of our being.

Theosophy says: He who knows his self, knows also another lesson and that is that only as man voluntarily crucifies himself does he understand the mystery of his being. He only can find life who is prepared to lose it for the sake of others. Theosophical Idealism is not a teaching of with-drawing from the world, it is the message of taking the world on our shoulders, to relieve the burdens of others. To be a Theosophist is to declare with Lord Buddha 'So long as there is a single soul imprisoned in the veil of illusion, I refuse to enter the gates of Nirvana and enjoy its bliss'.

There is another message which Theosophy gives us and it is that to be truly spiritual is to be living a life of symbolic significance. To a Theosophist the entire universe, every man, woman and child, every tree, and animal and stone is a symbol of inner reality. Theosophy says that the universe we see is not an intrinsic universe, it is a derived universe and its reality is derived from the World of Reality. As Mr. Jinarajadasa very beautifully says: 'The more cultured a man is, the more symbolically he lives'. To live symbolically is to see the heavens reflected in the earth, is to see God revealed in man, is to see the permanent in the transitory. To be able to see everything from a symbolic standpoint is to conquer illusion. A man who can perceive the permanent amidst the fleeting, he no longer can remain enchained in the prison-house of illusion. He truly has found his release.

To such a man life is always creative. He practices Creative Yoga wherever he may be, even while engaged in his worldly duties. For in pain and misery, in storm and stress, he creates a thing of beauty, and the very act of creation releases him from bondage of MĀYĀ, nay he finds himself strong enough to break the bonds of others. Although himself immersed in pain, he knows how to free others from pain, although himself in the vale of depression, he knows how to lift others to the skies, although himself beaten down, he inspires others to march on. Such is indeed the noble idealism of Theosophy—the idealism that needs to be understood by us. Let us draw in ever-increasing number of people to this idealism and thereby shall we be drawing humanity nearer to the New Civilization of Happiness and Peace and Brotherhood.

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Karma

THE tissue of the life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown.
Still shall the soul around it call
The shadows which it gathered here.
And painted on th' eternal wall
The past shall reappear.
O, no! We live our life again;
Or warmly touched, or coldly dim,
The pictures of the Past remain,
Man's works shall follow him.

—JOHN GREENLEAF WHITTIER.

—*The Lamp*

The Rationale of Reincarnation.

WHILE there seems to be a unanimity of opinion that human life is subordinate to a definite purpose, the popular concepts of what that purpose may be are extremely diverse. If predicated from the motives which actuate the Western mind, it might be money-making, the gratification of ambition, the indulgence of voluptuousness, the mere perpetuation of the human species, material or mental progress, or a probation which determines the everlasting weal or woe of each human soul.

Admitting a purpose, and that an intelligent and benevolent one, reincarnation under Karmic law, is postulated as the only rational hypothesis that is applicable to every phase of the question—Why and for what purpose was I born?

In a condensed outline of so momentous a subject, it is only possible to cite the salient points as a basis of investigation. To the earnest enquirer, who seeks a more than cursory knowledge, an intimation that a voluminous literature, both elementary and abstruse, may be consulted, will encourage him to go deeper into the matter before dismissing the subject from his mind as insufficiently sustained by conclusive argument.

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Reasoning by analogy, if one should ask, Why and for what purpose did I awake from sleep this morning? His common sense would suggest an answer that would be also applicable to the question: "Why and for what purpose was I born?" I was alive yesterday, he would probably say, and, feeling tired, I fell asleep, awakening this morning refreshed in order that I might do some things that were left undone at the close of previous day and undertake others equally important. Where were yon when you were asleep? You really do not know. To say that you were in bed is to beg the question. There was nothing to indicate that you were in bed with your body all the night. What about respiration and the circulation of my blood? An engine once started will run for a certain length of time in the absence of the engineer. If he does not come back soon enongh the engine will stop. This is the rationale of Reincarnation in a nutshell.

The Theosophical position with regard to Reincarnation is briefly, this: The man spiritual is the immortal Ego, without beginning and without an end—an emanation from the Diety, individualized and identified with a corporeal body in order to gain a specific experience which nothing but actual contact with gross physical matter can afford. The man carnal is the human organism, with its complex functions, appetites and instincts, up to the highest point of evolution. And evolution is but a conscious effort of Nature to adjust itself to the needs of spirit involved and active in all grades of Matter. In other words, it is the adaptation of objective environment to the condition generated by the subjective soul of all things.

In the physical body the involved Spirit functions. When the body is discarded at death, the Spirit—or Ego—withdraws successively to higher planes of consciousness, where it assimilates all the experience gained in earth-life that it can. As it retires to its native sphere the bodies or vehicles which it discards disintegrate on their several planes of being. After the Ego has had sufficient repose, it enters again into a body exactly prepared to suit its requirements; and this process continues until it has outgrown the necessity of Reincarnation.

But the proof—give me the proof, say you I cannot give you the proof; this Journal is not large enough to contain the matter that might be written to prove the truth of so far-reaching and intricate a subject. If you are at all solicitous or even curious to know what may be said to substantiate the foregoing and the following statements,

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you should, in fairness to yourself and the question at issue, be willing to investigate to the extent of the means provided—and they are ample.

If these seventeen statements are true, then Reincarnation can be ignored only at the expense of the stultification of one's reason :—

1. Eight hundred millions of people believe in Reincarnation.

2. Jesus, Buddha, Plato, Pythagoras and most of the world's Teachers and advanced philosophers and poets of every age have taught it.

3. The Bible contains numerous allusions to it, which the discerning student will readily discover ; but, unfortunately, theologians have endeavored to divorce these from their original and most apparent meanings by indirect interpretation or subversive interpolation.

4. The eminent Fathers of the Christian Church believed and strenuously advocated it ; but dogmatic authority and the concentration of the age on material progress have, on the one hand, thrust it into obscurity, and, on the other, allowed it to lapse from our ethics without protest and without question.

5. Most of the other sacerdotal literatures of the world abound with its teachings and doctrines deduced from it, and modern philosophy has frequent recourse to it for fundamental hypothesis.

6. It ensures equal chances to all.

7. Apart from it, there can be no immortality for man.

8. Recourse to analogy confirms it.

9. It is strictly scientific—is, in fact, the only scientific hypothesis which solves every problem of human life.

10. It alone affords a satisfactory explanation of human misery and inequality.

11. It is agreeable to a rational concept of the soul.

12. It explains many experiences that were heretofore as unaccountable as mysterious.

13. It explains what heredity is unable to account for—the seeming divergences from its recognized laws, and the remarkable difference occasionally observed between twins born under precisely the same conditions.

14. It shows a reason for our likes and dislikes, our dreams and the mental pictures of persons and places unrelated to our experience

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of this present life. as well as innumerable other phenomena continually cropping up.

15. It is more in harmony with reason than the generally received doctrines of predestination, original sin and future punishment.

16. It proves that man is the maker of his own destiny, and that he alone is responsible for his suffering and enjoyments.

17. It offers the most potent inducement to honesty, morality, religious aspiration, humanitarianism and a just regard for the rights of others.

And yet some people, who scarcely know the meaing of the term, say that Reincarnation is a pagan doctrine, unworthy of the credence of sensible men. Truth is ever defamed by those who know her the least.

WILLIAM T. JAMES.

The Theosophical Gleaner.

The Necessity for Reincarnation.

To most persons not already Theosophists, no doctrine appears more singular than that of Reincarnation, *i. e.*, that each man is repeatedly born into earth-life; for the usual belief is that we are here but once, and once for all determine our future. And yet it is abundantly clear that one life, even if prolonged, is no more adequate to gain knowledge, acquire experience, solidify principle, and form character, than would one day in infancy be adequate to fit for the duties of mature manhood. Any man can make this even clearer by estimating, on the one hand, the probable future which Nature contemplates for humanity, and, on the other, his present preparation for it. That future includes evidently two things—an elevation of the individual to god-like excellence, and his gradual apprehension of the Universe of Truth. His present preparation, therefore, consists of a very imperfect knowledge of a very small department of one form of existence, and that mainly gained through the partial use of misleading senses; of a suspicion, rather than a belief, that the sphere of super-sensuous truth may exceed the sensuous as the great universe does this earth; of a partially developed set of moral and spiritual faculties, none acute and none unhampered, but all dwarfed by non-use poisoned by

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prejudice, and perverted by ignorance; the whole nature, moreover being limited in its interests and affected in its endeavour by the ever-present needs of a physical body which, much more than the soul, is felt to be the real "I". Is such a being, narrow, biassed, carnal, sickly, fitted to enter at death on a limitless career of spiritual acquisition?

Now, there are only three ways in which this obvious unfitness may be overcome—a transforming power in death, a post-mortem and wholly spiritual discipline, a series of reincarnations. There is evidently nothing in the mere separation of soul from body to confer wisdom, ennoble character, or cancel disposition acquired through selfishness. If any such power resided in death, all souls, upon being disembodied, would be precisely alike—a palpable absurdity. Nor could a post-mortem discipline meet the requirement, and this for nine reasons: (*a*) the soul's knowledge of human life would always remain insignificant; (*b*) of the various faculties only to be developed during incarnation, some would still be dormant at death, and therefore never evolve; (*c*), the unsatisfying nature of material life would not have been fully demonstrated; (*d*) there would have been no deliberate conquest of the flesh by the spirit; (*e*) the meaning of Universal Brotherhood would have been very imperfectly seen; (*f*) desire for a career on earth under different conditions would persistently check the disciplinary progress; (*g*) exact justice could hardly be secured; (*h*) the discipline itself would be insufficiently varied and copious; (*i*) there would be no advance in the successive races on earth.

There remains, then, the last alternative, a series of reincarnations—in other words, that the enduring principle of the man, endowed during each interval between two earth-lives with the results achieved in the former of them, shall return for further experience and effort. If the nine needs unmet by a merely spiritual discipline after death are met by reincarnation, there is surely a strong presumption of its actuality.

Now, (*a*) *Only through reincarnations can knowledge of human life be made exhaustive.* A perfect man must have experienced every type of earthly relation and duty, every phase of desire, affection, and passion, every form of temptation, and every variety of conflict. No one life can possibly furnish the material for more than a minute section of such experience.

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(*b*) *Reincarnations give occasion for the development of all those faculties which can only be developed during incarnation.* Apart from any questions raised by Occult doctrine, we can readily see that some of the richest soul-acquirements come only through contact with human relations and through suffering from ills. Of these, sympathy, toleration, patience, energy, fortitude, foresight, gratitude, pity, beneficence, and altruism are examples.

(*c*) *Only through reincarnations is the unsatisfying nature of material life fully demonstrated.* One incarnation proves merely the futility of its own conditions to secure happiness. To force home the truth that a spiritual being cannot be nourished on inferior food, and that any joy short of union with the Divine must be illusory.

(*d*) *The subordination of the Lower to the Higher nature is made possible by many earth-lives.* Not a few are needed to convince that the body is but a case, and not a constituent, of the real Ego; others that it and its passions must be controlled by that Ego. Until the spirit has full sway over the flesh, the man is unfit for a purely spiritual existence. We have known no one to achieve such a victory during this life, and are therefore sure that other lives are needed to supplement it.

(*e*) *The meaning of Universal Brotherhood becomes apparent only as the veil of self and selfish interest thins,* and this it does only through that slow emancipation from conventional beliefs, personal errors, and contracted views which a series of reincarnations effects. A deep sense of human solidarity presupposes a fusion of the one in the whole—a process extending over many lives.

(*f*) *Desire for other forms of earthly experience can only be extinguished by undergoing them.* It is obvious that any one of us, if not translated to the unseen world, would feel regret that he had not tasted existence in some other situation or surroundings. He would wish to have known what it was to possess rank or wealth or beauty, or to live in a different race or climate, or to see more of the world and society. No spiritual ascent could progress while earthly longings were dragging back the soul, and so it frees itself from them by successively securing and dropping them. When the round of such knowledge has been traversed, regret for ignorance has died out.

(*g*) *Reincarnations give scope for exact justice to every man.* True awards must be given largely on the plane whereon they have been

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incurred, else their nature is changed, their effects are impaired, and their collateral bearings lost. Physical outrage has to be checked by the infliction of physical pain, and not merely by the arousing of internal regret. Honest lives find appropriate consequence in visible honour. But one career is too short for the precise balancing of accounts, and many are needed that every good or evil done in each may be required on the earth where it took place.

(*h*) *Reincarnations secure variety and copiousness to the discipline we all require.* Very much of this discipline comes through the senses, through the conditions of physical life, and through psycho-physiological processes—all of which would be absent from a post-mortem state. Considered as training or as penal infliction for wrong done, a repeated return to earth is needful for fulness of discipline.

(*i*) *Reincarnations ensure a continuous advance in the successive races of men.* If each new-born child was a new soul-creation, there would be, except, through heredity, no general human advance. But if such child is the flower of many incarnations, he expresses an achieved past as well as a possible future. The tide of life thus rises to greater heights, each wave mounting higher upon the shore. The grand evolution of richer types exacts profusion of earth-existences for its success.

These points illustrate the universal maxim that "Nature does nothing by leaps". She does not, in the case, introduce into a region of spirit and spiritual life a being who has known little else than matter and material life, with small comprehension even of that. To do so would be analogous to transferring suddenly a plough boy into a company of metaphysicians. The pursuit of any topic implies some preliminary acquaintance with its nature, aims, and mental requirements; and the more elevated the topic the more copious the preparation for it. It is inevitable that a being who has before him an eternity of progress through zones of knowledge and spiritual experience ever nearing the central Sun, should be fitted for it through long acquisition of the faculties which alone can deal with it. Their delicacy, their vigour, their penetrativeness, their unlikeness to those called for on the material plane, show the contrast of the earth-life to the spirit-life. And they show, too, the inconceivability of a sudden transition from one to the other, of a policy unknown in any other department of Nature's workings, of a break in the law of uplifting through Evolution.

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A man before he can become a "god", must first become a perfect man; and he can become a perfect man neither in seventy years of life on earth, nor in any number of years of life from which human conditions are absent.

The production of a pure, rich, ethereal nature through a long course of spiritualizing influence during material surroundings is illustrated in agriculture by the cotton plant. When the time arrives that it can bear, the various vitalities of sun and air and ground and stalk culminate in a bud which bursts apart and liberates the boll within. That white, fleecy, delicate mass is the outcome of years of adhesion to the soil. But the sunlight and the rain from heaven have transformed heavy particles into the light fabric of the boll. And so man, long rooted in the clay, is bathed with influences from above, which, as they gradually pervade and elevate him, transmute every grosser element to its spiritual equivalent, purge and purify and ennoble him, and, when the evolutionary process is complete, remove the last envelope from the perfected soul and leave it free to pass for ever from its union with the material.

It is abundantly true that "except a man be born again, he cannot see the kingdom of God". Re-birth and re-life must go on till their purposes are accomplished. If, indeed, we were mere victims of an evolutionary law, helpless atoms on whom the machinery of Nature pitilessly played, the prospect of a succession of incarnations, no one of which gave satisfaction, might drive to mad despair. But Theosophy thrusts on us no such cheerless exposition. It shows that reincarnations are the law for man because they are the condition of his progress, which is also a law, but tells him that he may mould them and better them and lesson them. He cannot rid himself of the machinery, but neither should he wish to. Endowed with the power to guide it for the best, prompted with the motive to use that power, he may harmonize both his aspirations and his efforts with the system that expresses the infinite wisdom of the Supreme, and through the journey from the temporal to the eternal tread the way with steady feet, braced with the consciousness that he is one of an innumerable multitude, and with the certainty that he and they alike, if they so will it, may attain finally to that sphere where birth and death are but memories of the past.

—*Theosophy in Australasia, May 1900.*

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Theosophy has something to say to you now

THE CAMPAIGN BOOKLETS 1939—'40.

HAS THE PRESENT WAR OUTPLACED THEM ?

Certainly that cannot be argued if their material is studied. Nor can it be said that the Campaign is now out-dated. It is more than ever necessary. In some national Sections it may not be possible to press the external work for the Campaign. Perhaps we should the more extend our thought—work for the Campaign to such Sections.

INDIA HAS A GREATER PART TO PLAY.

India needs to play her part in the British Empire, from the Theosophical point of view, at least—and may be from every other. It is simpler to reach the regions of the Empire than other parts of the world at this time. The International Headquarters of the Society can always contact India first of all. It may perhaps appear too that the part India is to play in the war is spiritual rather than material. Even physically the citizens of India can devote themselves best to work done in the motherland.

INDIAN THEOSOPHISTS SHOULD DECLARE THE SPIRITUAL MESSAGE FIRST.

The inner and the outer nature of India then join together to enable India to help the Society fundamentally NOW—perhaps as never before. In modern days we declare that our principles need restatement. This may or may not be correct. The restatement may after all be regarded as just a fresh, keen, and newly awakened glance at the eternal truths just as we awaken afresh daily to the old-new world.

THE BOOKLETS GIVE THE NEW-OLD TRUTHS.

The quick eager perception of modern thought has gone into the writing and production of the Campaign literature—both the Booklets, and the articles in the magazines. Every Lodge, every member can work in this Campaign, and help the world to a new perception of life, by studying and radiating the knowledge condensed in the Booklets. This is a direct way to give out Theosophical truths at the present time.

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LODGES CAN ANNOUNCE THE BOOKLETS IN DIFFERENT WAYS.

Some Indian Lodges have asked how to draw up Press advertisements for the Books. Others may not find that method possible; but if there is a notice-board inside or outside the Lodge, clearly typed and well drawn-up announcements of the Booklets will attract the attention of those who need a visual impetus. A poster sketched in hand-done lettering is even more impelling. In one special case in India such a poster has been made and used at an Exhibition.

The essentials are clarity, and a directness gained in great part by reducing the wording to an effective *minimum*. The setting out is important; it gives clarity of presentation, whereas that first mentioned is clearness of statement saying exactly what is meant. In the lay-out a simple plan should be used, some element of design, not over-elaborate. Variety is an addition to the advertisement. Two different announcements—or more—can be used alternately; and fresh copies of them be billed fragmently. Typed copies made in duplicate can be used by members, who can arouse interest in different directions by posting them in letters to friends.

WHICH METHOD WILL YOU FOLLOW?

WHICH OF THESE ANNOUNCEMENTS WILL YOU USE?

Any one form can easily be varied to suit local needs.

---

1. GENERAL.

Human Problems

THEOSOPHY IS THE NEXT STEP:

An interesting Series of Booklets.

What have they to say?

Individual technique means functioning integrally, as a whole. To More Youthful Living*, For Those Who Suffer*, For Those Who Are Happy, For Those Who Love*, Psychology, Eastern and Western Psychology.

The world too needs that sane direction—Politics, Statecraft, Nationalism, Internationalism, Economics*, Industry and Leisure, Education For World Citizens.

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Leading opinions on technical subjects—Science, Science and Social Responsibility, Heredity, Medicine, Psychotherapy.

Booklets marked*—(5)—*cost 1a. 6p.*, and Seventeen kinds, at *1 anna each.*

First let us understand the needs.

Right life will follow.

Try. The Booklets will help you.

2. SPECIAL.

THEOSOPHY IS THE NEXT STEP.

MODERN BOOKLETS ON TOPICS OF INTEREST.

Practical Applications of Occultism To Science.

Science — Medicine
Heredity — Psychotherapy
Science and Social Responsibility

Other groups on current subjects. Twenty-two Booklets. Five of the subjects priced *at 1a. 6p.*—the above, and twelve other subjects, *1 anna each.*

3. SPECIAL.

THEOSOPHY IS THE NEXT STEP.

GOVERNMENT IN THE LIGHT OF THEOSOPHY.

A Series of Attractive Booklets.

Politics — Industry and Leisure
State craft — Economics

Modern and expert opinions on other items of practical interest. Well produced, and attractive, at reasonable rates. Twenty-two subjects:—five priced at *1a. 6p.*,* and seventeen at *1 anna.*

Campaign Notes

EFFECTIVE ANNOUNCEMENT FOR THE CAMPAIGN

With a title such as this for the Notes it may be brave to declare that there is nothing new to be written on the subject; or it may have a devastating effect on the enthusiasm of workers. But after all it is many many years since the handwriting appeared on the wall.

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Modern advertisers are still copying it with Neon signs, and moving lights, words and pictures. It is not whether a method has been used before or not, that is the question, but, is it effective ?

That is a matter for individual decision, or may be group decision. It is a matter of judgment—has the announcement been rightly adapted to the particular conditions or to the environment ? There is the crux—right perception and then right adjustment. It may happen that some long-used and ordinary method is the best, if it be begun thus on occasion the opposite way round.

Possibly where a Lodge constantly uses a programme as its advertisement that will still be sufficient, for the very fact that there is a *Campaign* to announce, gives the programme a fresh emphasis. But a Campaign should really mean an *extra effort* ; we should literally attempt to cover the ground. Perhaps this session you will issue the programme in another manner ? An envelope to fit it, and the same colour, with the words, WORLD CAMPAIGN 1939—40, and the title, perfectly printed, would be a good instance of additional announcement where programmes are to be posted to the friends of the Lodge. If Lodges do not usually issue a syllabus, this work offers a good reason for altering one's plan. Additional and effective announcements do not necessarily imply a greater expenditure of money. Thought expended with care may be the more needed. Then if there is a further fund for Campaign work it can be used in other ways. For the purpose—efficacy—may be attained by using a method of advertising that is no more costly, but is just "one of the other ways," different, and arousing attention because of that.

Varying the wording, or the whole form, of press advertisements is another way of drawing interest for the Campaign ; and the Campaign itself gives point to the changed form. In some quarters a "World Campaign" will arrest notice at once. It is a news-item, too, that will be accepted by certain newspapers. Then a terse, pointed and compelling paragraph is what is needed, with a touch of local interest by a brief reference to the part the Lodge in the district will play in this great scheme. Perhaps it can be announced that one of the members, who is well known, is travelling to other towns for the Campaign.

Where no possibility exists of paying the high rates for advertisement boardings, special work may be done for the Campaign

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period where members or interested friends are free to place a poster in their home or shop-windows, on the entrance gate, or the garage door. And a barn door in the country or seaside holiday place is a splendid opportunity. The service of the worker may here be increased when an artistic hand-printed poster is required, of a special size to fit a definite position.

Whatever a Lodge or an individual undertakes for a Campaign should have its due measure of efficient announcement. If it is just one lecture or informal meeting to be devoted to the idea of the "Next Step" in a chosen subject, those should receive notices or invitations who are known to be interested, as well as the usual list of inquirers.

When Lodges have raised moneys to be used in the Campaign, all or any of the higher-priced ways of advertisement will be possible. It may be a special advertising slide in the cinema to follow aptly on a definite film; as an example, where a film has shown captive and trained animals, the slide might announce the Booklet on Humanitarianism. A permanent position for a poster on a boarding or on a railway station, with a notice that can remain, or be altered each week, is a permenent assertion of the Lodge work for the Campaign. Equally a poster used as a "wayside pulpit" may use the appealing and practical points made by the writers of the various Booklets.

Finally, none of these methods matter much. What is of importance is that the Lodge and the individual responsible for them, should be vital, alert, and full of fresh interest. The ultimate worth of the work of the Campaign, as of other work, depends upon the individual, the unit. It is what we, you and I, know of the practical results of Theosophical teachings in any or all of the subjects given; or, better still, it is what we understand of the inner meaning of those teachings that will give our work its impetus and efficiency.

—E. M. L.

———

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News and Notes

"Coincidence"—?

The first Englishman to take an interest in Indian antiquities was according to the London *Times* (June 20), John Marshall, who, some 270 years ago, was chosen by Lord Curzon to be the director-general of the Survey of Indian Archaeology. Today the British Archaeological Department in India is headed by a distinguished scientist of the same name—Sir John Marshall. This "coincidence" is remarked by the eminent Frenchman, Alfred Foucher, who has written the introduction to a history of the archaeological work of the British in India, *Revealing India's Past*, just published by the India Society in England. M. Foucher suggests, says the *Times* editorial, "that in a land where the doctrine of reincarnation prevails there must be those who feel convinced that the same man was born again in more favorable circumstances to resume his task on a large scale and to be the Sir John Marshall of international fame." Whether this be the fact or not, few can say, but it is at any rate an interesting speculation. Whatever Sir John Marshall's past life may have been, modern archaeology owes its knowledge of the great antiquity of Indian civilization to his research. The findings of his corps of workers at Mohenjo-Daro in Sind, and Harappa in the Punjab, point to the probability that the Mesapotamian cultures were established by colonists from India. Aryavarta is indeed the Motherland of all modern civilization and its arts and sciences. It is pleasant to learn from the London *Times* that Sir John's Department is today staffed entirely by Indians.

Theosophy—The Path.

Federations

The President's Tour.

Dr. Arundale and Rukmini Devi visited Trichinopoly, Shrirangam and Madura. The citizens of Trichinopoly gave Dr. Arundale a brief well-written address of welcome, outlining his services to India (see October *Theosophist*, p. 97).

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The President received welcome addresses also from the Lodges—one in each town. There were a great many meetings, of course—members' meetings, Scout meetings, public lectures, social gatherings—which the President and Rukmini addressed. His subjects were "Theosophy and the T. S.," "Real India," and National Education"; her subject was, Art. Rukmini Devi gave a dance programme both in Madura and Trichinopoly. She believes that the next step in evolution (Buddhic consciousness) may be achieved through the Arts. She also addressed women's meetings and visited the Temples.

THE GENERAL SECRETARY'S TOUR :—

The General Secretary visited Lucknow, Cawnpore, Bareilly, Moradabad, Aligarh, and Agra, where he presided at the Theosophical Federation. At Lucknow he spoke on "Mind" and the "Need of Theosophy". In Cawnpore he joined in the Annie Besant memorial meeting. He spoke at the Harcourt Butler Technical Institute on "Industrial development in India" and pointed out how skill without organisation was of no avail. At the Local Ganapati celebrations he spoke on "Military Training", and explained how that did not consist only of learning to shoot. He spent a few hours at Bareilly, on his way to Moradabad, where he spoke at the Gokul Das Hindu women's College to the students, and addressed another Ladies meeting. He spoke at the Town Hall on "Scientific Religion" and "Recostruction in India". The next place visited was Aligarh where in addition to visits to three different schools, he gave two lectures on "The Education we want" and on "Life after Death." All the arragements at this place were kindly made by Rai Bahadur Sohanlal. Thanks to Mr. R. S. Yajnik Mr. Gokhale was able to study the lock-industry at Aligarh, and to learn something new. He next visited Agra where he presided at the United Provinces Federation of which an account appears elsewhere.

BOMBAY FEDERATION :—

The Eighth Session of the Bombay Theosophical Federation was held at the Besant Hall of the Blavatsky Lodge from the 23rd to the 25th of September, under the presidentship of Bro. Rohit Mehta. The Council of the Federation deserves to be congratulated on this wise and excellent choice of a President who combines in

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himself to some extent the brilliant eloquence of Dr. Besant, the fiery zeal of Dr. Arundale and the culture and urbanity of Mr. Jinarajadasa. His presidential address on the 'Idealism of Theosophy' was a masterpiece in conception and delivery. He explained the urgent need of Theosophical ideals to an acutely suffering world, and pleaded for a recognition of the part played by Dreamers, Visionaries and Idealists in the world. The whole speech was a magnificent piece of oratory and it heartens the old workers to see that from among the ranks of the youths has arisen one who can be trusted to hold aloft the torch of Theosophy with the passionate zeal of the poineers.

UNITED PROVINCES :—

The Federation was held in the Huntley Hostel which had so very kindly been lent us by the Principal Agra College for this purpose. Guests had begun arriving on the 26th and all the delegates had reached by the morning of the 27th.

The Session commenced with a Prayer of all religions and after a few remarks by the president of the Reception Committee Mr. Gokhale the President of the Federation delivered his Presidential address which was highly instructive both to the older and the younger members of the Society because it was pointed out that the older should turn to Science and the younger to religion in order to understand each other and thus break the great wall which was so obviously but at the same time so certainly arising between the two and separating the age from the youth.

During the day the Federation discussed business and in the afternoon there was another very instructive lecture by Bro Gokhale on Mind—the Greatest Problem of Man. The lecture was well attended and highly appreciated. This was followed by a trip to the Taj in the MOONLIGHT.

The 28th began again with a prayer of all religions, followed by the Bharat Samaj Pooja. At 9.15 a symposium was arranged on 'HOW THEOSOPHY EXPLAINS THE WORLD PROBLEMS' and a very useful discussion ensued which was very thought-provoking as well as instructive.

The afternoon was spent in a visit to FATEHPUR SIKRI and at 4-30 there was lecture arranged for ladies which was followed by a public lecture by Bro Gokhale and this was followed by a third lecture illustrated with Lantern slides.

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Most of the guests had to leave on the 28th but the 29th morning started again with the Bharat Samaj Pooja and thé Prayer of religions and a lecture by Pt. Chandra Shekhar on Spiritual life. This was followed by a very interesting Questions and Answers Meeting. The Federation was then AT HOME to the ladies and families of members and the Social gathering was a great success.

The entire arrangements for the Lodging and Boarding, were made by Bro. Raj Narain Srivastava and his wife and all the delegates were grateful. to both for all that they did to make them so comfortable and to make the Federation such a great success.

Bro. Rohit Mehta's Sind Tour.

Bro. Rohit Mehta of Adyar, General Secretary of the World Federation of Young Theosophists, arrived in Karachi on the 1st September and in the evening gave a public lecture under the auspices of the New India League at Sarnagati Hall. The lecturer declared that the League was based on a very broad platform so as to include all schools of thought without any partisan spirit and thus find out what was good and desireable for the whole of the country. He explained the importance of the study of Dr. Besant's Commonwealth of India Bill. On the 2nd September he attended the performance of the Star Ritual by Young Theosophists and on the same day gave an inspiring lecture on "The Idealism of Theosophy" at the T. S. Hall. On the morning of the 3rd September there was a members' meeting where he spoke in connection with Besant Spirit. He then left for Hyderabad. After that he visited Sukkur, Rohri and Multan Lodges. His talks were all instructive and inspiring and his tour in Sind is bound to give good impetus to the study and spreading of Theosophic teachings. The Sind Baluchistan Federation is grateful for the fine work done by him.

Miss Glen Walker's Sind Tour.

Our distinguished visitor from Adyar, Miss Glen Walker arrived, at Hyderabad Sind on the 15th of September and commenced her lecturing tour, staying there for three days and came over to Karachi on the 19th. The same evening we had in our T.S. Hall, Round Table Ceremonies gone through with great force and power. Miss Walker dwelt on the ideals of chivalry and honour that were upheld by our Round Table Order. On the 20th September we observed the anniversary of Dr. Besant's passing away, and our visitor spoke of the

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experiences she had whenever she had the good fortune of meeting our President-Mother. On the 21st Miss Glen Walker delivered her Public Lecture on "Theosophy a Living Power" showing how the study of Theosophy helped us to arouse the powers of our heart and mind and soul and thus enabled us to work for the good and upliftment of humanity. On the 22nd our visitor attended a Social held by our Young Theosophists and addressed them words of encouragement and held up before them the great ideals of Theosophy. On the 23rd she delivered her last Public Lecture in our T. S. Hall on "Theosophy and the World of Today", depicting distress and difficulties of our present times and how by lifting up our eyes to the great lights above we can acquire courage and capacity to face the present terrible situation in which the world is now. Again the same evening at 8-15 P. M. she spoke in the Amil Institute on "Theosophy and a Vision of To-morrow" to a crowded audience of Hindu Youths. Our visitor held a Members' Meeting in our T. S. Hall on the 24th in the morning and pointed out the advantages of coming and working together in the spirit of comradeship and cooperation for the good of all.

Miss Glen Walker also visited Larkhana, Sukkur, Rohri, and Multan and is still touring Northern India.

Sind Bulletin.

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Official Notices

CONVENTION NOTICE No. 2

It is proposed to provide Free accommodation in General Sheds to a certain number of registered members of the T. S. who are recommended for the same by officers of Lodges and Federations.

As during previous Conventions, free meals for such members will also be provided during the days of the Convention by the Hindu Dharmasala Trust.

Officers of Lodges and Federation are requested to send their recommendations as early as possible.

N. Sri Ram

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* * * 2 * * *

The names of the following present Councillors of the Indian Section are published for the information of the members of the Section, in compliance with the Resolutions passed by the Convention of 1920 :

1. Mr. G. N. Gokhale, Benares, 2. Dr. Bhagavan Das, Benares, 3. Mr. Hirendra Nath Datta, Calcutta, 4. Rai Bahadur Panda Baijnath, Benares, 5. Babu Damodar Prasad, Benares, 6. Dr. R. V. Phansalkar, Benares, 7. Mr. P. R. Green, Bombay, 8. Pt. Iqbal Narain Gurtu, Allahabad, 9. Dr. G. Srinivasa Murti, Adyar, 10. Mr. M. G. Kanitkar, Benares, 11. Prof. R. K. Kulkarni, Gwalior, 12. Mr. Radha Kant Sharan, Patna, 13. Pt. Ram Chandra Shukla, Cawnpore, 14. Mrs. K. Taimini, Allahabad, 15. Mr. C. R. Parthasarathy Iyengar, Chittoor, 16. Mr. G. V. Subba Rao, Yellamanchili, 17. Mr. Chandra Deva Narayan, Chapra, 18. Prof. Tulsidas Kar, Calcutta, 19. Mr. R. M. Alpaiwala, Bombay, 20. Mr. Venishankar G. Bhatt, Bhavnagar, 21. Mr. N. P. Subramania Iyer, Bangalore, 22. Mr. V. Karunakaran Nair, Alleppey, 23. Mr. W. L. Chiplunkar, Akola, 24. Dr. Shri Ram, Srinagar, Kashmir, 25. Mr. H. K. Gurtu, Gwalior, 26. Mr. Vallabhdas P. Gajria, Karachi, 27. Mr. A. Rangaswami Iyer, Madura, 28. Dewan Bahadur K. Sundaram Chettiar, Salem, 29. Kunwar Chaitanya Deva, Moradabad, 30. Mr. Rohit H. Mehta, Ahmedabad, 31. Dewan Bahadur K. S. Chandrasekhara Iyer, Bangalore, 32. Mrs. Bhagirathi Sri Ram, Adyar, 33. Dr. Mohammad Hafiz Syed, Allahabad, 34. Mr. Gurudas Phansalkar, Benares, 35. Miss Indumati Mehta, Ahmedabad.

* * * 3 * * *

Brother N. M. Rama Ayyar has given notice of his intention to raise the following questions at the next Annual Convention :—

"The scheme outlined below will be found to possess three main characteristics :—

1. It enables the poor and the unemployed to join our Society in larger numbers.
2. It has a thorough democratic basis.
3. It is designed to meet the needs of our Section as set forth by our President in his marching orders published so long ago as January 1936, viz.,

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i. That the Section should have a virile head-quarters at Benares;

ii. That the 'Indian' Theosophist' should be made full of interesting News and Articles;

iii. That there should be freedom from deficits;

iv. That there should be virile Sectional Lecturers to stir up Lodges;

v. That there should be a compaign for India's National Welfare along four lines:—

(a) Inter-national good-will and co-operation;

(b) Inter-religious peace;

(c) Dignity, refinement and justice iu political work;

(d) The restoration of Indian Culture, in the Indian Home, in Indian Art, in Indian industry, and in Indian outlook generally.

2. (a) Marching order No. 5.

Membership. The present form of application may be retained. In addition to it a form may be prescribed in which the applicant will promise to lead a life of helpfulness, tolerance and physical purity. He should also indicate how he proposes to work in connection with the campaign for India's National Welfare along the four lines iudicated by our President in his marching order No. 5. This latter form should be kept as a permanent record in the Section Office.

Fees. The entrance fee will be abolished

Unattached members will pay Rs. 7, viz. Annual Dues Rs. 4 plus Rs. 3 for the Section Magazine which is compulsory in their case. Ordinary members will not get a free copy of the magazine.

Centres. Any five members may apply for authority to form a Centre with a fee of Rs. 3

Lodges. Any ten members may apply for a charter to form a Lodge with a fee of Rs. 7.

The Section Annual Dues for a member (man, woman or a youth) will be Rs. 4 payable in advance in October of every year. He or she will, in addition, pay, as Lodge fee, a sum which is not less than Rs. 1—8 a year or 2 annas a month.

A member who cannot afford to pay the above rates may be admitted on his or her paying the lower rate of Rs. 2 as Section dues and as. 12 Lodge dues.

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Organisation: Both Centres and Lodges will have to justify their existence by suitable organized work carried on throughout the year to the satisfaction of Lodge Organizers of the respective areas. Each Centre or Lodge should have a Secretary and two Assistant Secretaries also, if possible, and these three executive officers shall be a man, a woman and a youth. If a Lodge of 15 members or more, more or less permanent residents of the place, has a habitation, whether owned or rented, with the permission of the General Secretary by satisfying certain well-defined conditions, it will then be entitled for a seat in the Council which will be the Managing Body of the Section.

The method of selection of a Councillor is as follows :— Suppose there are 200 of such Lodges in the whole Section and the strength of the Council is fixed at 50. Then four such Lodges will form a Group. The Group will be represented by the Secretaries of Lodges in rotation, one for each year. The Secretary with his two assistants will be required to attend the year's Convention as a matter of course. Thus at every Convention the attendance of at least 150 members consisting of 50 men, 50 women and 50 youth from all parts of India will be assured. These sets of 50 will elect from among themselves every year three propaganda secretaries to assist the General Secretary. These together with the Heads of Departments established at the head-quarters of the Section will form the Executive Committee for the year. The General Secretary will be elected once in five years as in the case of the President of the T. S. once in seven years. The General Secretary may have an Assistant Secretary to help him in office work.

If the total number of such Lodges is, say 150, then each Group will consist of 3 Lodges.

(b) Marching order Nos. 3 & 4.

We want freedom from deficit in the Section Budget and also virile Sectional Lecturers to stir up Lodges. In addition, we are in need of an army of Lodge Organisers also to successfully work the new Scheme. "Our cause needs—missioneries, devotees, agents, even martyrs perhaps. But it cannot demand of any man to make himself either." Just as He (Who has passed beyond the Asekha Initiation) may become part of that treasure-house of spiritual forces on which the Agents of the Logos draw for Their work, taking the Nirmanakaya vesture; just as it is a common sight on the banks

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of the Ganges that the humble, half-naked Sadhu places the food that he has begged at the feet of his guru and awaits his orders; so, let us all, fellow esoteric students, now that our *teacher* is here, try to fulfil the same spiritual law and place ourselves and our all at *his* feet, to meet the needs of the Section as per these marching orders of the President.

(c) Marching order No. 2.

The 'Indian Theosophist,' the Section Magazine, will consist of two parts, the literary portion and the Section news; the former will be the concern of the Editor-in-Chief who will be other than the General Secretary, and the other portion will be looked after by the propaganda secretaries. It should be made self-supporting. For copies supplied on account of the Section, such as free copies supplied to the Centres, Lodges, Unattached Members, National Lecturers, Lodge Organisers, etc., sums due at Rs. 3 a copy should be transferred from the General Fund to the credit of the Magazine Fund. It should not be difficult to increase the circulation among the attached members of the Section and the general public, if the Magazine is rendered attractive both in form and in contents.

(d) Marching order No. 1.

There is already the School. The Indian Book Shop should be converted into a Public Library and Reading Room. The following additional departments may, in the beginning, be created :—

1. Bhojana Shala
2. Medical and Sanitation
3. Engineering
4. Garden
5. Magazine
6. Propaganda.

Others may follow as funds increase, such as Printing, Co-operative Stores, etc. etc.

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Lodge Activities

Dr. Besant's birthday 1st October was celebrated at:—Bangalore City, Belgaum, Berhampur (Ganjam), Bowringpet, Calcutta—Bengal T. S., Chintamani, Chittoor, Chiknayakanhalli, Darbhanga, Delhi, Ernakulum, Moradabad, Mysore, Sivaganga, Srinagar.

Adyar—The President is calling up a gathering of all South Indian T. S. workers to discuss and to organise certain plans during these disturbed times. The East Tamil Federation are also meeting at the same time to consider, amongst other things, the suspension of admission fees and even annual dues from members, as an experimental measure for a year. The Federation will give raise on a voluntary basis the Indian Section share.

Arkonam—Jyoti Lodge holds study classes four times a week. Celebrated 1st. Oct. with lectures and an "At Home."

Aurangabad (Deccan)—On the 10th September Mr. Syed Abdul-Hafiz, Secretary, delivered a lecture in the Town-Hall on the proposition that "Hinduism is not Idolatry and Islam is not a religion of the Sword": Mr. S.A. Tyabji, Member, was in the chair. On the 24th September Mr. Babu Singh B.A.,B.T., delivered a lecture on "Self-realisation through Duty": Mr. Syed Abdul-Hafiz, Secretary, was in the chair.

Benares—Dr. Besant's Birthday Anniversary was celebrated in the T. S. compounds The day broke with the piping of the Indian "Shahanai." After the daily Bharat Samaj Puja, new clothes were distributed to the menial establishment of the Indian Section and the Besant Theosophical School. Members of the Kashi Tattva Sabha, the Arundale Lodge, the T. S. Youth Lodge, the staff and boys and girls of the Besant Theosophical School and Vasant College were then assembled in the Hall to participate in the Common Worship and the celebration of the Mystic Star Ritual. In the evening short speeches were delivered by Mr. Shri Prakasa, Mr. G. N. Gokhale, Dr. R. V. Phansalkar and Mr. Raghupati Saran Singh on the many sided activities and self-sacrifice of Dr. Besant. The function closed at 10 P. M. after the boys and girls of the School entertained the assembly with their sweet songs, dance and comical play.

Gwalior—Panda Baijnath visited the place, and helped to rouse interest in Theosophy. The Lodge have started the Theosophy the next Step campaign.

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Jamshedpur—Celebrated the birthday of Mrs. Annie Besant on 1st October and the Prophet's Day on the Youth.

Lahore—Miss Glen Walker addressed the members meeting daily from 5th to 11th October and delivered three public lectures. She has awakened interest among members and the public, and her visit has been a great success.

Mangalore—Our members at this place run a very fine—Besant National Girls School—where every attempt is made to preserve the Besant spirit. This school celebrated 1st. Oct. with great enthusiasm, beginning a Girl Guide rally and flag salutation, and public meeting presided over by Swami Suvicchranananda, when Sri T. C. Aanantarama Iyer delivered an address. We wish this splendid Institution every success.

Nagpur—held a ladies' meeting to celebrate Janmashtami. Also celebrated the passing away of Dr. Besant and 1st Oct.

Patna—continue their splendid work at the Harijan School, for which they have received the thanks and approbation of the Bihar Government.

Patna—The Bihar Federation are starting a magazine "Mel-Milap to promote mutual Understanding and Good will, containing articles both in Hindi and Urdu. I heartily wish them every success.

Trichinopoly and Srirangam—jointly celebrated 1st. October with a public function and a dinner attended by over 75 members and sympathisers.

Reviews.

नित्य पूजा विधान (Hindu Congregational Pooja of the Bharata Samaja). Our revered brother Rai Bahadur Panda Baijnath has done one more service to the Hindi knowing public. He has issued the Puja Ceremonial with a good introduction and a Hindi translation of the Mantras besides the original Mantras. The introduction gives a brief story of the origin of the ceremonial and the building up of the Temple at Adyar. It also includes a summary of Bishop Leadbeater's explanation of the Occult significance of Gayatri and the Puja. Pandaji has also pointed out the significance of the

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initiation of the Brahmachari at the time of his sacred thread (उपनयन) Ceremony and its value in his performing the Puja and Gayatri. The book is well printed on good paper and priced annas two and six pies. It is available at the Indian Bookshop, Benares City.

R. S.

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Following Adminstration Reports have been received from Information Bureau H. E. H. the Nizam's Govt., Hyderabad, Deccan, in October 39. They are beautifully printed on glazed paper and board and give clear idea of the good arrangements of the different departments in the State.

(1) Progress of The Hyderabad City Improvement Trust (1937-1938). Total expenditure during 26 years last has been Rs. 20224466 and during this year Rs. 1233098.

(2) Forest Deptt.

(3) Public Works Deptt.

Steady progress in all Deptts. is made.

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सम्मति—

संकीर्त्तन मैं अवतार सम्बन्धी सभी विचार माननीय और कल्याणप्रद हैं—तर्क विज्ञान एवं शास्त्रानुकूल होने मैं कहीं किसी प्रकार त्रुटि नहीं पाई जाती किन्तु सम्पादकीय टिप्पणी (कलयुगी अवतार) शीर्षक ने संकीर्त्तन को कलङ्कित कर दिया है। जब हम यह कहते हैं कि भगवान् प्रतिदिन प्रतिक्षण अवतीर्ण होते हैं तब हम किस मुँह से दूसरों के कथन को कि यह अवतार या वह अवतार सत्य नहीं है—सत्य हो या झूठ हम उसके निर्णायक नहीं हो सकते—किसी के विश्वास पर हस्तक्षेप करना सनातनधर्मियों को शोभा नहीं देगा। संकीर्त्तन का सजधज चित्र इत्यादि सभी उपयुक्त और सराहनीय है—केवल त्रुटि संकीर्ण विचारों के समावेश की है और वह भी सम्पादक महाशय की—

PANDIT C. M.

Nalanda—a Romance of Indian History

Nalanda, sald Dr. Radha Kumud, was one of the largest university towns of ancient India and perhaps of the East. Nalanda attracted students from far off countries like China, Japan, Corea, Mongolia and Tokkara. Tibet had cultivated a constant and close cultural intercourse with Nalanda.

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There were in residence at the university as many as 3,500 students 1,510 teachers. One hundred lectures on one hundred different subjects were being delivered every day.

The university had in its possession about 100 villages. These villages supplied the university with the daily needs of its population in rice, milk, and butter. The university also received gifts from distant and foreign kings.

Continuing Dr. Radha Kumud said that it had been a principle of the university to supply to its alumni free boarding, clothing, bedding, medicine and tuition.

A Hall Mark

The university, which had been equipped with a library equal to its status, was situated in a special area called Dharmanagia. The university had been maintained as a postgraduate academy of research. Every student desiring to get himself admitted to the university for research had to undergo a searching test by a Board of Scholars and had to convince the Board of his fitness for research work. "He who bore the name of 'Nalanda student' was treated with respect wherever he went,"

The university was conducted as a school of discussion. "Learning and discussion they found the day too short; day and night they admonished each other, juniors and seniors mutually helping to reach perfection."

Though Nalanda, the speaker continued, was in a sense a Buddhist university it was catholic enough to include in its range of studies the best works of Brahminism, its Vedas, its systems of Philosophy such as Sankhya, Nyaya and even Ayurveda and medicine. The university also specialised in the subject of Yoga.

Common Platform

The administration of the university was in the hands of its students. Autocracy was applied in the sphere of teaching and democracy in the matter of administration. There was the utmost harmony in the midst of the largest diversity. It was the signal merit of Nalanda to bring together, on a common platform of discussion, schools of thought in opposition to one another. It became the meeting ground of the warring sects and creeds of the time. Nalanda was an experiment in the liberty of teaching.

Continuing the speaker said that Nalanda was a centre of Nahayana studies. It was believed by experts that Nalanda Art had inspired and influenced even the widely admired art of Java.—U. P.

In Memoriam.

Bhavnagar—Bro. Parmanand Vithaldas Thakar, a very devoted member who joined the T. S. in 1901.

Malvan—Mr. K. S. Desai, the oldest member of the Lodge. He was taking great interest in female education.

Sylhet—Jaimini Kanta Ray Dastidar, an earnest and influential member of the Bengal Federation.

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SUPPLEMENT TO THE INDIAN THEOSOPHIST OF NOV. 1939.

India and the War.

By

DR. GEORGE S. ARUNDALE,

President of The Theosophical Society.

The reason why I venture to enter the field of discussion as to India's place in the war is largely because I have my own definite views, and I feel that at such a time as this anyone who has definite views, views that are sincere, honest should give expression to them, not so much to try to persuade other people to believe in them as to give *his* truth that it may be shared with others and so help to evoke their own more effectively.

Whenever I listen to a great politician or to an individual in any field of life who has his greatness to give, I am less concerned with the question as to whether I agree with him. That is of little moment. But I am concerned with the hope that the expression of his own greatness will help to stimulate my greatness in me.

While I do not for a moment suggest that I am one of the great of the earth, at least I have lived in India for well over thirty years, at least I have loved India and have sought to serve her with all my heart, and that record is sufficient to entitle me to address an Indian audience, knowing, as it thereby will, that as I love the country, anything I say is the best I can give her.

INDIA NEEDS YOU.

But what I should like to make the preface to my talk is my hope that you all here present will feel inspired to serve your country more effectively, that you will feel the need of giving yourself with less restraint, with more abandonment, knowing her need of you. You will not give yourself along the lines that happen to be my lines, but along your own individual lines which will be as useful for the country as the lines of anyone else.

It is so important in these days where there is such an enslavement of crowds, when the crowd spirit is so much abroad, that there should be a number of people able to stand up with their own beliefs and their own certainties, different as these may be from

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the beliefs and certainties of those around them. There is nothing finer today than that an individual should either be whole-hearted with the crowd to which he feels it right to belong, or should be in a state of isolation, standing outside a crowd for the sake of honouring a truth to which perhaps the crowd does not give assent.

It is so important for us to remember that crowds are by no means always right. It is so important for us to remember that, while crowds have their value, and while the assent of crowds is so often necessary to the promotion of political and other work, no less valuable to a country is the individual who stands alone unrecognized, unappreciated, but who is honest, sincere, strong, and indifferent to the praise or blame of the multitude around him. Such people we need in India at the present time, and my hope is that many of you will feel yourselves inspired in some small degree at least to love and serve your country in this time of her need as perhaps you have not loved and served her before. My hope is that you will challenge yourselves as to your worthiness to represent your country, to be a citizen of your Motherland. My hope is that you will challenge yourselves as to your right to speak on behalf of India, that you will challenge yourselves as to your deep understanding of this great land as to her past, her present, and her mission in the future.

What is War ?

With that by way of preface, I come to the first of my points in this afternoon's talk: What is War ? The title of my lecture is *India and the War*. But what is war ? I might almost ask, what is India, but I will assume for the moment we have some knowledge as to what India is, but what is war ? If you go down into the past of history you will certainly perceive that for the most part war is a conflict between right and wrong. It is an old order yielding reluctantly to a new. I do not think there has been any way which has not been a war between right and wrong, I do not think there has been any war which in some measure and some wise has not been an old order yielding place to a new.

I will also say that never has the world throughout its history been without war, and I shall try to show you what I mean by that. War, I think, is universal. War, I think, is continuous, even though we may speak of times of war and of times of peace. The word *peace* is only a relative term. War is a process of evolution. War is one

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of the so-far facts in nature, and we have to look it in the face and realize that it exists, and more and more realize that it exists when we have such an outward manifestation of war as we have at the present time.

WAR IS IN EVERY KINGDOM OF NATURE

You will find war in every kingdom of nature not alone in the human kingdom. In the mineral kingdom think of the earthquakes and cataclysms and slow grindings of time whereby the old order changes into the new and whereby there is a conflict of breaking to pieces for a re-assembling. You find that in the mineral kingdom, and as well, in the vegetable kingdom with its droughts and storms, its own peculiar conflicts. You find it in the animal kingdom where war can so much more easily be distinguished, a war where there is a killing for food and self-preservation. I should say as regards all these kingdoms that there is a continuous war whereby nature evolves a cruelty less war.

WARS OF CRUELTY

It is only in the human kingdom that war begins to be cruel. We talk of the cruelties of nature, "red in tooth and claw," but that is simply a poetic, or I should rather say an anti-poetic phrase. I do not believe it is true that in any of these wars in the sub-human kingdoms there are wars of cruelty. It is a war for self-preservation. And especially in the animal kingdom, when sometimes we inveigh against the cruelty of animals, we should rather inveigh against the cruelty of human beings. We sometimes say, "human beings behave worse than beasts." I feel inclined to answer that it would be good if human beings behaved as well as beasts behave. We are always thinking we can compare ourselves favourably with the animals. From the point of view of war, I do not hesitate to say that the animals have a great deal to teach the human kingdom.

When you come to the human kingdom itself, you have the element of mind entering in, that intellect with all its capacities, but also with all its pride, its spirit of separativeness. You have mind-made wars, emotion-made wars, wars of selfishness and therefore inevitably, of course, wars for righteousness no less. There is a pride of individuality, a sense of desire for power, both on the part of individuals and on the part of nations, and there is a sense of desire

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to be strong and to use might against right. That is the type of war which is exhibited in the present war which you do not find in the lower kingdoms of nature at all.

So from one point of view the human kingdom is not in advance of the lower kingdoms, though from another point of view it is.

We are at war with ourselves.

So I suggest that war is continuous and everywhere, and I go on to suggest to you that you and I are constantly and all the time at war with ourselves. There is continually a war between our sense of right and our sense of personal satisfaction, between our sense of duty and our desires. We know perfectly well how conscience has constantly to be invoked in order that it may turn the scale in the direction of right rather than of self-satisfaction. Whether conscience is always victorious or not is another matter. I think that through our growing mentality, we have achieved a wonderful power of deceiving conscience, or of so suppressing our consciences that we imagine them to be justifying us in doing that which conscience in fact would never justify.

The war of ugliness.

So there is war continuing all the time. And not only is there war among ourselves as between ourselves, and as between our higher and our lower selves, but we spread our war abroad with the spirit of ugliness which is so much a characteristic of our so-called civilization today. We make war upon the mineral kingdom by forcing it to pander to our sense of ugliness. Look around you everywhere in the average modern building, in any average form which men create, how for the most part there is ugliness instead of beauty. In such a war against the mineral kingdom, we are fighting the mineral kingdom's desire for beauty with our sense of ugliness, be they ugly or not, rather than forms of beauty.

India today is a Kurukshetra between the modern western civilization which pervades it and her own essential conceptions of beauty. Everywhere Indian beauty is being prostituted to western ugliness and in that prostitution I am afraid most of us throughout the country tend to take part. We do not care whether our vessels are ugly or not. We do not care whether our surroundings are ugly or not. We have little sense of the beautiful left in us, and so we

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continue the war between the ugly and the beautiful so far as the mineral kingdom is concerned.

Similarly we fight the vegetable kingdom, and we fight the animal kingdom still more. There is no grosser fight, no more terrible fight throughout the world than the constant fight between ourselves on the one hand and the animal kingdom on the other, with our spirit of selfishness, our spirit of cruelty. So long as we are happy, so long as we are satisfied and think we are healthy, we can prostitute the animals to any cruelty, to any degradation, to any horror or agony, so that we may be at peace with our satisfactions. To what extent does the average individual, when he has to take medicine, wonder how far that medicine is the product of the agency of an animal? The average individual does not mind being vaccinated. It is a terrible agony to the calf, but does he not say, "If one wants to avoid small-pox, one must be vaccinated?" What wonder there should be the wars we have today when these wars are constantly with us and when we ourselves are constantly participating in them!

The War India must wage

When I think of *India and the war* I say to myself *what* war? Do I primarily think of India and the war that is for the moment being waged in Europe? I think first of the war India can wage in India and of her criminal disregard of that great spirit of *Ahimsa*, that spirit of harmlessness which is India's greatest tradition and her most wondrous gift to the whole world and especially to the west.

Let there be war between India and her cruelty to animals. Let there be war between India and her cruelty to fellow human beings in whatever form that cruelty may manifest itself: Some of you may think of the cruelty of untouchability, of temple exclusion, of wide-spread starvation and misery which besets the teeming millions of this great population, of cruelty to children. Some will think of the cruelties of the foreign educational system under which our children have to groan, of their corporal punishment, of the hours they have to spend so disastrous to health in trying to pass these iniquitous examinations.

Let there be war between India and the vulgarization of leisure, as, for example through many of the films which are shown both by western and Indian film companies: There is nothing more vital than that an individual's leisure should be beautiful and creative in the

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very real and most effective sense of that word. We should not spend our leisure without creating. We should not spend our leisure without being able to beautify ourselves—our bodies, our emotions, our mind. I think we may be thankful to a certain extent to some Indian films which bring into the present, however crudely, the great Indian traditions of the past, but we are not thankful for most of the Hollywood productions. There are more horrorwood productions. These we could do without and the sooner we do without them the better. We need the Indian film. We need the beauty of India's magnificent and innumerable stories, for they are infinitely inspiring. We want these to give the eternal touch of India to the modernity which for the moment is occupying the land. Of course, it is true that some of these Indian films are terribly crude, that they have not the mental artistry which the horrorwood films possess. They are not so clever, the photography is not so good, and the actors and actresses sometimes look most extraordinary with their strange mustaches, too obviously not their own, with their strange richness of hair and of beard, again too obviously put on. Fortunately the Indian public as a whole is very patient and looks beyond the forms into the life which those forms to a certain extent distort. But I will still maintain my statement that there is a cruelty going on in the field of leisure that is doing infinite harm to every one of India's citizens.

Freedom Within

There is not enough war in India at the present time, or shall we say, India is not yet conscious enough of the need to fight more and more against these cruelties? Unless she can become free within herself, she cannot hope to become free as a nation. It is the freedom within that must determine and demand and make irresistible that freedom about which we so often talk and which we tend far too much to demand from the British Government.

So is it that we need in India a fight to restore India to herself, to restore India to what she was and to give her that purity and beauty of form which will enable her to take her sightful place among the nations of the world,

India must become Indian

We want India to become Indian again. That is what is vital for her future. Every Indian, therefore, should become as Indian as

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he possibly can along his own lines, not by any means necessarily along the lines others may dictate. Every individual must be free, must be strong, must have his own uniqueness, his own Godlikeness, so that he may be able to dictate to himself the veritable laws of his inner life, in which his individuality is not subject to outer laws but is a law unto itself. That is the keynote of the war which should take place in India today for the release of her own soul.

No foreign country or power outside can give back to India her soul. No foreign country can dare to touch India's soul. Only those who live on her own soil and were born on it have any right to approach her shrine and invoke her soul to descent among the peoples of the Motherland.

The Qualities of an Indian

If I think of the characteristics of an Indian individual, I think first of the quality of *Reverence*, second of the quality of *Good-Fellowship*, and third, of that quality of *Compassion*, that Compassion which is the very soul of *Ahimsa*, of harmlessness.

If you say: How are we to be Indian? Apply to yourselves the acid test: Are you reverent first to yourself, then perhaps to great ideals, to great persons, to great political parties? Have you the spirit of reverence in you rather the spirit of iconoclasm? Do you realize that the background of Mother India is a background of grandour and of spiritual immensity?

Unfortunately in the present system of education and slave mentality which obtains in this country today, we think that the past does not matter, we think we must break off from the past if we are to be strong in the present; if we are to be great among the nations of the world, we must copy this, that or the other nation—Russia, the United States, Japan, possibly even copy Britain, though generally we do not go so far as that. We believe we must copy the political institutions of other countries, a foreign country's democratic institutions. We are so much concentrated on and permeated by the spirit of foreignism that we cannot look back into our own past, we can only look around and prostrate ourselves before the genius which has made western countries great but which shall never make India great, because India needs her own exclusive and unique genius if she is to take her Indian place among the nations of the world.

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If you would be Indian, think of those three great qualities and then expand them in your lives—Reverence, Goodwill and Compassion.

How shall India Fight ?

India must first fight for her own enternal honour, for the freedom of her soul within her own frontiers. You must fight. Every Indian citizen must fight for the release of India's honour, for India's self-righteousness. While we may say that the Congress Ministries have been working to that end with their moves for prohibition, for the sales tax, and for temple entry, and while from one point of view we may be thankful that they have done what they have, there is an infinitude more to be done.

Release for Youth

When we think of this wonderful tremendous war in the West, we must say to ourselves, "What can we do to fight for India ?". There is no finer fighting for our young students in schools, colleges and universities, than if they should say to themselves : We pledge ourselves to make India a happier place for her poorer fellow-citizens to live in, be they human or sub-human beings, I cannot think of anything finer for Indian youth than to free the Motherland from that selfishness, injustice and wrong which they can do so much to put right. If only Indian youth could organize themselves to make every citizen as happy as he can be made in his own citizenship. I should like to see our Ministers of Education in every Province organizing schools and colleges into service corps so that every student has an opportunity not only of gaining an education but of helping his fellows. Instead of always getting, getting, getting, he will have an opportunity of giving, just as much as he has received from others. There is so great a danger when a student is receiving all the time that he may fill himself up with so-called facts, which are generally not facts but conventions, so that he becomes sodden with these facts and can do nothing when he leaves his college. Added to that we have a jobless type of education whereby the average student finds it so difficult to earn his livelihood.

Almost every student, not knowing what to do in such a difficult situation, feels he is only able to release himself from time to time when some great leader comes to the Marina, and students listen to him by the tens of thousands and cry Gandhiji Ki Jai!

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Jawaharlal Nehru Kai Jai : Subhas Chandra Bose Ki Jai : I do not blame the Indian student for doing that—he must have some release and the only release he has is shouting. It is better than nothing and it satisfies the leaders. All these leaders come and they go and say to their friends around them : What a wonderful meeting that was. How enthusiastic everybody was, and how they believed in me and in my principles and programmes :" Yes, they believe in *A* on Monday and in *B* on Tuesday, and in *C* on Wednesday and in somebody else on Thursday, Friday, Saturday and Sunday. While we are glad that they do believe in everybody, this is not the work for the Indian student. This is a time for work, for service, for building up a great India.

The Lesson of War

We tried to do it in 1914. I have been looking through the records of 1914-18, as, for example, that splendid Indian National Congress in Calcutta in 1917. I have read again Dr. Besant's Presidential Address. What a splendid clarion call it was. Yet here we are today trotting along in our ordinary way, more or less, and needing from Ishvara another war to try to help us to remember and act upon the lessons of war. I do not think we are to be blamed. I do not think we could help it. I do not even blame the western countries who certainly ought to know better, because they are supposed more or less to be free. It is certain that the last war did not end even these external wars that take place from time to time. War is beginning again. We do not know how long it may last. Let us try to remember the lessons of the last war, put them into practice, and let the youth of India work for the happiness of their fellow citizens, giving up some time every day to doing something, planning something to put a little sunshine into the lives of darkness which most of India's citizens need.

Why We Have Not Our Freedom

Do let us remember that if we have not our freedom today, if we are not a self-governing nation as we ought to be, it is our own fault to no small extent. We are too hesitant, too cringing to make demands, but rather we ask "What are you going to do ? as the Working Committee Resolution has just asked Britain. That is not a sign of strength but of indecision and weakness. We ought to know what we are going to do and we ought to do it.

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What is India's Path to Freedom ?

I am going to suggest what I think we ought to do. We ought to have some conception of what we are to do, and what we are going to be, and to confront the British Government with that decision, determination and practice. That will speak far better than any Resolution similar to the Resolution of the Working Committee of the Congress. I understand that Resolution was given its form by Pandit Jawaharlal Nehru, a man who is a foreigner more than an Indian in many ways, as Gandhiji has pointed out. He has a foreign mentality. He is a fine man, a great lover of his country, but I am afraid lest perhaps he may be thinking of some foreign country when he thinks of a form of Government for India. I am perfectly certain when he drafted this resolution he was thinking of compromise, balancing views so that he might hurt nobody's feelings. Surely, it is not the individual's feelings that need protecting. We must not hurt *India's* feelings. We must think of India and not of any single individual. Gandhiji, has rightly held views opposed to the views expressed in this Resolution, and yet he has subordinated himself, hoping that the Working Committee expresses to some measure the spiritual soul, purpose and intention of this country. So he is willing to put himself in the background in order that those who speak more positively for India, those who have delivered more public lectures than he has for a very considerable period, may be able to put forward what they think are India's needs. I do not think that the Working Committee of the Congress has given us the satisfaction we are entitled to demand from it. I am waiting and hoping for leadership from the All-India Committee as to what we have to do, what we have to be, what we have to plan. Let us know definitely, clearly, positively without any spirit of compromise, so that we may be a united nation behind the Plan. That is needed for the immediate future. And let us be told how India is to be free from her internal domination, from the domination from within which spreads and breeds unhappiness and misery, starvation and disease among her men, women and children throughout the country; for that is a freedom Indian youth can strive, whether they fail or succeed it matters not, for if the Indian youth of today fail, another generation of youth shall come and upon the foundations of the failure of our young men and women of today shall arise the success and triumph of a future generation.

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What part shall we play in Europe's War ?

Now what about this other war which is going on in the West at the present time ? What are India's elder citizens to do ? What is their work, especially in view of the hope that they have experienced life, that they have a certain amount of wisdom, and that their souls are afire with sacrifice for India ?

A Charter of India's Liberties

The first thing that has to be done in my judgment is that there be established a practical definite charter of India's material and national liberties. Many years ago, in 1925, there was a Commonwealth of India Bill which had a first reading in the House of Commons itself. Many great Indian leaders of that time framed charters of Indian liberties, but we have forgotten about them. There is no thought of the kind of Constitution India needs. The Congress has accepted and vowed allegiance to a foreign Constitution and we have forgotten that the great need for India is Swadeshi Constitution even more than Swadeshi dress. We want our own forms of Government. Do you expect India's soul to confine, to imprison, to distort, itself within a foreign Constitution ? A foreign constitution may be good for foreign countries--it is not good for India. We have to make that very clear.

Our politicians, our workers, our Government, our members of Congress or any other parties must first say: We will have a Swadeshi Constitution, an Indian Constitution based upon the spirit of India's eternal democracy.

Some of us feel that democracy comes only from the west, that there cannot be any domocracy save the western democracy. In fact this war is partly being waged in order that there may be freedom for India to give us *real* democracy, not only to herself, as she has had it in the past, but to give it to the whole world. That real democracy will give peace and freedom to us all. We have only caricatures of democracy in Britain, the United States, Russia, France and other so-called "democratic countries". India has the real democracy and she must release it. I say to you young people: Try to remember your past, your background. Try to see if you cannot realize that within your hands are gifts without the sharing of which wars must continue indefinitely throughout the whole world. India can never have her

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freedom through a foreign type of Constitution. I should not like to see India perpetuate her enslavement by continuing a foreign Constitution. So the first thing is that a Charter of India's Liberties shall be established for the whole world to see, and for the whole of India to back with all its strength.

A United Army of Indians.

Behind that Charter we must organize a united army of Indians (Cheers). We must have Indian Hindus, Mussalmans, Christians Parsis, Jains, Sikhs, Buddhists—European and non-European Communities. All must learn to realize this is India's Charter and they must rally round it. We shall never gain the freedom we need until the Hindu-Muslim problem is adequately and rightly solved. I am sure it can be solved. I am perfectly certain there is good in all communities, not alone in these two. I am perfectly certain if a great fine and noble lead is given, there will be millions to respond. The majorities must make sacrifices for the sake of the minorities. That is inevitable. But what do sacrifices matter, provided they produce solidarity? India is a house still divided against herself, though not as much as in 1914. She must become one and speak with one voice. Then that voice will ring throughout the world.

India cannot be Neutral

India, of course, cannot be neutral in the war. It is amazing to me that any country can be netural in this war. There is nothing more amazing to me than that the United States of America should be neutral with all their tremendous resources and their belief in democracy, with all their magnificent background of great men and women. I can give a greater understanding to Holland, to Belgium, to Switzerland and to other small countries which the ruthlessness of Germany might overwhelm in a moment as Poland is being overwhelmed before our very eyes. But I cannot understand the United States. I believe that before long we shall find that Rossevelt, great President that he is, will be able to draw around him and have behind him a sufficient majority of American citizens so that America takes her rightful place in this war against slavery, tyranny, oppression everywhere.

India cannot be neutral. India must throw herself into the war on the one hand and organize herself for her freedom simultaneously on the other. That is her work. I do not think there could be

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anything finer than that the whole of India should support Britain and France in this war, partly because it is again a war for freedom, and partly because it will sweep away the obstacles to self-government so far as India herself is concerned, if India rallies around a flag which symbolizes her splendour and her mission in the future.

If Hitler were to win the War

Germany, of course, will lose. I think there is no doubt about that. It shows the madness of Hitler that he has undertaken a war at such a time as this. Italy and Japan have already deserted him. He is alone, but with his might he can exercise frightfulness and ruthlessness as he has exercised it in Poland at the present time and will exercise it everywhere he can. This spirit must be stopped and everything must give way to the stopping of it.

If Germany were to win, India would be in dreadful peril. Italy and Japan would take advantage of Germany's victory and together they would impose an order of might against a right which would be utterly crushed underfoot. We cannot tolerate such a thing in India. India is a land of freedom. There is no country freer than India is. We can say almost anything we like, or used so to be able before the war. We can say and live as we like—we have freedom. There is no tyranny of concentration camps in this country. There is no tyranny of persecution in this country. There are none of the horrors in India you will find in Germany. We are perfectly free.

More than that we are safe. Do not let us forget that we are safe. Your women and children are not going to be bombed, nor are you going to be bombed. All these wonderful buildings on the Marina are not likely to be bombed. There is not likely to be another Emden, and even if there is, we have an excellent train-service out into the country. We are fortunate to be very safe. We owe much to Britain that we are safe, and that should make us feel that we must wage war for the safety of others, those who are far less fortunate than ourselves. You see what is going on in Poland, how helpless villages with thousands of women and children are being ruthlessly bombed with mustard gas, because Herr Hitler has said: Somehow or other we must subdue Poland quickly—it does not matter how. You would feel the terrors and the horrors of war if Herr Hitler were to enter the Madras Harbour and say: I must conquer Madras quickly—it does not matter how ? As for your families, you can imagine the sorrows, the sacrifices, the horrors you would all endure.

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A Twofold Task

That spirit must be fought by all of us with the will to give whatever help we can give. In India we have the twofold task not only of fighting that spirit which might ruin the world but of arousing India into that mighty Motherland of Nations which she is destined to become either in the few years that are immediately before her or whenever a generation arises that is able to perceive what India really is and make the necessary sacrifices that she may become great once more.

Too much time has been wasted all these years by our various political parties on the things that matter less instead of concentrating on the things that matter more. We ought by now to have had our Indian Constitution, our Indian youth organized all over the country, a great Congress composed of Hindu, Mussalman and all others. That ought to be the India of today instead of India as she is.

I had the pleasure of meeting Subhas Chandra Bose in Madura recently, and while I do not at all agree with much of what he says and does, I say to myself : There is a man. He is willing to be alone. He has suffered years and years of imprisonment. He has a passionate love for his country. He may be mistaken as to the advice he gives, but he is a man, he is an Indian, and he embodies our revolt against the shilly-shallying of those who are, so far in authority. I am thankful for Subhas Chandra Bose and the disturbance he makes. I am thankful that he arouses people, that he makes them sometimes infinitely dissatisfied with him, with themselves, or with those who are in political authority.

In that Working Committee's Resolution we tell India to tell Britain what she has done wrong as if she were a naughty child and we threaten her that we are going to wait to see if she will not be a good girl, or else something may happen on October 7th when the All-India Congress Committee meets. Instead of telling Britain what a naughty child she is, the Working Committee would have done better to have told India what she is to do next and what she has left undone. The Working Committee should have said: This is the programme for India. Let it be ratified by the All-India Congress Committee, and if necessary let us have a special session of the Congress to be behind this platform which we feel in the basis of India's immediate liberties. That is what is wanted urgently at the present time, *and what we are not getting.*

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We must Purify the World

So far as regards this war which with such great sacrifices Britain and France are undertaking, we must see to it that it shall not happen again. We must purify the whole world from Hitlerism, purify India from Hitlerism in so far as she has any of this spirit in her, which I hope she has not.

There must be justice done to the Jews, and to the Arabs no less, in Palestine.

There must be justice for China. You and I have forgotten that splendid Eastern country ravished by Japan. We have simply thought: "How very unfortunate that China should have such a sorrow." Yes, it is very unfortunate that all these horrors are taking place in China, but what have we done? I confess I have done no more than anyone else. What have we done to contribute one iota to the needs of one of the greatest countries in the world? Perhaps we can yet wake up with regard to China. The same thing has happened with regard to Abyssinia. Though Italy has swallowed Abyssinia, I hope when the war is over, she will have to disgorge Abyssinia, and that Japan will find China too indigestible long before the western war is over.

Then Albania was only once an Italian Province. She has been independent for hundreds of years. Albania must have her freedom along its own lines.

Austria must be free. I have been to Austria many times and know how distinctive Austrians are from Germans and what a splendid culture Austria can give. In the case of both Austria and Danzig, until the German agents insinuated themselves into the internal affairs of the States, everything was going on well. In the case of Danzig, even the question of difficulty when Poland established the Gnydia port was becoming rationally solved until Hitler came and instigated these outrages whereby Danzig has now lost her freedom and Poland is desecrated.

There must be justice no less for Czecho-Slovakia.

There must be the abolition of High Commands in every country in the world. You are smiling because you think I am referring to the High Command in India. I will not say I am not thinking of the High Command in India, but I am thinking of

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all who have frustrated freedom, who have forced people to feel they are not patriot. unless they bow before these High Commands and echo the statements the High Commands may choose to make. In India we do not want dictatorship and High Commands.

As for England, I am not able to say that Mr. Chamberlain has led England as she should have been led, there has been too much appeasement, much conciliation and concession on that path of appeasement beginning with Munich. But I want to be just—there is one possible explanation: in all probability Britain was not ready at the time of the Munich episode. Now that we are in better fettle and better organized, it may be that he took the path of what seemed the greatest dishonour and was willing to be misunderstood and accused of appeasement, conciliation and concession, so that England might quickly become ready. On the other hand, I confess quite frankly that I writhed constantly as I found him receding, receding, receding and Herr Hitler advancing, advancing, advancing.

Let us give Honour and Help

We have this second war simply because the first war did not do its duty. Only a quarter of a century has passed and another war has come upon us. This war must end some of the war spirit at least, if it cannot end all of it.

I hope I have not during the course of this talk indulged in any impertinent recrimination towards anybody. I must say what I feel and be as true as I can to what I believe to be true. We do not want recrimination and faultfinding. We are none of us without faults. We can all of us be blamed for something or other. Let us honour Britain and France for coming forward to fight for the world's freedom and do the best we can to help.

Let us honour the Poles for their magnificent heroism. Let us recognize Poland for the splendid country she is and give her any help that lies in our power, even though it be but our sympathy.

Let us honour all the self-less patriots in this country no matter what our opinions of their policies may be—Subhas Chandra Bose, Jawaharlal Nehru, Gandhiji or any other patriots who love India—let us honour them all. Let us go our own way and not be drawn into going the way of anyone else through fear. Let the people of India speak their word.

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Let us have a clear, definite, unmistakable policy and let us organize the people of the country behind it. That is what is wanted.

What is India's Contribution to the World ?

What is India's contribution going to be when she is free ? What service can she give to the world ? A greater service than the service any other country can give. She can show the world what is the real democracy. The real genius for government does not lie in the few at the top but in the many at the bottom. We are always top-heavy in our democracies at the present time. And so it is, because of the tyranny of the few, civilizations are constantly taking the wrong turning, and then have to go back again to follow the high-road of freedom once more.

India can show that which was the greatest dream of the United States of America, namely, that Self-Government literally means "Government of the people, by the people, and for the people. As in the ancient days of India where there was progressive responsibility from village rule to nation rule, so must the world democracy be. But India must be free in order to be able to give it.

The Commonwealth of India Bill of 1925 described this type of democracy. The democracy of the West has already ceased to be democracy. Hitler and Mussolini and Japan's overlords have killed it altogether. Where does democracy exist in the world today ?

It is India who can make democracy real by drawing upon her ancient, her eternal sources which are needed to make the whole world new.

India is blessed with many faiths and many communities. She is fortunate in having Hindus here and followers of those other splendid religions—Islam, Christianity, Hebrewism, Buddhism, Sikhism, Jainism, Zorastrianism. India is not only a melting-pot for the great faiths of the world, she is a beacon light, a tremendous fire for all these faiths, and she can give truth to the world as no other nation can give it which is not a great fire of faiths, which is not a great melting-pot of the various religions of the world.

Let the rainbow sunshine of India, fashioned as it is out of so many beautiful truths and out of so many wondrous qualities,

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with so many magnificent Saviours living and moving about on her sacred shores, with all that uniqueness, with all that ancient and eternal civilization which is hers, with all that rainbow splendour she can command, let her cause the light of that rainbow to shine in the world's darkness today.

Let her no longer allow herself to be dominated by a slave mentality. Let her no longer think all good gifts come from the West—that there is nothing in the East.

Let every Indian citizen stand up in pride, in certainty and in happiness, in a sense of the irresistibility of his power, let him stand up as an Indian, embodying the Indian spirit, to help to make that war which is to ensure freedom for the world, to make that war the foundation of the New India, and so give the world the Mother Light which is India's light and without which the world must continue in the darkness which overwhelms her at the present time.

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FILL IN AND SEND ON TO ADYAR

1939 T. S. Convention, Adyar

Delegate's Application No.....

Name in block letters.....

Place and Federation.....

Accommodation: Special.....

General.....

Other requirements: Cot.....

Chair.....

Any others.....

Date and train by which arriving at } Madras Egmore / Central .....

Amount remitted with this application } .....

WORK MATTERS MORE!

In which of the following Convention departments would you like to help us? Sanitation—Reporting—Editorial—Catering—Traffic-control—Bookshop—Arrangement for meetings—etc.....?

Please indicate by letter if you are an (E) expert, (M) moderately skilled, (B) beginner.

PLEASE DO NOT FORGET

KALAKSHETRA—

—The International

Arts Centre

and The **Besant Theosophical Schools, Adyar & Benares.**

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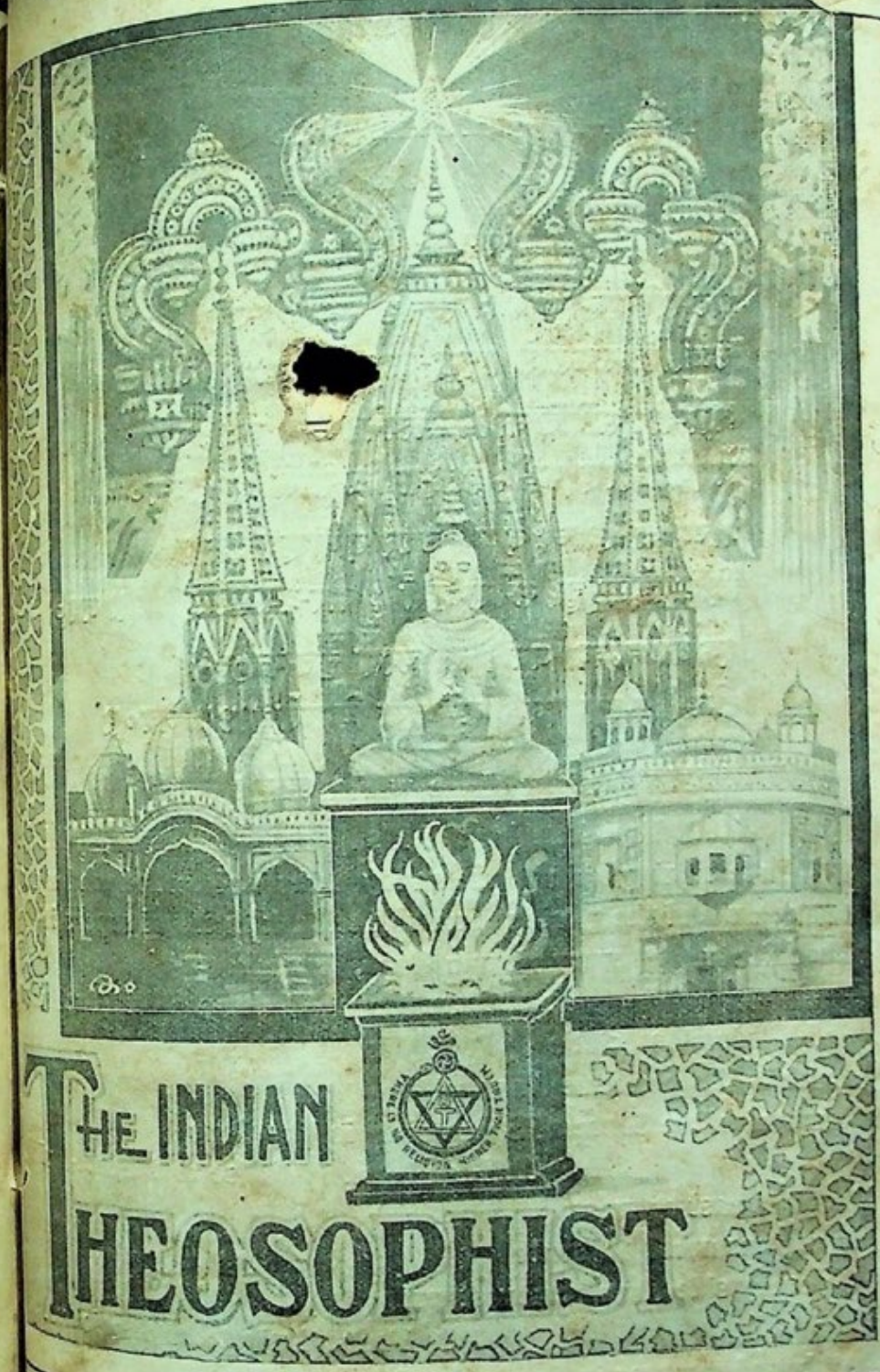

THE INDIAN THEOSOPHIST

Vol. XXXVI DECEMBER 1939 No. 12

ADYAR IS YOUR HOME

Come to Adyar.

INDIA'S HOUR HAS STRUCK

FORWARD INDIA

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Birth-day Greetings to the T. S.

(Golden Jubilee 1925)

जय जगदुद्धारिणि जय, ऋषि-महर्षि-बाले ॥ ध्रु० ॥
जड-मति-मरु-भू वर्षे । मोह-तिमिर-तरणि-उषे ।
उज्जीवित-सकलाशे । द्वन्द्व-नाश[illegible] ॥१॥ जय० ॥
ब्रह्म-बोध-समिति नाम । सत्यमेव परम धर्म ।
भेदभाव-हरण कर्म । ज्ञान-शान्ति-शीले ॥२॥जय०॥
प्राच्य वा प्रतीच्य देश । उत्तर दक्षिण प्रदेश ।
दिशि दिशि हृत सकल क्लेश । वीर-व्रत-शीले ॥३॥ जय०॥
एकत्रित बांधव जन । तव चरणे कृत-वन्दन ।
दीन-मित्र-आवाहन । करें दया-विशाले ॥४॥ जय०॥

Hail ! O Uplifter of the world, Hail !
Hail, Thou Daughter of Rishis and Maharshis, Hail!
O Thou fertilizing Rain to the sandy deserts of earth-bound minds,
Thou Dawn of the glorious Sun to the dark mists of superstition;
Thou Reviver of every Human Hope,
Hail Thou Born Destroyer of dualities!
God-Wisdom-Association (T. S.) is thy Title
Truth is Thy Supreme Dharma,
Removal of the Sense of Separation is Thy Duty
Oh Thou innately Wise and Peace-loving,
In lands east or west
In regions north or south
On every side Thou removest pain
Oh Thou, Knight of heroic vows.
All bound together in Brotherhood
Bowing at Thy feet,
Invoke the Friend of the lowly
Oh Thou of vast Compassion.

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The Indian Theosophist

Monthly Review

Vol. XXXVI | DECEMBER 1939 | No. 12

A Theosophical Convention

BY C. JINARAJADASA.

In the Parliament of man, the Federation of the world.
There the common sense of most shall hold afretful realm in awe,
And the kindly earth shall slumber, wrapt in universal law."

TENNYSON.

That is the dream which inspires us when we are thinking of the Universal Brotherhood of Humanity, the great dream of the Parliament of Man. Each Convention is one more milestone which marks the work which has been done towards the realization of that dream.

You and I, my brothers, are all workers in one great band, and as we are here at this Convention we must be like stones in a wall, linked together by a cement of happiness and harmony. A band such as this can be used by the Elder Brethren. Just as a mirror can flash the sun's rays to corners where the sun cannot shine, so we, through our friendliness, our fellowship, can be used by the Elder Brethren to flash the light of the vision of the future nto the hearts and minds of men and women in groups and societies far away from us who are seeking a solution for the problems of civilization. The work we do here is far more than a work for the American Section; it is also done for the whole world, and for all Theosophists truly committed to the great ideals. As the Great Teacher once said, "Where two or three are gathered together in My name, there am I in their midst," so is it with the work of Theosophists. We are gathered together in His name, and in the name of all Those who are with Him, who are dreaming of a glorious future of mankind, and are working for it. As

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Their brothren Their younger brethren, Their children, we are met at Conventionto give our aid both to the work of the American Section, and to the helping of the world. For that we have met; the work is to be done not by one nor by a few, but by us all. So during these days let us be happy, but happy in living in a great dream in which we have the utmost trust. The Great Ones are with us as we dream Their dream.

From the address at Alcott 1939.

National Brotherhood for India

PUTTING THE LODGE ON A WAR FOOTING

By George S. Arundale

There can be no finer tribute to the splendour of Theosophy or to the blessing of membership of The Theosophical Society in these most peremptory days than every possible effort to give to the nation to which a member of The Theosophical Society belongs the greatest common measure of collective unity and of individual good citizenship.

Here in India both unity and good citizenship are most vital to her growth, for we must not forget that the work for Universal Brotherhood to which we are called by the First Object of our Society must include work for the National Brotherhood to which we immediately belong. The first Object involves the formation of a nucleus of National Brotherhood in our own nation, so that the nucleus may join with other nuclei in helping the nation to become a National Brotherhood.

Wanted-Understanding Friendship

In India this duty is very specially incumbent upon members of the Indian Section, for the reason that there are here so many different communities, faiths, and even races. In fact, members of The Theosophical Society in India can do no better than seek to implement the words of His Excellency the Viceroy in his latest statement, otherwise so unfortunate, that

> His Majesty's Government are but concerned to use their best endeavour to bring about that measure of agreement and understanding between all parties and all interests in this country which is so essential a condition of progress towards India's goal.

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Theosophists in India cannot be indifferent to India's progress to her goal, which is the goal of National Brotherhood as a part of the Universal Brotherhood to be. The First Object calls them to hasten their country to that National Brotherhood upon which her peace and prosperity depend.

And if individual members of the Indian Section cannot be indifferent, it follows that neither can Lodges of the Section be indifferent. And I would therefore appeal to every Lodge in our Indian Section, and in particular to the Adyar Lodge which represents the Indian Section at our international headquarters, to respond to the call of this supreme moment in India's history by planning in every way possible to draw together India's many faiths and castes in understanding comradeship, and to help the many who differ in opinion, political, religious and otherwise, to learn how to differ co-operatively and not destructively.

Our Lodges in India have to place themselves upon what I would venture to call a "war" footing. They must be eager radically to adapt themselves to the urgent needs of the orisis through which the whole world is passing. They must adapt their Lodge programmes, their lectures, their propaganda, to the needs of the moment. That which may have sufficed for the last twenty-one years—since the last war—will not, I make bold to say with conviction, suffice today. If Indian members of our Society, if our Indian Lodges, if our Indian Section, are to move with the times and adapt themselves to the needs of the times, they must give their Theosophy as Theosophy is supremely needed NOW, they must give their membership as their membership is supremely needed NOW.

WORK FOR INDIA'S UNITY:

India cries out for unity. It is because she has no unity that she is not yet herself and cannot yet play her magnificent part in the life of the world. The nucleus of Universal Brotherhood declared to be the First Object of The Society depends for its consummation upon the unity of India.

Every single member of The Society subscribes to the First Object, as of course, he also does to the Second and Third Objects. But he must subscribe his life in action, not just his lips in affirmation. If there are two other Objects, it is to the surer fulfilment of the First. And in these dark and difficult days it is imperative that

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the Light of the First Object shall shine forth with unexampled brightness, dispelling the darkness of hatred, suspicion, distrust, and bathing the whole world in the glowing light of understanding friendship and mutual respects.

I therefore call the Adyar Lodge to address itself in the immediate future, utilizing all its force—the power of the individual member and the collective purpose of the Lodge as a whole in its weekly meetings and in all other ways—to promote National Brotherhood in India. The Lodge as such is doubtless debarred from participating in party politics, as are also many members by reason of their occupations. But the promotion of National Brotherhood is the common duty of every citizen whoever he or she may be, in whatever occupation enagaged. There may be some who approach this duty through service in the political field, others will approach it in the educational field, or in the social field, or in the industrial field, or in the religious field And the Lodge will encourage each member to fulfil this duty according to his best capacity and line of least resistance, itself working to promote National Brotherhood in ways in which every one of its members can join—as for example, in the religious and eudcational fields particularly.

INSPIRE THE PUBLIC :—

Specially would I urge the Lodges to arrange facilities for the training of every member in a clear understanding as to the real meaning of National Brotherhood so far as India is concerned, and in the power to express his understanding before the public in clear, emphatic and persuasive language. We cannot promote National Brotherhood just by stopping at home and confining ourselves exclusively to our Lodge meetings and to our own individual studies. Study is not enough. Lectures are not enough. We most incline the public round about us to perceive the necessity For national brotherhood, and to become inspired to live it themselves individually and work ardently for it without.

The Adyar Lodge must become alert to the call now sounding throughout the world, and it must respond to it by fitting itself and its membership to satisfy the need for the fulfilment of which the call has gone forth. Off with the old life: On with the new:

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HELP THE YOUNG THEOSOPHISTS:

And I would urge in all eagerness that every help should be given to young Theosophists to become active today in the shaping of that which is to be their own new world, the world in which they will have to live and to grow, the world which they will have to hand on to their successors the better because they have lived in it, and still more the better because they are Theosophists in it. The future lies with these young people. They must be the very fire of the National Brotherhood of India. It must be their fire which shapes the National Brotherhood and gives it its purity and therefore its strength.

We older people can help. We can do our bit. But most of all our contribution to the promotion of India's National Brotherhood must be the strengthening of India's youth, and particularly of India's young Theosophists so to aid them in fashioning their Motherland with their own reverent and ardent hands that she may become a mighty Shrine of Brotherhood, the heart of the Universal Brotherhood of the world.

———

Annual Report of the General Secretary.

INDIAN SECTION, THE THEOSOPHICAL SOCIETY, 1938-39.

1. Once more it is my privilege to present you a Report on the activities of the Indian Section, for the financial year ending September 1939. As is usual, the narrative relates to the Calendar year January to December 1939.

2. Since I penned—or typed my last Report, we have had a glorious Convention at Benares. If I may whisper a secret into your ears, last year things looked so bad in this place, that I actually suggested to the President, that the venue of the Convention be changed to Adyar or some other place; but our President would have none of that cowardice. Of course, he did not exactly use that word; but had it not been for his firm insistence, that Benares shall have that privilege, I am afraid, I was on the point of making a very bad blunder. How very right he was, and how foolish were my fears, we all realised, only after the Convention; and I think I must publicly express my gratitude to our revered Dr. Arundale for saving us all from that disgrace.

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3. The threatening clouds were all there, but they made the sunshine that the President brought with him, all the more striking. The whole atmosphere was surcharged, and evidently the peak voltage was reached on the afternoon of 27th. December, when the lightning struck the Indian Section, but in Dr. Besant's home, instead of devastating the Section, it struck root in the hearts of the members, in the form of a determination to resume her work, in her name. The blessings that gently showered upon us enabled us to revive the withering plant, that she took such pains to put into the soil at the very beginning of her work in India, and which she replanted twentyfive years ago.

THE BESANT THEOSOPHICAL SCHOOL.

4. Being far too earthly to forget the worldly side of all ventures, it was not without a great deal of hesitation that I had suggested, that we should not allow a School, where Religion of the right type had its proper place, to die out; but I had never expected that the proposal would be accepted so enthusiastically. It all turned out far better than I had even hoped for, and thanks to the daring of Dr. Mohammed Hafiz Syed, the surging emotion crystalised into golden dew drops; and we set about the task of "Resuming Dr. Annie Besant's Educational activities at Benares" with the warmth that money alone can produce in this world.

5. Proceedings of the Indian Section Council, which had been entrusted with the task of settling all details, and lists of donations received, and other happenings have been published in the Indian Theosophist from time to time. The School started work on 2nd. July 1939, with the first six standards and A. and B. classes according to the Montessori method. We meet every day in the Indian Section Hall and spend a few minutes trying to discover the common thread that runs through all Religions, and learning to appreciate greatness wherever found. Then we adjourn to *Gnyanageha*, the home of knowledge, where the students and the staff spend a few happy hours preparing themselves for their life in the world, with a good deal of Music thrown in. We have a magic lantern day; and the boys see me in the workshop with dirty hands trying to make something, and they will soon be weaving their fancies on little looms, and so on. Football is not the least important part of the school routine and it is a pleasure to see little kids fearlessly charging bigger boys, or their own

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teachers, and make them kick the air. Somehow, I never played any games in my younger days, and when I join them, I find that I seldom get the ball in the correct position for hitting, but the other day, my side actually scored a goal. After the game, the kids go to the nice little fountain we have, where they lap the tiny jet, while we older people sit down discussing whether it is good to drink water so soon after playing. Having seen in a Red Cross Film on the value of water recently shown in the School, that English boys rush to the fountain, I have not the heart to issue a firman forbidding it. And so ends the day, often amidst the shouting of *Jaya he, Jaya he Bharata Bhagya Vidhata.*

6. I would be more or less than human, if I did not devote a few lines to what happened on the 18th. Nov., the birthday of the late Mr. Pandharinath Kashinath Telang, the first Head-Master of the Theosophical School at Benares. Of course, we had an Assembly where we explained to our students, how Mr. Telang was great in learning, as well as in sport, and loved to play the game. In the afternoon as usual, they had at Rajghat a Histrionics competition, for the Telang Memorial Trophy. Seven Schools took part, out of which our little infant was one; but good luck favoured us, and by evening, we had the pleasure of laying the Trophy at the feet of Dr. Besant and Mr. Telang. The *Vijaya Kalasha* which had gone over to Rajghat returned to its shrine at the Headquarters. We cannot help feeling a little proud—just a tinge of orange, such as we see at sunrise, the Sunrise of our little school. We know the tint will not last always; and we shall gladly hand over the Trophy to any other School which may prove better next year. Meantime we must be excused for feeling somewhat self-satisfied.

7. With all the good opinion, we naturally have of our abilities, we know that there can be no comparison between Annie Besant's work and ours, but we have the solid foundations already laid down for us, and the plan of the superstructure as well. We know she is still here to inspire us, and we have Dr. Arundale to guide us. We know Shrimati Rukmini Devi will bring us the Philosopher's Stone, which will turn us all into gold some day. Meantime we are all working with an iron will to get the vessel ready. We are a small school, having deliberately chosen to stop at the VIth. Form, but we shall grow. Our *pace* may be slow, but our chief and only anxiety is to see, that our *face* is turned in the right direction, so that we may

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one day prove worthy of the name we have taken. We like to judge of our success by the way in which the teachers and the taught appear to be welded together, and I think we have nothing to be ashamed of so far. The Indian Section Council has—I think very wisely—decided that having started the venture, we must allow it a chance to make good, and that we should not sit on judgment over its fate, till the 1942 December Convention at Benares. We are hoping that even by the 1940 Convention, we may be in a position to show some results. We are doing our best and will continue to do so, till we get worthier hands ready to take up the burden.

8. The total amount of donations received up to end of June, before the starting of the school was Rs. 6306 to which another 2302 Rupees were added by the end of September, bringing up the total to Rs. 8608. Many of the donations were earmarked for certain equipment like a Cinema Projector etc. and were spent accordingly. Personally I have attached great importance to this physical side, and we are all agreed that it is bad economy, to try to rely only upon the Spirit. The right spirit must be there, but the right environment can not be ignored, and the help that a musical instrument, an organ—not a harmonium, thanks—can give in shaping our emotions, is not to be despised. We have therefore tried to provide the necessary equipment from the outset, at a cost of Rs. 5411 as far as funds could permit; but we still need a good deal more. A further sum of Rs. 1622 was spent on salaries and other recurring expenses leaving a balance in our hands of Rs. 1545 on 30th September last, out of monies expressly received for the School.

9. I do not generally mention names, lest in signalling out one or two, I offend others equally or more deserving, but I must mention here that one of our members from Indore, who was not even present at the Benares Convention, and who does not know me personally, has started sending us a sum of Rs. fifty every month for the School, without any personal appeal. He does not even send a cheque, but a Remittance Transfer Receipt ; and so I will not make him blush, but I must express to him our thanks and commend the example to others. Even a few Rupees per month would not only be helpful, but in as much as they show a continuous stream of good-will would be invaluable.

10. While we must all acknowledge with gratitude, the very gratifying response we have had last year, it is my duty to point out

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that continuous efforts are necessary to collect money, if the Schools both at Adyar and Benares are to be kept going. They are essentially All-India Schools, one in the Master's Home and one in Dr. Besant's Home, embodying a type of Education which we must keep alive at least as a model—where the Besant Spirit in Education can be seen at its best. They certainly are the only Schools in India, where Religion, which really binds and does not divide, is given its proper place in Education, while practical Arts are not neglected. They embody the Ancient Spirit fo the land, in modern Scientific garb. They are Theosophical Schools, and must show how Religion, Philosophy and Science can best be synthesised in life. As such, we must look upon them not as mere local concerns. What the Adyar School does for the South, the Benares one is meant to do for the North, and even in days, when the Mother-tongue is justly stressed, with Hindi, we can reach more than half of India. We therefore expect not only donations, but students from all parts of India, and I would urge upon all our members to kindly ponder over this, and help.

11. I know that our charges are still, more than what an average Indian can pay, and I am very anxious to reduce them, if the deficit can be made good in any other way. If every one of our 4000 members in India took this subject a little more seriously, and laid aside ONE PICE PER DAY in the name of Dr. Besant for her educational work, we would have annually Rs. 18,000 between the two Besant Theosophical Schools; and if we show our earnestness in such a manner, I am sure our members outside India will be glad to help. But we must first do our duty.

12. The need of our Motherland in this respect is very great. We are on the threshhold of great changes. A new life is certainly surging through the Land. We all have made up our mind to be free, and Free we shall be; but to what end? There are already signs everywhere that people find it difficult to distinguish between Freedom and License, and it all comes of stressing the Material aspect of things beyond all proportion. All our educated men reek of that, and if the Leaders of the Country themselves do not understand the Spirit of Ancient Aryavarta, how can they lead? God seems bent upon giving us a chance to be free, but if we do not follow His Laws, our Freedom can only be a nine days wonder, because it will not be Ordered Freedom, and is bound to be succeeded by another period of slavery of a worse kind.

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13. Because a great majority of our leaders do not see anything beyond matter, the Country begins to feel that way, and the next generation naturally grows up in that spirit. They form the leaders of the next generation; and so goes the vicious circle. Fortunately, all men do not feel that way, and at least in the Theosophical Society our Leaders have always shown us how Religion, Philosophy and Science (which last is certainly not to be despised) can be synthesised in Life. That is the only solution and that is why Annie Besant, with her foresight, started her Educational work at Benares forty years ago. Even today, our Institutions are unique in this respect, at least in our ideals, if not in actual life. The Country knows no better, and even the Indian National Congress is still groping about. What with the Wardha Scheme and Basic Education, which ignores Religion on which all life is based, our educational problem can not be said to have been solved. We all need Besant Schools very badly and very urgently ; we need hundreds of them. We have one such school in the South and we have now resolved to have one in the north. Shall we allow these to die out because we are unwilling to give them ONE PICE PER DAY ?

Our Annual Dues.

14. Now that I am talking of these earthly matters may I respectfully place before you, what I feel on another question that crops up now and again—the reduction of our annual dues, which at present stand at Rs. 4 per year. I quite see that we have amongst us men—very young men and very old men—who depend upon others for their very food ; and with all the will, they have no money of their own to pay our annual dues. Now, for the youths out of these, there is already no admission fees whatever, and the annual dues are Rs. two only. And in their case as well as that of older people who can not pay, there is provision in our rules which empowers the General Secretary to remit their dues wholly or partially. As far as I am concerned—and I can not imagine that my predecessors could have been worse—I do not remember to have refused any request for remission, if it is supported by the local people. Poverty is no crime and I expect a man, who really can not pay, to say so, and I accept his statement, trusting in the Lords of Karma to find out the truth. We have already got 88 free members and 653 half-paying members including women.

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Women are already allowed to pay half; and so it will be seen that such hard cases are already allowed for.

15. In this connection, I will make an exception in mentioning one name, that of Bro. N. D. Hiriyannayya of Mysore, who in spite of his handicap of being completely blind, has felt that his "blindness has enabled him to devote himself entirely for work in the name of the Great Ones, "and in spite of having lost everything he had, what is more to the point, he paid his Annual Dues for twenty-eight years. I can fully understand such cases, but when somebody tells me that he has recently spent too much money on the marriage of his daughter—some hundreds if not thousands, and therefore he is unable to pay his annual dues, I cannot resist the temptation of suggesting to him that he might do so, by debiting the Rs. 4 to the marriage account. How many of our members can honestly say that they do not spend even two Annas a day on themselves? We all spend four Rupees a month at least on our food, more for our clothing and often as much on pictures—I will not say on our smokes. We all want to share in the Nucleus of Universal Brotherhood of Humanity irrespective of race, caste and all that; and yet, when it comes to our depriving ourselves of ONE PICE per day, out of these two Annas at least, we complain that the Annual dues are very heavy. Does this sound very reasonable?

16. Now the War has come, and everything has gone dear. We shall have to spend four Annas every day where we could do with two. We shall certainly find the additional two Annas; can we not manage the ninth Pice? And after all, the war is still in Poland, France, and China. I read somewhere that since the war started China has lost two crores of people; and in one ship, England lost two crores of Rupees and a thousand lives. That is war; not a twenty per cent rise in the price of sugar. Is war a sufficient excuse for not being able to do our little duty by Universal Brotherhood? When death comes to us, of course we shall all die bravely, and even now, when a riot takes place in our town, we lose our lives and have our houses burnt. When cholera rages in our town we courageously face it and die if necessary. Shall we have it said that we cannot live up to our vision whatever it is? No, I am afraid we, in India, have got into the habit of expecting something for nothing. The orthodox

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depend on God and the Masters; and the moderns depend on declarations from White-hall. That is the only difference. In the Theosophical Society at least, let us learn to give, with full heart at least one Pice per day for Universal Brotherhood and another Pice to bring it down to our younger generation, so that they may get a chance. I am sorry to have to put it so bluntly—or pointedly as some might term it, but I do so only because I would be untrue to the trust you have reposed in me, if I did not tell you how I feel about it. It is for you to decide what is right.

Our Critics.

17. No, I am afraid I am unable to accept that the amount of Annual dues is the chief obstacle in the way of our growth. The cause must be sought for elsewhere. One Secretary of a Theosophical Lodge puts it this way.

"The public is not indifferent, it is only slow in waking up. The fact is that we are indifferent to work, we are tired, and we have no living ideal, which fires us with energy and makes us work. Our Theosophy is *lip-theosophy*, not *live-theosophy*; and that is why, we seek refuge behind such lame excuses, and do little or nothing." The correspondent goes on to suggest that all these non-workers should be weeded out without ceremony. He adds, "I find from long experience and careful and extensive inquiry, that the duties of Federation and Group Secretaries (as enumerated in our Annual reports) are seldom or never performed by the vast majority of these office bearers....I do not remember if any officer ever found fault with the working of a Lodge. And therefore it is, that wags have nick-named our Society as the mutual admiration Society."

18. I cannot accept such wholesale condemnation, but I am afraid there is enough truth in it, to make us search our own hearts. For instance, it is only right that we should ask ourselves, if we have at least passed on to the public, all that our revered President has been literally dumping on us. During the last year in addition to the very interesting, but usual Watch-Tower notes, articles and stories, he has sent to every Lodge, special open letters; he has supplied us with excellent notes for the "Theosophy is the Next Step" campaign; he has tried to awaken our "Conscience" in various ways; he has given us and is constantly giving us illuminating comments on current topics. I do not know, how we can express to him our gratitude for all that he is

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doing for us; but apart from thanks, which I know he does not wait for, what have we done to spread these ideas in our little circles? I am sure we have many Lodges in India who have done it splendidly, but do they make up the majority? Have we taken sufficient advantage of our opportunities? Do we at all realise the inestimable privilege we all have in being attracted to this Nucleus of Universal Brotherhood? If we did, it would be unnecessary "to weed out office bearers" as the gentleman suggests. At any rate in our Society, we do not weed out men, we urge each member to remove the weeds from his own character; and we do need to pay greater attention to this aspect.

19. Then there is the Indian Theosophist. Our friend considers that it "consists of pieces of disconnected matter, of a more or less abstruse character...The magazine should meet the taste of the vast majority—not the small minority of members...(For want of this).....I have often seen packets of the magazine lying unopened, and have been told that some members consign them to the W. P. B. in that condition..." How to make it most *useful* to the vast majority of members has been my constant care, and I have been trying to do that, to the best of my ability. Barring a few, sometimes very foolish misprints, I see nothing to be ashamed of in the magazine; and if our critic would be so good as to indicate the direction in which improvement is desirable, (which he has not done) I shall gladly try to reform. I have tried to give our members more than 500 pages of fairly readable matter; but if the cost of paper rises very much, it may be necessary to curtail the size. I would like to know what the members would wish me to do.

20. Our friend further complains against every member being "compelled to subscribe to this magazine", and suggests that "if the compulsion is withdrawn, recruitment (to the Society) would be facilitated and the magazine will either mend or end." I am afraid our critic who is generally a careful student, has not yet discovered, that nobody is compelled to subscribe. The Indian Section give the magazine *free* to all members *at present*; and if they so decide, they may stop it altogether, without in any way, affecting the Annual dues, which have nothing to do with the magazine. In the case of ladies who can not make use of the journal or who already get another copy in their house, it is not the subscription that is excused, but it is the annual dues that are reduced. Whether to mend or end the Indian Theosophist is entirely in the hands of the Section Council; but how-

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ever imperfect it may be, it is the only instrument for regular propaganda we have in India, and I for one, am unable to see, how its ending will help the Society.

21. Then there is our friend Bro. N. M. Rama Ayyar who has been recently taking so much interest in the improvement of the T. S., and has sent up various proposals for consideration at the next Convention. Our brother has taken great pains to point out various defects in our working, and has even spent his own money in printing all his arguments and sending them to each Lodge. It is to be regretted that he did not come to these conclusions when he himself was in Benares and in a better position to carry them through; but I have no doubt that the Indian Section will always be thankful to him for his zeal, and will consider his proposals, with the consideration they fully deserve. Although I can not accept a great deal of what he proposes, I must admit, that he has reasons for thinking in the way he does. For instance, out of the eight mistakes he points out in the Official Notice on page 319, I plead guilty to six, and if our Brother had been at Benares, as he was for some years, the mistakes might not have happened. But the fact remains, that the present rules do not lay down how the veto over the rules of the various bodies, is to be excercised, and by whom. So far, the Lodges themselves decided, whether their rules were or were not consistent with the rules of the Parent Society. All that the new rule does is to give a chance to the General Secretary to do this very essential work.

22. Granting that there is a great deal of room for improvement, as we all agree, I am unable to see, how sweeping changes in the Constitution, or how a "promise from every applicant, that he will lead a life of helpfulness, tolerence and physical purity" "kept as a permanent record in the Section Office" will effect the necessary change in our character. I am afraid our first critic and Brother Rama Ayyar both miss the whole point. In the Theosophical Society, we do not sit in judgment over people, not even our members. Although we sometimes use the words "official tours", "inspection" and like, none of us are officious" officials", whose business is to set people right. It is quite true, that all Diplomas and Charters in our Society derive their authority from the President, and he can *cancel them at will*; but if he really started doing it, and "every man

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had had his deserts, who would escape a whipping"? Ours is by no means a mutual admiration society, but a *mutual appreciation Society*, a Society, where from the President downwards, we are taught to *understand* each other, to *appreciate* what good each one has, and *to help* him to overcome his failings. Every one, who likes to enter this Nucleus of Universal Brotherhood, is welcome amongst us, and is entitled to be elected to the highest office in the Society. We *only encourage* the study of Religion, Philosophy and Science, and *investigate* the hidden laws of Nature. There is no dogma whatever, no examination to be passed in the Society, and hence no exploitation. Except the ordinary Democratic machinery, necessary where worldly goods are concerned, we have no rules and no punishments. This by no means decreases the responsibility of the individual member and we fully recognise it. I wish we all kept this in mind a little more.

23. This does not mean that rules are unnecessary, and that anybody can do, what he pleases within the Society. As an individual, as far as his *Ashrama Dharma* is concerned, yes; but as an official in the Democratic body in his *Varna Dharma*, he is accountable to those, who elect him to that office, and can excercise powers which are his and no more. For instance, recently we had one District Conference in India passing a Resolution, that they will send on only half the Annual dues to Benares, and *appropriate* the remainder to their local work, generously offering to share it with their Federation. Such a thing can not be permitted, because these friends forget, that the Annual dues must be sent to the Section Headquarters, before any one is entitled to call himself a member of the Society, and have a vote in its management. The Indian Section at present give half these dues to Autonomous Federations; but under different circumstances, the Section may feel justified in keeping a greater proportion, or all the dues at Head-quarters. They are not bound to return the money, as they are not bound to issue the magazine. The Federations in their turn might or might not share their funds with the Groups, or issue their own magazine in the Mother-tongue of the Province or no, as they think fit. But if our Lodges and Groups started dictating to the Federations, or the Section as to what they must do, the whole machinery will break down. I know, the vast majority of our members do not want such anarchy in the Society;

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but as such things are always likely to spread the contagion I am mentioning it, only to sound a note of warning.

24. There is another point, which I would like to mention. The Theosophical platform is a very wide one, and it is perfectly right that it should be open to all alike. But I am afraid, we must draw the line where some party, or group are habitually using very strong language about other groups. Whatever views they hold, if they want the use of the Theosophical hall or library, I think we are justified in asking them to put them in a brotherly manner, giving to others, the same liberty they claim for themselves. The same remark applies to our Reading rooms. I see nothing wrong in having some news-papers on the table; but we know, that we have unfortunately in India, a number of papers which exist only to pour their vials of wrath on their opponents. It may even be necessary for some people to read this poisonous stuff, if only to contradict it; but I submit that a Theosophical Lodge is not the proper place for them. At least we ought not to help them to propagate their Intolerence, even if our motto is "There is no Religion higher than Truth." Let us not forget that a Theosophsist is expected to be "True, Kind and above all Helpful." Every man is fully entitled to his opinion, and is an authority for himself; but not for others, and when he deals with others, he must not ignore the two other qualities. Even Fearlessness does not absolve us from that duty.

TOURS

25. During the year the President visited 5 Centres in the South and helped greatly to rouse the enthusiasm of members. Srimati Rukmini Devi supplemented the efforts with her exquisite Dance Recitals. Revered Bro. Jinarajadasa is still busy with his work abroad and could not come to India. Bro. N. Sri Ram visited several Lodges in the Andhra Circars Federation area and attended the East Tamil Federation Sessions at Cuddalore. Our respected Vice-President, Sri Hirendra Nath Datta, visited Benares twice and gave us the benefit of constant guidance in the starting of the Benares School, not to speak of legal advice. He also presided over the Bengal Theosophical Federation Sessions held at Cuttack.

26. During the year I visited Cuttack, Bhubaneswar, Puri, Hyderabad-Sind, Karachi, Poona, Sangli, Belgaum, Hubli, Adyar,

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Bangalore, Bombay, Jammu, Srinagar, Rawalpindi, Delhi, Lucknow, Cawnpore, Bareilly, Moradabad, Aligarh and Agra, and delivered about 60 lectures. After the starting of the school, I had to devote more time to the physical side of the educational effort, and could not move out as much as I wished to do.

27. Bro. Rohit Mehta made a long tour in the south as well as in north visiting 34 places in all. In all these places he delivered public lectures and addressed members' meetings. The subjects of his lectures were:—(1) The Besant Spirit, (2) The Present Situation, (3) Fundamentals of India's Social Building, (4) Whither India? (5) Idealism of Theosophy etc. He also presided the Annual Session of the Bombay Theosophical Federation. Miss Glne Walker visited Surat, Baroda, Ahmedabad, Ankleswar, Broach, Hyderabad-Sind, Karachi, Larkhana, Sukkur, Rohri, Multan, Lahore, Delhi and other places and delivered many lectures and did a great deal to rouse the members by private talks.

28. Our Joint General Secretaries, are helping me in every way they can and here is what they feel:—

EAST:—

29. *Bengal Federation*—included all lodges in Bengal, Assam and Orissa. The Federation has not maintained its numerical strength chiefly on account of its members defaulting to pay annual dues. Many of the muffasil lodges held weekly meetings but the evolving life in many of them as separate units, showed no appreciable sign of systematic or persistent activity.

The change of Office-bearers in the Cuttack lodge in Orissa infused new life to its activities and the annual meeting of the Bengal Federation was held there during the Easter Holidays with Sj. Hirendra Nath Datta as President. Besides the usual question and answer meeting, business meeting, social gathering etc., four public lectures were delivered at the local Sahitya-Parishad Hall—one by Sj. Hirendra Nath Datta, the President, one by Rai Bahadur Gopal Chandra Praharaj, President of the local Lodge, one by Sj. Bijoy Basanta Bhattacharya and one by Rai Sahib Nrityalall Mookerjee; the lectures were appreciated and eulogised by the public. The number of delegates from outside the town was, however, very small. The President of the local Lodge hoped to revive the muffasil Lodges in Orissa with the help of its former Lodge Organiser, and for this purpose

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the Federation offered a grant for his travelling expenses. The change of venue of the annual sitting of the Federation every year seems to have a salutory effect in creating local interest and thus serve the purpose of publicity to a certain extent.

Some active members of the Calcutta Lodge visited a few Lodges situated near Calcutta successively several times, but so far, besides creating some local interest, nothing more can be reported at present.

The Bengal Theosophical Society in Calcutta maintained its reputation as the foremost lodge in the Bengal Federation. The weekly public lectures delivered in series were always well-attended and highly appreciated by the public.

The members of the Youth Lodge met regularly every week but it has made no headway into the field of activity. The question of ways and means for making the movement popular was often discussed but no satisfactory solution could be found, it is said, on account of lack of receptivity.

The monthly organ of the Bengal Federation-BRAHMAVIDYA—in Bengali, was run at a loss and the deficit was partly met by the Federation and partly by voluntary donations. The articles contributed by the members in the Journal were of a high order and although the journal thus served the purpose of effective publicity, it cannot claim sufficient number of paying subscribers for carrying on its existence by paying its own way.

30. *Bihar Federation*—comprises all Lodges in Bihar and Chota Nagpur. The number of members who became dormant by non-payment of annual dues has increased steadily and thus the numerical strength has come down to 234 against 275 of the previous year. It has established a new Lodge at Jamshedpore.

The Federation held two District Conferences besides an annual Federation meeting. Many of the Lodges held their weekly meetings.

The Federation associated itself with such public institutions as the Harijan Industrial School, P. N. Theosophical Hostel for College Students, Patna, Harijan L. P. School, Hazipur, Mohila-Kala Bhawan, Muzaffarpore, Model H. E. School, Gaya, etc. The outstanding activity of the Federation, however, was the launching of a campaign of Mutual Understanding and Goodwill during the year.

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Public meetings were held in connection with this movement in about a dozen important towns in the Province and some prominent members of the Federation took active part in the campaign by visiting different places; some pamphlets were also printed and circulated free in this connection. The campaign has already attracted the attention of the public and it promises to be a popular movement if kept up with sustained effort.

The Federation has a printing press and it proposes to start a monthly journal soon. A vernacular monthly journal if edited by the members of the Federation will serve the purpose of publicity better than by any other means.

31. CONCLUSION. The two autonomous federations of this division maintained a sustained and organised effort in disseminating the ideas of Theosophy in their respective areas by holding meetings and conferences and publishing books and pamphlets and in Bengal—a monthly magazine in vernacular. The small resources of individual members were utilised to the best advantage and the regular income of the Federations had often have to be supplemented by voluntary contributions for carrying on the publicity work. But the want of a band of young men 'to accept the duty of work' as devoted workers, is very keenly felt. The work of publicity was assiduously carried on but there appears to be a dearth of devoted workers to carry on with due responsibility the work reposed on the lodges by the scheme of decentralisation. These two departments form, so to say, the theory and practice of Theosophy, and being dependent upon each other, both must develope together simultaneously before the looked for change could be expected in the local areas for the achievement of our objective.

WEST:—

32. "I visited 9 T. S. Lodges in Sind, Gujarat and Kathiawar and 12 places without a T.S. Lodge in Kathiawar; delivered 76 public lectures to teachers, students, women, villagers and to the general public on Theosophy, Education, Social Reform, Political Reform and Rural Reconstruction; addressed 34 meetings; conducted one Village-up-lift-class, and presided over the Sind-Baluchistan Federation. I wrote and published two small booklets in Gujarati: one on the art of public speaking, of writing, of reading and of hearing, called चारकला; the other on the Law of Karma called कर्मनो नियम. The

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latter is for free distribution only, as Brother Korsibhai V. Shah of Rangoon Lodge paid the expenses of printing five thousand copies of the same.

"The whole world is passing through a crisis and our Lodges and members are not exceptions. But the most of our active members are trying to do what they can. Wherever a T. S. Lodge is active the general public is sympathetic.

"To draw attention to the fact that most of the members are from the middle classes and they desire that the annual dues be reduced from Rs. 4/- to 2/- because they find it difficult to pay their dues when there are more members than one in their family."

SOUTH :—

33. "Dr. Kamath was the Joint Secretary during the earlier part of the year and myself during the latter part. I presided over the Kurnool District group, and the Karnataka T.S. Fedaration, at Kurnool and Sagar respectively.

I toured in the Circars, visiting as many as 14 places, and addressed public meetings at almost every place, besides meeting members and having talks with them. The subjects chosen by the Lodges and public concerned generally related to one or another of the following :—

1. Daily life. 2. Salvation through worship and service. 3. Our duty to the world we live in. 4. Theosophy applied to the present day problems. 5. Manu's ideals. 6. Our duty to the Lodges. I am now touring in the central districts.

Not all the Federations can be said to be working satisfactorily; though it may not be possible to have a Lodge Organiser for each Federation or arrange for each Lodge to be visited by one or the other of the officers of the Society. I feel a lot of useful work could be done by correspondence alone, as I find it to be the case from my short experience in that line.

I have other suggestions to make for more efficient and satisfactory work, notice of which will be given to you in due course."

NORTH :—

34. "We left the Convention at Benares inspired by the great ideas that the President of the Theosophical Society had given us for working out during the year.

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"Out of our four Federations two had their annual sessions. The Sind and Baluchistan Federation met in April. Workers from Bombay and Gujrat were present at it.

"The U. P. Federation held its annual meeting at Agra in the last week of September. It was presided over by the General Secretary. Members from the Gwalior Lodge attended it.

"North-Western Federation is not yet quite organised. From the next year we hope to hold its regular annual meetings.

"Central India and Rajputana Federation has been in a very bad condition for the last three years, since Mr. H. K. Gurtu handed his charge over to Bro. Madan Mohanlal Razdan. No annual meetings were held. Dissatisfied members of the Indore Lodge circularised all Lodges in August last for an enforced change of secretary. At last the Executive Committee appointed Bro. H. K. Gurtu as the next secretary in September. Bro. Gurtu will approach the Lodges for the formal election after he receives charge of papers and a sum of Rs. 1400/- to 1800/- approximately from the Secretary which he hopes will take place on Wednesday, the 8th November as promised by the Secretary. This is an undesirable state of affairs. Let us hope Bro. H. K. Gurtu successfully brings the Federation out of it.

"This year our Division area, especially the principle towns in U. P., received visits from the General Secretary and Bro. Rohit Mehta. Prof. R. K. Kulkarni, my propaganda assistant, toured (1) Behar—lecturing at its principal towns, viz., Gaya, Patna (twice), Arrah, Bhagalpur, Muzaffarpur, Hajipur, Samastipur, Monghyr, Motihari; (2) U. P.—visiting Allahabad (twice), Lucknow (twice), Agra (twice); (3) North Western Federation for taking Lahore and Delhi (twice); (4) C. P.—Nagpur, Jubbulpur (thrice), Hoshangabad, Mandla; (5) Bombay Presidency—going round Bombay, Poona, Kolhapur, Belgaum and Satara. He attended and spoke at the U. P. and Maharashtra Federations."

35. The following summaries of Reports from various Federations are practically in the words of the respective Secretaries :—

ANDHRA CENTRAL DISTRICTS FEDERATION :—

This Federation has 45 Lodges out of which only 9 are active. 5 of these have their own buildings valued at Rs. 51000/- and 3

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have landed properties. All the 9 hold regular weekly meetings and occasional public lectures. 7 have Libraries and Free Reading Rooms, with about 6000 Vols. 6 hold regular Study Classes. Two Dt. Conferences were held at Anantpur and the Andhra C. D. T. S. Federation was held at the end of Oct. 39 at Bellary.

4 of the Lodges conduct Rural Reconstruction work. 2 conduct Child Welfare Movement. 2 Schools were conducted by Cuddapah and Bellary Lodges. The latter Sanskrit School was recently closed for want of Govt. recognition. There are two Ladies' Lodges. (1) Maitreya Lodge at Bellary and (2) another at Dharmavaram. Besides these, Scout movement, Prohibition, poor feeding, Harijan Uplift are some of the activities that are sponsored by one or two Lodges.

ANDHRA CIRCARS FEDERATION :—

36. The Andhra Circars Federation has 34 Lodges and 3 Centres with 363 members. 8 of these have buildings of their own valued Rs. 50,000/- approximately. They have 22 Libraries and 4 Reading Rooms and one School. Some have regular study classes and many hold weekly meetings. They held one Federation and 5 District Conferences, 1 Special Conference and 12 Inter-Lodge Meetings. The Federation runs a vernacular magazine *Divyagyanadipika* which has now been greatly improved by Bro. I. Venkataramanaya. The Pamphlet *Paramarthasadhanam* has run into a third edition of 10,000 and one Lodge runs a small manuscript magazine. We held Examinations in an Elementary course of Theosophy in Telugu and 7 came out successful and 2 who came in first class received prizes. Elocution competition was held and the one who stood first received a prize. We tried to spread Manu's Ideals during the year. There was sale of literature to the extent of Rs. 630/-.

Several members are connected with activities such as Scout Movement, Seva Samithi, Youth League, Physical Culture, Indian Red Cross, Junior Red Cross, Harijan Movement, Social Service, Medical Relief, Poor Feeding, Jail Visiting, Rural Uplift, Adult Education, Humanitarian Movement, and S. P. C. A., Naturopathy, Library Movement, Leprosy Relief, Co-masonic Movement, Bharata Samaja, Women's Uplift, Maternity & Child Welfare Association, Co-operative Movement, Political Movement, New India League and Anti-Tobacco League. Mr. N. Sri Ram, Adyar, the Joint

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General Secretary Mr. A. Ranganatha Mudaliar and his predecessor Dr. C.R. Kamath and 2 other visitors visited several Lodges in the area. The Federation Secretary, myself and Group Secretaries toured in the area and we also visited many villages. Two new Centres have sprung up and 56 new members were admitted.

Though there is increase in collection of dues and donations we are not yet financially better, but the increased interest in Theosophy shown by members and people generally gives us encouragement to carry on with fresh vigour and enthusiasm in the new year.

BIHAR FEDERATION :—

37. The Bihar Theosophical Federation has 25 Lodges and 7 Centres with 234 active members. Six of these have buildings of their own, valued roughly at Rs. 75,000/-. Thay have all Libraries and 2 of them have Public Reading Rooms. They run 2 High English Schools, 10 Night Schools, 1 Industrial Harijan School, 2 Industrial Classes, one for boys and the other for the women and one Lower Primary School. They also run a Hostel for College Students. The Federation has a Publishing House which has Published 2 books (1) "Paraloka Ki Kahaniyan" and (2) "Islam Dharma Ki Khubiyan" in Hindi, during the year. It has also a Youth Lodge with 13 active members. Most of the Lodges have regular study classes and hold weekly meetings. The Annual Session of the Federation was held at Gaya and two District Conferences were held at Pusa and Behar-Shariff.

The chief activity of the Federation during the year was the inauguration of the Campaign of "Mutual Understanding and Good Will". This has proved to be very popular. So far, public meetings have been held in 13 important towns of the province and some five pamphlets and leaflets in English, Hindi and Urdu have been distributed free in large numbers. It is now proposed to start a bilingual monthly, "Mel-Milap", in Hindustani, in both Hindi and Urdu scripts, to further the Campaign.

With the expansion of its activities in the cause of the Harijan uplift and communal harmony and Good Will, which receive general appreciation at the hands of the public, the Federation has appreciably gained in popularity and strength. The Magazine is calculated to widen its usefulness still further. So, we look up to a clear bright

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future before us. And with the Blessings of the Great Ones always attendant upon such efforts, we confidently hope we shall be able to achieve some tangible results in the domain of Their Service in the near future.

BENGAL FEDERATION:—

38. The Bengal Federation has 15 lodges excluding the 3 that have one or two members of good standing. The total number of members on the roll was 225 of which 184 paid during the year their dues up to 30-9-39. The Bengal T. S. with its membership of 106 is the strongest and most active Lodge in the Federation. The Cuttack, Gauhati and Janai Lodges are making serious attempts to improve their strength. Of the Group secretaries, only Mr. Hari Prasanna Tamuly Phukan, M. A., B. T., has been delivering lectures in different towns of Assam which he visits in the course of his official duties.

It is not due to inability to pay but due to lack of interest in Society's work that members become dormant for non-payment of their dues. Many of the members remain simply receptive and are lacking in initiative. For this reason many of the Lodges also are marking time. Particularly outside the town of Calcutta the activities of the Lodges are gradually waning.

Mr. H. N. Datta, President of the Federation, has published in Bengali a learned treatise on *Sankhya Philosophy*, and Mr. N. C. Basu of Midnapur a pamphlet on "The Theosophical Student."

The Bengali Magazine 'Brahmavidya' has been conducted with conspicuous ability by R. S. Dr. N. L. Mookerjee and many valuable original articles have appeared in it from the pens of distinguished scholars.

The chief difficulties in propaganda work in Bengal are due to the fact that moffusil Lodges are reluctant to invite outside lecturers and make arrangements for public lectures.

BOMBAY FEDERATION:—

39. The Bombay Theosophical Federation has seven Lodges with 247 active members. Of these, the Blavatsky Lodge, Bombay, owns a building valued at Rs. 1,93,000/- and the Ananda Lodge,

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Juhu, owns a Lodge Room valued at Rs. 3500/-. The Vasant Lodge, Santa Cruz, runs a public Reading Room and Library, while the Blavatsky Lodge keeps its Reading Room open to the public. The Blavatsky Lodge has a large Library and runs a Book Depot. Other four Lodges are building up their libraries. Lodge Meetings with Study Classes are held by Lodges either weekly or bi-weekly. Bro. R. M. Alpaiwalla publishes the Bombay Theosophical Bulletin. Two Youth Lodges and two Round Tables function in collaboration with the older members. The following are other activities supported by the members:—The Theosophical Order of Service, the Ritual of the Mystic Star, the Bharat Samaj Ritual, Co-Freemasonry and the Zarthoshti Theosophical League.

THE GUJARATH AND KATHIAWAR FEDERATION:—

40. 18 Lodges and 3 centres with 426 members.

Buildings—Bhavnagar, Bhalod, Rajpipla, Baroda, Surat and Avidha worth Rs. 38,000/- Godhra has purchased land for the building.

Libraries—Bhavnagar, Ahmedabad, Baroda, Broach, Surat, Godhra, Bhalod, Navasari, Avidha and Balasinor.

Reading Rooms—Baroda, Ahmedabad and Surat.

High School—conducted by Mr. Pranjivan and Gopalji Odhavji of Bhavnagar with 1000/- pupils.

Ahmedabad, Surat, Godhra, Baroda, Broach, Navasari, Desar, Bhalod and Rajpipla have study classes and weekly meetings.

We hold the Federation regularly every year and the last Federation Session was held at Vasna in Rajpipla State.

We have a Jail Visiting Committee at Bhavnagar. Reading of books has been begun in the Hospital at Bhavnagar and Mr. Gopalji of Bhavnagar has been doing it.

There are Masonic Lodges at Bhavnagar, Ahmedabad and Baroda.

Mr. Gopalji Odhavji takes leading part in organising Scout Association of Bhavnagar State and Mr. Gunvantram Bhatt of Avidha is doing the same work in British India in Gujrat.

A Gujrati magazine, Jyoti, is being published in Bhavnagar by the Federation Secretary. Messrs. H. K. Mehta and Venishankar Bhatt

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are working ardently for Village Upliftment in villages of Bhavnagar State.

Shrimati Indumati Mehta is a member of the All India Women's Committee and is doing the work for the whole of Gujarat and Kathiawar. She moves from place to place and gives lectures.

KARNATAKA :—

41. The above Federation comprises 26 Lodges and 3 Centres. During the year, one Lodge was newly organised but one Lodge and two Centres were closed down. The membership stood at 370 as against 364 at the end of 1938. 17 out of 26 Lodges have buildings of their own valued at Rs. 70,000. To this may be added two small buildings (roughly estimated to cost Rs. 1,000), which were owned by 2 defunct Lodges but are now administered by the Federation. Of the 29 Lodges and Centres, 2 maintain a first class Library and 9 others have a fairly large collection of books, both in English and Kannada. Free Reading rooms are attached to 2 Lodges. One has been running a Night School for a number of years and also conducting weekly Bhajana; one is managing a Harijan Hostel and one has, under the supervision of some members, a home for invalids and the disabled, called "Asaktha Poshaka Sabha". 14 Lodges conducted regular weekly study classes and a few others arranged religious discourses periodically. Two others met thrice a week and held one weekly meeting exclusively for ladies.

The Federation Annual Session was, as usual, held in May 1939, and 5 Conferences, inclusive of 3 Group Conferences, were also held at different Centres. Jail and Hospital visiting, and discourses to the prisoners in the Mysore Jail, were continued as hitherto. Co-masonic activities have been maintained at Bangalore. Scouting, Red Cross Work, Rural Construction and Harijan Uplift, have been receiving the usual attention. The Kannada monthly, "Divya Jyoti", was published regularly. Four new pamphlets and 3 leaflets were also printed for wide circulation. A series of articles that appeared in "Divya Jyoti" was reprinted in book form as Part I—Part II is to follow.

KERALA FEDERATION :—

42. The Kerala Theosophical Federation has 9 Lodges and 3 Centres with 100 members. Nine of these have buildings of their own valued at Rs. 42,400/-. They have 8 Libraries, 2 Reading Rooms

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and 2 Schools. Six have regular Study Classes and six hold weekly meetings. They held one District Conference.

Trivandrum has a music Subha attached to it. The Youth Lodge—Trivandrum, and Tellicherry Lodge have Physical Culture Centres attached to them. The Federation controls two Presses and issues its own bulletin. Trivandrum issues its own monthly Gazette. The Federation manages a Charity Fund to help Brahmin Girls to undergo training as midwives and teachers. Five members gave religious lectures outside their lodges. One member distributed 3767 pamphlets free. One gave talks to convicts, 7 of the lady members did work for Women's Uplift, 12 members interested themselves in Educational, 3 in Humanitarian and 4 in Art and 3 in Literary Activities.

MARATHI FEDERATION:—

43. The Federation has 12 Lodges and 5 Centres with 190 members. Five of these (at Poona, Akola, Amraoti, Nagpur and Dharwar) have buildings of their own valued at Rs. 33,000/-. They have eight Libraries and three Reading Rooms. Nine of them have regular Study Classes and hold weekly meetings.—Poona Lodge allows a Co-Freemasonic Craft Lodge to work in the premises. The Federation had its two annual sessions falling within the purview of the year under report, one at Amraoti in November 1938 and the second at Belgaum in May 1939. Further information is given in a separate report.

The Federation has printed a Marathi rendering of "The Masters and the Path".

In the Marathi Federation there is a fine little Lodge at Aurangabad (Deccan), which is perhaps unique in as much as it has 18 Muslim gentlemen and 2 Muslim ladies on its rolls out of a membership of 39. No subscriptions whatever are charged. The Secretary Bro. Syed Abdul Hafiz, meets all the expenses himself, and the members greatly appreciate this self-less work. I heartily commend the fine example, and wish we had many such secretaries.

NORTH WEST FEDERATION:—

44. The North Western Federation has six Lodges and two Centres with 73 members. The Lahore has a building of its own. All the six lodges have their libraries and two of them have also Reading Rooms for the public. The Srinagar Lodge has formed a

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trust called "Women Welfare Trust, Kashmir". It has 10 Girls' Schools and a "*Widows' Home of Service*" and a Girls' school for Harijan families at Jammu. There are over 1000 girls in all these schools. The Government has recognised these schools and is giving grant-in-aid for the maintenance of these institutions.

The Chief feature of the federation was the distribution of Theosophical leaflets and pamphlets throughout the state. The total number of leaflets distributed during the year exceeds 2500. The literature was on all welfare activities.

The Federation secretary has put up new schemes for developing "*Right Citizenship*" in the State which are being considered favourably by the responsible authorities in the State. The Full Scheme of Reconstruction for building "Greater Kashmir" includes the following main items :—

1. The School of Citizenship.
2. Celebration of special weeks for inculcating the civic sense—
   'Be kind to animals' week
   'Compaign for understanding
   'Health and cleanliness week
   'Road sense and courtesy week
   'Labour week'.
3. Scouting in Jails.
4. Rural Reconstruction.
5. Social service.
6. Scouting in leper asylum.

Books worth Rs 150, on Theosophy, Vedanta, Health and Fellowship of Faiths were sold during the year.

RAJPUTANA & CENTRAL INDIA :—

45. Mr. H. K. Gurtu, Retired Engineer, Morar (Gwalior), is now the Secretary of the Federation until the time Federation meeting is held for new elections and other usual business. The retiring secretary, Mr. M.M.L. Razdan, in spite of his boundless enthusiasm and ambition to be of service to the Federation, has been too much pre-occupied with his official work for some time past to give effective service to the Federation. The new Federation Secretary is shortly issuing a circular letter to all members of the Federation re. reports, suitable time and place for the next meeting, and matters relating to propaganda, etc. Members of the Federation and Lodge secretaries are

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requested to correspond with him. Mr. H.K. Gurtu or his proxy will now represent his Federation at the coming section council meetings.

SIND BALUCHISTAN FEDERATION :—

46. The Sind Baluchistan T. S. Federation has nine Lodges with 206 members. Four of these have buildings of their-own valued at Rs. 73000. They have six Libraries and six Reading Rooms. All the 9 have regular study classes and lectures and hold weekly meetings. They held one Federation.

OTHER ACTIVITIES.

(1) *Visiting Jails* :—A few Rohri members visit Sukkur Jail. (2) *Poor relief* :—Many members at Karachi, Hyderabad, Larkana and Khairpur work for poor patients and poor families. (3) *Co-masonic* :—Karachi and Hyderabad have lodges. (4) *Scouting* :—Karachi has one. (5) *Women's Uplift* :—Karachi and Khairpur Lodges are working for this. (6) *Magazine* :—Karachi Lodge issues a Bulletin every month giving one page for Federation matter and in 3 pages are given Karachi Lodge programme and other news. (7) *Animal welfare* :—Karachi and Khairpur work for this. (8) *Health and Temperance* :—Karachi T. S. Humanitarian Sub-cumnittee is working for this. (9) *Arts and Crafts* :—Few members of Karachi are doing this work. (10) *Music class and visiting the houses where death occurs* :—This is being done by members of Hyderabad Lodge. (11) *Education* :—Larkana, Khairpur and Rohri Lodges take special interest in this.

EAST TAMIL FEDERATION :—

47. The Federation has 33 Lodges and Centres with 296 active members. Eleven of these have buildings of their own valued Rs. 90,750. Eight have Libraries. These have Reading Rooms and five Lodges conduct Schools. Fourteen Lodges hold regular Study Classes and weekly meetings. There was one Group Conference in Chingelput.

During the year under report Miss Glen Walker and Bro. Rohit Mehta visited Lodges thus paving the way for the Tour of the President and Shrimati Rukmini Devi which is the outstanding event of the year. Chidambaram, Kumbakonam, Tanjore, Madura and Tinnevelly were the places visited by them in this area resulting in the flow of increased life and enthusiasm in the Lodges and members. Tinnevelly Lodge was revived during their visit.

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The Federation has 59 members who are interesting themselves in Co-Masonic work and Bharata Samaj Puja. Four of the members are actively engaged in the Hindustan Scout Movement. Bro. A. Rangaswami Iyer of Madura continues his educational activities. Bro. Duncan continues his educational work in Sri Bala Gurukulam at Cuddalore.

Dharmajyoti is issued regularly and is almost becoming self-supporting.

WEST TAMIL FEDERATION:—

48. They have 30 Lodges 307 members. A new lodge was opened at Arkonam. Substantial repairs to Lodges at Vellore, Salem, Coimbatore and Trichy were carried out. All these lodges are registered and safe. A new site at Krishnagiri has been purchased and the Title deed etc. has been sent to Benares. Propaganda lectures were delivered at Vellore, Tirupattur, Krishnagiri and Udayarpalayam High School re-. "Ideal in Education" and on "Discipline through Love".

There is increase of one Lodge and 24 members than last year in this Federation.

THE U. P. FEDERATION:—

49. This Federation has 20 Lodges and 2 Centres. Almost all the Lodges maintain libraries of Theosophical literature and hold meetings.

The Federation publishes a Hindi Magazine, "Dharma Sandesh" edited by Pt. Ram Chandra Shukla and Dr. Nand Kishore. The Anand Lodge, Allahabad, publishes a monthly, "Review of Religion and Philosophy."

The Federation is fortunate in having a number of active Lodges like Agra under the able guidance of Bros. Raj Nath Kunzru and Raj Narain, Etawah under Bro. Shambhu Nath Mehrotra, Fatehpur under Bro. Dalip Man Singh, Lucknow under Br. Pearey Lal Srivastava, Mirzapur under Bro. Nanku Ram Singh, and Mainpuri, supposed to be the most active Lodge, under Bro. Dharma Narayan, doing excellent work by taking active interest in activities, such as Bharat Samaj Puja, Night schools, Scouting, Boys' and Girls' schools, Ram Lila, Charitable dispensaries, Rural Reconstruction, Co-operative Banks, Red Cross, Ambulance, Discharged Prisoners' Aid, Ladies' Club, Child Welfare and Maternity, Health weeks, Health and Baby shows, Temperance and Prohibition.

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Mr. G. N. Gokhale, Rai Bahadur Panda Baij Nath, Prof. Kulkarni, Pt. Chandra Shekar and Mr. Rohit Mehta visited a number of Lodges covering almost the whole Federation. Their lectures were greatly appreciated every where. Mr. Mehta is under promise to vist some lodges again.

A very successful Federation was held at Agra under the presidentship of Mr. Gokhale, our very energetic General Secretary. Efforts are being made by forming an All India Unity Board to promote harmony and good will between communities, particulary Hindus and Muslims, as a result of this Session, which has the approval of our President Dr. G. S. Arundale.

YOUTH FEDERATION :—

50. They had 367 members last year, to which 96 were added and 101 dropped out.

Only 100 members have paid their annual dues and hence it is very necessary that some efficient method of collecting them must be evolved.

Due to dirth of workers there is a danger of the Federation being weakened due to loss of contact with individual members. Hence we shall have to consider the possibility of working on provincial basis. The practice of appointing four Joint General Secretaries is a very happy and useful one and ought to be persisted in.

There are 23 Youth Lodges of which 2 are new and 12 Centres of which 1 is new.

The Lodges at Adyar, Ahmedabad, Benares, Belgaum, Bombay, Calcutta, Karachi, Lucknow and Trivandrum are most active.

General Secretary's Tour : Visited 34 places in Southern and Northern India and Sind and lectured on Besant Spirit in Education, Politics, Religion, etc.

Most of the Lodges have study classes; Youth Parliaments and Symposia are very popular and attract even outside youth. Some have speakers groups, and some are doing "Round Table" work.

Individual members are working in various activities, such as the Development of Indian Art, Scout Movement, childrens activities, women's conference work, Education etc.

51. The net result of all these efforts as far as numbers are concerned is given in the table below :—

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Statistics of Indian Section membership for the year 1938-39.

Federations (A Means autonomous)	On 30th September 1939		Membership on 1-10-38	Additions			Total reached	Deduction					Active Membership on 30th Sep. 1939
	Lodges	Centres		New Admission	Revivals	Transfers		Resigned	Died	Transferred	Dropped	Total	
1. Andhra Central (A)	21	4	284	11	2	...	297	1	3	...	37	41	256
2. Andhra Circars (A)	34	3	342	57	...	...	399	6	8	...	26	40	359
3. Behar (A)	17	2	250	21	...	...	271	...	5	...	42	47	224
4. Bengal (A)	15	..	242	19	...	...	261	7	3	...	8	18	243
5. Bombay (A)	7	...	286	11	...	...	297	1	5	...	17	23	274
6. Gujerat & Kathiawar (A)	19	4	428	17	...	...	445	12	7	.	10	29	416
7. Karnataka (A)	24	3	385	31	1	...	417	3	7	...	16	26	391
8. Kerala (A)	9	..	97	1	...	...	98	...	...	...	7	7	91
9. Marathi	12	...	154	22	2	1	179	1	3	...	...	4	175
10. N.W. Provinces	8	...	73	2	3	...	78	1	1	...	15	17	61
11. Rajputana & C.I. (A	9	1	155	4	...	...	159	1	1	...	29	31	128
12. Sind & Baluchistan	9	1	223	18	...	..	241	1	1	...	21	23	218
13. Tamil East (A)	22	1	313	10	1	2	326	...	2	1	17	20	306
14. Tamil West (A)	15	...	278	19	2	..	299	1	2	2	61	66	233
15. United Provinces	20	2	315	17	...	...	332	1	2	...	30	33	299
Unattached List	...	...	258	8	...	...	266	1	1	1	34	37	229
Total 1938-39	241	21	4083	268	10	5	4365	37	51	4	370	462	3903
Total 1937-38	24[illegible]	26	4035	367	42	1	4445	47	64	..	251	362	4083
16. Youth Fedn. 1938-39	23	17	367	94	8	...	469	...	...	...	...	...	469
do 1937-38	21	18	396	119	1	...	516	...	...	...	149	149	367

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Our Head-quarters at Benares.

52. The most important event at Head-quarters during the year was the starting of the Besant Theosophical School, which has been already dealt with. The Rishi Valley Trust Boys School had promised to shift to Rajghat by the end of April last, and they did so. It is true that they might have made their exit, a little more gracefully, but they vacated the buildings in time, and that is the chief thing. Without that, we would have found it very difficult to resume Dr. Besant's educational work, and I am really grateful to them for it.

53. As regards the Girls School and College land question, the Indian Section Council in their meeting of 30th December 1935, (four years ago) had decided to call upon the Rishi Valley Trust, to execute certain documents (vide page 22 of Theosophy in India for Jan - Feb. 1936) chiefly intended to make sure that the R. V. T. could not at any time claim limitation. This Resolution was duly communicated to them on 6th. February 1936, and a reply was received from them on 3rd. March 1939—three years afterwards, refusing to comply with the request. In view of this attitude of the Rishi Valley Trust, and to safeguard the interests of the Theosophical Society, against limitation, the Executive Committee of the Indian Section, as advised by our revered Vice-President and Legal Advisor, Sri Hirendra Nath Datta, served on the Rishi Valley Trust on 27th June 1939, a notice requiring them to quit, vacate and give up to the Indian Section, quiet and peaceful possession of the land, on the expiry of the month of December 1939. To this, a reply has been received from the Secretary, R. V. T., that their Trust denies the right of the Indian Section Council to eject the Girls School and College. run by them, on the the two plots of land belonging to the Indian Section. Although the transfer of management from the T. E. T. to the R. V. T. took place some time in 1928 or 1929 all the record being in the possession of the Rishi Valley Trust, we do not know exactly what date this would be. It is possibls to argue limitation from 22nd February 1928, on which date the R. V. T. was formed, and so, any legal claim we may wish to make has to be put in before 22nd February 1940. This is therefore a very urgent matter on which the Indian Section Council has to take a decision as to what further steps they wish to take, if any.

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54. The Section Council, according to our Constitution, are competent to take what steps they think right, to safe-guard our property rights. But as they may be compelled to take serious action, in the name of the Indian Section, which is necessarily painful to us all, I think every member in India has a right to know, what it is all about, especially in view of the fact that our natural reluctance to speak of this has often been misunderstood. I shall therefore with your permission, indicate the facts very briefly, and I can assure you, that I am, if anything, understating our case.

55. When I first heard at Adyar in December 1935, that the then General Secretary Rajbahadur Panda Baijnath, was very unwilling to hold the International Convention at Benares, I could not at all understand it; but when on my arrival here, I studied the whole situation, I fully appreciated all his difficulties. In his place, I could not have come to any different conclusion, and it was only because I was quite a new-comer, that I could turn my face away from a good deal, that I did not like to notice. I did everything I could, to bridge the gulf, I could not deny; but after twenty one months I had to sum up the situation in the words, "I am very regretfully convinced that the Second and Third Objects of the Society are definitely at a discount in the Head-quarters premises." This statement evoked a strong protest from sixteen members of the Staff of the Boys' School, who told me that "they were amazed at the perfunctory manner in which these remarks were made." If any further proof, that I was not far wrong was necessary, it was furnished by the Rishi Valley Trust themselves, when on the Silver Jubilee Day of the Theosophical National Schools on 31st. January 1939, they announced that they had "dropped the *labels Theosophical and National.*" They explained that they sought to extend Brotherhood beyond the Theosophical Society, and that to them, there were no Hindus, no Christians, no Muslims, no Theosophists. They proclaimed, "To every Hindu, Christian, and Muslim we say—cease to be a Hindu, Muslim or Christian.....", and so on.

56. A detailed report of the Celebrations, published in the Leader, has already been reprinted on pages 265-67 of the July Indian Theosophist, and I would request every member, to kindly read this again carefully, if it has missed him. I hope at least our sixteen knights from the School, true and faithful, have read those statements; and it

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would be interesting to know, how they, or any one else, can reconcile them with the Second and Third Objects of the Society. I claim that I was putting it mildly, when I said that these Objects of the T. S. were at a discount in the Schools of the Rishi Valley Trust. Their new policy of *dropping all labels* and trying to "raise a generation of young men who *will be aware* etc." may or may not be better than Theosophy, which has stressed *study and investigation*, Time alone will prove that; but as their Principal N. S. Ramrao put it in December 1929 (Theosophy in India page 189) "You can not reconcile the irreconcilable. How can we ever mix water and oil ?"

57. That is the position in short; and the serious legal difficulties, I have already explained above. Every individual, and even an Association or Trust, is entitled to hold any opinions each one likes, but is it fair that property belonging to a Society which tells every Hindu, to be a better Hindu, and so on, be allowed to be used by a Trust which tells him to cease to be a Hindu ? At any rate, whatever we do, we should do with open eyes and voluntarily. There seems to be no sense, in our losing our land by limitation. Personally I see nothing wrong or un-Theosophical in refusing to commit suicide, and however painful it may be, I would think it a part of our duty. It is for the Indian Section Counncil and the Convention to decide what they wish done.

58. Another thing at Benares very dear to Dr. Besant and the Krishnajee of 1925-26 is the Bharat Samaj Temple at Benares. I have already reported in the September issue (page 334) how we are trying to fulfill that wish of theirs. We can not allow the foundation stone laid by Annie Besant to lie at the mercy of the elements, and so we have restarted the work, with a trowelful of mortar put in by Sri Hirendra Nath Datta in the company of Dr. Bhagavan Das. Being curious to know what happened to the money expressly collected for the Hindu Temple, I found that about Rs. 9000 were collected in those days, out of which the Section accounts show that about Rs. 3500 were spent in filling the tank in the Shantikunj compound, on the banks of which the temple is to be built. The balance of Rs. 5,500 was paid by the General Secretary to Mr. B. Sanjeevrao, who has signed the receipt as "Hon. Sec. Bharat Samj, Benares Branch," on 7th. May 1928, that is more than eleven years ago, and even at three per cent compound interest it must now amount to over Rs.7,500. Mr. Sanjeevrao has been requested to return the amount,

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so that it may be spent for the legitimate purpose for which it was collected from the people, viz. a Bharat Samaj Hindu Temple. The matter is under consideration,

59. At Benares I have the Old Guard round me, and I do not know what I would be able to do without them. Whenever I feel extravagant, Rai Bahadur Panda Baijnath keeps me within bounds, and Babu Damodar Prasad helps me to make every rupee go a long way. I donot know where I would be without him by my side. Dr. Phansalkar not only cleanses the compound every morning, with his Puja on the Astral and Mental levels, but he looks after Physical Sanitation also. His son, also a Dr., K. R. Phansalkar is now helping us by working as the Hononary Medical Officer in charge of the School. Bro. M. G. Kanitkar is now with us again and it is only because of his presence amongst us, that we are at all able to run the new School. He is very ably helped by our Gajananjee, who knows the art of keeping kiddies *khush* for hours on end. Bro. Baijnath Bhargava acts as our Librarian and in that capacity he has been able to persuade the Governments of Baroda, Kashmir and Hyderabad (Deccan) to give us some of their valuable works for which our gratitude to the States has already been expressed. Bhargavjee has gone to the South and hopes to capture the Libraries of Mysore and Travancore. He is being ably helped by Bro. Madho Prasad Nagar. In fact, everybody at Head-quarters has been very helpful.

60. Bro. D. A. Jayawant, one of our stalwarts from Bombay consented to work at Benares at a sacrifice; and has since July been appointed Assistant General Secretary. Not only does he look after the whole office and Accounts, including the growing school-ledgers, but takes a period at the school and is very useful to us in all other T. S. activities. The work of the rest of the staff is quite satisfactory.

61. The Section accounts are being placed before the Council, but I will mention here that our income during the last year was Rs. 15,971 against a budget of Rs. 21,600 The Expenditure was Rs. 18,621 against Rs. 24,307 budgetted. Members have already seen our new Post-office at the last Convention, for which some money had been spent last year, and the rest was paid this year, the total amounting to Rs. 3,016. I wish we had money to rebuild all our compound in that style, and when "our ship come home" we shall

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do it. When you come to the Head-quarters again you will miss that very useful wooden staircase that led upstairs near the entrance to the Hall, It had nobly served its purpose many many years, but I have heard that Dr. Besant, while recognising its usefulness, had often wished it was a little easier to climb. The stair has now yielded to her wishes. It is now reborn in a different place, but I will leave you to find it out where, only adding that perhaps you will find it behind the Chair of her successor.

62. Of course every bungalow in Sind has an open porch on the roof for sleeping during the hot weather, but they are a speciality of our Rishi Valley Trust Schools at Rajghat. We have copied the splendid example for our Boardings at a cost of Rs. 1,638 and I gladly acknowledge it. After having spent three summers in Benares I have added the same amenity to the little house I occupy, at a cost of Rs. 523, and I fully appreciate its value. After we took over our kitchen some money had to be spent in fitting up wire-netting to the cooking shed etc. Although we must all be grateful to white ants, who alone in the whole world can dissolve and eat up woody fibre, we do not like them, when they eat our doors and windows, and so we are slowly replacing them the doors, not the white ants, with something they can not eat. It is needless to add that we are not using a common metal like iron, but "mild" steel. Some money had to be spent in rewiring Gnyanageha—the school building, and some alterations have been found necessary to fit up the building to our new requirements. We have done some of this and are doing the rest. All these things mean money, but as I am not asking for an increase in the Annual Dues, I hope you will not forbid us from doing it.

THE INDIAN BOOK-SHOP, BENARES.

63. This Book-shop, the property of the Indian Section continues to do good work. The stock at the end of the last year was Rs. 10,761, to which were added fresh imports of Rs. 20,042. The stock at then end of the year (31-3-39) was Rs. 9607, giving a turnover this year, of Rs. 24,094 as against Rs. 22,016 last year, which shows that the Shop is not getting less popular.

64. The gross profit during the year was Rs. 2,942, and the working expenses amounted to Rs. 2,662, to which have to be added Rs. 240 which have to be paid annually as a Pension. There was some loss by selling old stock which had been with us for

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10 and 15 years at less than the book value. Rs. 67 had to be written off as bad debts etc. The net result was a book-loss in the shop of Rs. 883. Such losses are bound to occur in any commercial concern. As I have already said every year, I do not think it justifies the view that some hold that the shop should therefore be closed down. The profit and loss statement is greatly affected by the value of the stock, which is always a fluctuating factor. Keeping this aside we have got to remember that even assuming that all debts owed to us of Rs. 3223 have to be written off, the liquid Assets of the shop are :—

Furniture and fixtures	Rs.	492
Cash at the Imperial and Allahabad Banks	,,	8880
Cash in hand	,,	185
A total fo	Rs.	9557

As against this, the liabilities are Rs. 2257 which we owe to sundry creditors for unpaid bills etc. So it will be seen that we are quite solvent as far as the Book shop goes. I know many of our members do not like the shop for various reasons, but I cannot see how the closing of the shop is going to help the Society. If we transfer all the stock to our Library we shall certainly increase its size, but how can we thereby increase the number of our students and readers? We can squander away the cash in no time, but let us wait until we have a really worthy, and very urgent cause to justify that step. Meantime we have got in Mr. Venugopal, a very capable Manager, who does his best. Under war-conditions, when the prices of books were raised 70% the other day at a stroke, we may do even worse, than we have done last year. We will lie low for some time, and I know Venugopal is cautious as well. I suggest, let us leave it at that.

65. What with one thing or another, I can honestly assure you, that Benares is again pulsating with a new life. Come to Benares and give us a bit of your fire, your heart, your head, at least your thoughts. Come and stay in the compound. I can now offer you temporary shelter and food for a few days. Amma's kitchen is open, and we shall give you even chillis, if you must have them. Spend with us weeks or week-ends—only write beforehand, and make sure that there is room for you. When I announced in glowing terms, our Divali *Dnyanayadna*, I was hoping that we would have the first

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of a series of fine gatherings of the clan; but as I opened my post day after day, I realised, how busy all people in India are. Only three people from all parts of India promised to come, one actually sent a rupee and registered his name, and three or four more wrote that they might come for a day or two. I must confess that I felt somewhat cut up, and felt like enlisting in the Army, (in which I have always taken some interest) or doing some such desperate thing. Ultimately, I drowned my disappointment in a cup of tea, which cheered me without inebriating. I have got over it for the present, but I wish we all realised the value of withdrawing from our worldly activities, however necessary they may be, into the inner recesses of our heart, at least now and again. *Patanjali* has told us that nothing can be achieved without *Tapas* (labour), *Swadhyaya* (study) or *Ishwara-Pranidhana*, (?) but I am afraid we rely too much on the last, hoping that Ishvara will do everything for us. I wish we gave *Patanjali* a chance by beginning at the other end.

66. In any case, may I whisper into your ears a secret which hints at what I shall tell you next year. The formation of a separate Indian Section was announced by Col. Olcott, P.T.S. on 27th December 1890, and if you add fifty to that figure, you will be able to guess what to expect next year. I hope you will come to Benares at the 1940 Convention, when you will have, amongst other things, an opportunity to find fault with me, for squandering money on improvements. But please do not wait till the end of the year. We like to have your suggestions before that. Let us all put our shoulders to the wheel, so that on the Golden Jubilee day of the Indian Section, we may feel that we are a little nearer our goal.

67. I am often told that our goal, Universal Brotherhood of humanity is about as distant, and difficult, as Gandhijee's "*Non-violence*," or Krishnajee's "*Complete Life*". I readily accept it; but my reply is that in the Theosophical Society, we do not seek *to establish Universal Brotherhood*. That is not amongst the Three Objects of the Society. We are a Nucleus of Universal Brotherhood, where we welcome every one, who accepts that ideal, at least intellectually, and is prepared to work for it. We tell him, that the only way, in which that Ideal will become Practical, is by following the Second and Third Objects of the Society. We do not proselityse people, and hold no examinations for those who come in. People come in and go out as

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they like, as is the case with every nucleus; and thousands have done so. Whatever the membership, we are sure the Nucleus is growing, surely if slowly; and we are content to work in our humble way and leave the harvest to the Great Harvester.

68. That is what we are here for. So let us all hearken to the call of our dear President, who is yearning to lead us, as his Predecessors did, if we only follow him. He has given us a programme, more than a programme, and is willing to go into every detail. He has told us that "India's hour has struck." He bids us, "FORWARD INDIA." Let every drop of Indian blood respond to that Call. When cholera or an enemies' bomb spills it out, we have to bow down to them. Why not accept it with good cheer, while alive, and perhaps we shall find that *Sri Samartha Ramadasa* was right, when he told us,

Every moment, by thy side,
Tender-hearted, doth abide,
A little courage, a little manhood,
Is all He asks, no more.

Benares, 25th. November 1939. G. N. Gokhale.

Official Notice

A Correction

In the names of the present Councillors of the Indian Section pubished on page 463 of the Indian Theosophist, November issue. :—

Omit "No. 8, Pt. Iqbal Narain Gurtu, Allahabad," as Pt. Gurtu has resigned his membership, vide para 11, page 159, The Indian Theosophist of April, 1939.

The Mistake is regretted.

General Secretary.

* * * 2 * * *

Exchange of the following magazines are very gratefully acknowledged.

American Theosophist, Bahai, Brahma Vidya, Bombay Theosophical Bulletin, Canadian Theosophist, Dharmajyoti, Divyajyoti, Diviyagnanadeepika, Dharma Sandesh, Dharma Dhut, Divine Life,

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Federated India, Immortal message, Indian Thinker, Indiana, International Conciliation, Indian Information, Jyoti, Jaina Gazette, Kamala, Kirloskar, Light ! More Light !!, Link, Lotus, Life, Mahabodhi, Mira, Message of Theosophy, Malayan Theosophist, Nagri Pracharini Patrika, Oriental Literary Digest, Occult Review, Our Dumb Animals, Om, Poona Orientalist, Purusharth, Pushpa, Prem Bodh, Ramdas and Ramdasi, Review of Philosophy and Religion, Seth G. S. Medical College Magazine, Sindh Maratha, Social Service Quarterly, Swadhyaya, Theosophist, Theosophical Worker, Theosophy in Australia, Theosophy in New Zealand, Theosophical Notes and News, Theosophy-Path, Triveni, Vision, Vegetarian News, Vaccination Enquirer, World Peace, Young Theosophist, and Young Engineer.

Reviews

A Few Daily Prayers from the Zarathoshti Scriptures by Dr. I. J. S. Taraporewala Ph. D., Principal, The Cama Institute, Andheri, pp. 172, Price Four annas.

This small book contains the best Parsi prayers in Guzerati script with English translation and valuable critical notes. It is written primarily for Parsi children but is useful to non-Parsi readers as affording a glimpse of some of the best prayers of another religion. To students of sanscrit there is another interest. With very little change the Avasta language can be changed into Vedic Sanscrit, both being much nearer than Vedic Sanscrit and the Prakrit Variations. For example the first prayer is given below with its Sanscrit form :—

Avasta अषेम् वोह वहिश्तेम् अस्ती । उश्ता अस्ती । उश्ता अह्याइ
Sanscrit अषम् वसु वसिष्ठम् अस्ति । उशितम् अस्ति । उषितम् अस्मै
and so on

This is a very ancient Avesta prayer in part, something like the Gayatri. The Hindus and the Parsis have some common gods like the Mitra or Mithra and the Vaya.

P. B. N.

* * * 2 * * *

Initiation into Yoga by Sri Krishna Prem, pp 51, price six annas, Ananda Publishing House, Allahabad.

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The substance of this booklet appeared in the form of two articles in the *Review of Philosophy and Religion.* It is a general survey of the Path of Jnān. The term Yoga is used as a Synonym for the Path. The name of the book therefore means beginning to tread the Path. The book passes in review the authority of the sacred books, the subject of the Guru, then the control of the mind and the senses, and Gurus against certain dangers. The motive is examined and aspirants warned against any tendency to separate himself from his fellows.

This booklet will be useful to those who are about to enter on the preparations for treading the path of the Self or Atman.

P. B. N.

* * * 3 * * *

The Life and Teachings of Krishnamurti by Ludowic Rehalt, translated from French by Ina Harper, The Christopher Publishing House, Boston, U. S. A. (1939) 268 PP. $ 2.00.

This is a new book on Krishnamurti, being the translation of a work in French, published some years ago. In the preface, the Author admits that "he refrained from publishing it, while she (Mrs. Besant) was alive." Her death obviously released the author from all necessity of continuing to "admire that eminent woman."

As the author tells us himself, he has written the book "in all sincerity" and "to serve above all.....the Truth;" and is evidently meant for "Theosophists who seek to reconcile at any price, what he (Krishnamurti) says, with the views enjoined on them by their leaders, and who thus evade the isues instead of facing them frankly."

Although the book contains very little, that such "reconcilers" already do not know, here are at least some things, which are new to me, and may be news to many.

Pages 13–15. "Soon after the death of his wife, Narayaniah lost his situation and sank into poverty. His social fall and his incapacity to provide for his family of nine children with even the barest necessities, increased his natural irritability. He became an extremely hard parent, and it has been said that he gave his children far less food and clothes, than blows."

".....His childhood was not, what might be expected from his aristocratic decent, but resembled more that of a pariah....."

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"Beaten, deprived of food, clothed in rags, this young aristocrat wandered about with his younger brother Nityananda, like a vagabond. He was not to be met in the beautiful cocoanut groves surrounding Madras, descending with his natural air of nobility, the steps of one of the sacred tanks, whose tranquil waters reflect the lights of a temple. He was more likely to be seen on dusty roads, running with his brother behind rickshaws, or sitting bent under the rounded matted tops of country carts drawn by white bullocks. The boys scarcely knew the mystery of the tall casurinas and the peace of the palm groves, which border the Adyar river. They walked on the sandy beaches covered with mauve-flowering succulent plants....."

page 17 "When taking a stroll along the beach at Adyar one evening, Mr. Van Manen, Librarian of the General Head-quarters of the Theosophical Society, noticed the two brothers, among a group of children. In spite of their ragged clothing, he found them so charming that he spoke to them."

It is stated on the cover of the book that "The translator has discussed this translation with both Mr. Krishnamurti and with Mr. Rajagopal, his manager, in connection with the original French that is in their possession, which guarantees the accuracy of the narative, both in letter and spirit."

It is all very very interesting, is all I would say, especially in view of the fact, that the Author of the book has just passed away. Oh ! These managers !

G. N. G.

* * * 4 * * *

The Essential Unity of all Religions. by Dr. Bhagavan Das Kashi Vidya Pitha, Benares 683 pp. Rs. 2/0. Sole agent, The Indian Book Shop T. S. Benares.

This latest addition to our Sacred literature is an amplified form of a little lecture the author gave on that subject at the Benares All Asia Educational Conference in 1930. Dr. Bhagavan Das and his works are already well known internationally, and they do not stand in need of a certificate from me. When the Theosophical Society asks people to study Religion, Philosophy and Science, it is obviously to discover the Essential Unity, not only of Religions but Science as well. Of this, the Religions are in daily life found to be so difficult to unite, that we often get dispaired of the whole thing. Our heart would fain believe in the Essential Unity, but our head is

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unequal to the task of proving it, even to our own satisfaction. Persons in this predicament will find this book very helpful. It contains the Cream, apt quotations from all Religions, and has not only a table of contents, but a copious index. One unique feature is that the central idea of every page is written at the head of the page; and so reference is very easy. An old poet has said that unlike ordinary wealth, the wealth of knowledge increases every time it is stolen, and Dr. Bhagavan Das obviously believes in this; and so he has not reserved the copyright as we all do, but rededicated it to humanity. I do wish he will get plenty of robbers. Even if they put forth the ideas as their own, the author will not mind it at all, as long as the cream is not adulterated with baser stuff, and used for promoting disunity. Let us by all means gratefully accept his labour of love, but not leave him to pay the printer's bill as well.

G. N. G.

* * * 5 * * *

"Mel-Milap" a Hindi and Urdu monthly Journal edited Jointly by Pandit Jagat Narayan and Mr. A. M. Jan, the Bihar Theosophical Federation, P. O. Bankipore, Patna. Annual Subscription Rs. 2/.

This mothly organ for the propagation of mutual understanding and good-will among the Indian nation, especially between the two sister communities Hindu and Muslims really deserves support and cooperation of all men, particularly of the residents of Northren India. Its first issue which has come out on the 7th November, the Foundation Day of the Theosophical Society, breaths love and tolerence on the part of its eminent contributors. The General Secretary, T. S., offers his felicitations to the Brethren who have launched the compaign.

M. P. N.

An Experience

A correspondent writes:—

"I dreamt that after falling from a great height my body was smashed to pieces and I became a flame. I saw a huge flame and moved towards it and was merged in it. I felt at the moment that I was everywhere and that there was nothing else any where but my own light of the huge flame. As I woke up I saw a Great Being near my bed and as I got up to bow to His feet He blessed me and vanished."

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This writer seems to be rising to the Buddhic level where the world of forms disappears and manifestation appears to be like light. He is being helped, it seems to have this experience.

7-11-39. A STUDENT.

The Boar's Flesh Again

THE BOAR'S FLESH AGAIN.

For those who are familiar with boars and their flesh it is very easy and natural to translate 'Sukar' only a'Boar'. But Sukar or Varahikund (called in Behar) belongs to the Natural Order-Araceae, and is named 'Surana' in Sanskrit. It is a plant, its tubers are alterative, nutritive, tonic and have excellent culinary properties. It is often used medicinally in leprosy, scrofula etc. (Ref: Nadkarni's Indian Materia Medica.)

But Lord Buddha that fatal day ate by mistake a preparation made of Mushroom which proved poisonous (N. O. Amanita phalloides Agaricales). When, however, he perceived it poisonous, not fit for food to his companions, he asked Chundra to bury it atonce under ground so that it could not be eaten by any other person—(Ref: Mahabodhi Pamphlet Series No. 12, Budhism; M. B. Tract No. 4, Life of Budha.)

Lord Buddha was a staunch supporter of Ahimsa, it was impossible for him to partake of a food, obtained by Himsa.

C. B. LALL DINA

For Delegates.

The attention of intending Delegates to the Convention is drawn to Rule 2, which lays down that only those who have paid their Dues, to the end of September last are entitled to a vote. As we do not take all our books to Adyar, every Delegate should kindly equip himself with the required certificate, from the President, Secretary or Treasurer of his Federation, Lodge or Centre, as printed in the last Annual Report for 1938.

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Lodge Activities.

Marathi Federation—Bro R. S. Bhagwat of Thana visited Wai, Satara, Karad, Kirloskarwadi, Sangli, Miraj, Budhgam, and Kolhapur. He gave sixteen lectures and addressed eight small groups. The response was good.

Birthday—of the Society was celebrated at Darbhanga, Patna, Bengal T. S. Calcutta, Lahore, K. T. S. Benares, Cuttack, Kalipalli, Belgaum, Tanjore, Chodavaram and Tanukn.

Aurangabad (Deccan)—Mr. Syed Abdul Hafiz gave two lectures.

Ernakulum—celebrated the Navaratri festival with four lectures, six concerts, two story recitals, and nine hymn recitals, with an average attendence of 400 to 500.

Karachi—Celebrated the Besant week from 20th. Sep to 1st. Oct.

New Delhi—celebrated the Birthday of the Society, with a public meeting in the Town Hall when Lady Abdul Quadir presided. The Hall which comfortably seats 200 was full, and it was in fact an agreeable surprise. Sir Maurice Gawyer, Chief Justivce for India, in a message, wished the meeting every success. Principal N. V. Thadani in a moving appeal, stressed the Brotherhood of man and Fatherhood of God. Mr. M. V. Venkateshwaran in an eloquent speech, explained how the Society stood for a perfectly open platform and broad-minded tolerence. They expect to start a new Lodge in New Delhi.

Mangalore—Sir T. Vijayaraghavacharya addressed two gatherings.

Mainpuri—are organising a Health-week.

Patna—Rai Bahadur Panda Baijnath visited Patna and gave two public lectures. On 14th. they had a joint Sankirtana and Quawali, when Hindus and Muslims sang Bhajans in which Ram and Rahim were praised together.

Trivendrum—Had a juvenile Union. Bro. G. S. Marathe of Poona visited the Lodge and spoke on the "Attitude of young men towards the problems of life."

In Memoriam

Jhansi—Mrs. Indravati V. Bhargava, a very longstanding and the only lady member of the T. S. Lodge at Jhansi. She was initiated by Dr. Annie Besant in 1911.

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Tentative Programme

of the 64th International Convention of
The Theosophical Society at Adyar,
December 1939.

24 December (Sunday)

6.30 a.m. Bhārata Samāj Puja.
9.15 a.m. Pre-Convention Conference of Workers.
4.30 p.m. Opening of the Indian Art Exhibition.
5.00 p.m. Ritual of the Mystic Star.
Christmas Tree for Village Children.
7.30 p.m. Christmas Eve Carols and Entertainment.

25 December (Monday)

6.30 a.m. Bhārata Samāj Puja.
8.15 a.m. Christmas Eucharist.
2.00 p.m. General Council, First Session.
3.00 p.m. Visit to Scout Village.
6.00p.m. Solemn Benediction Service.
7.30 p.m. Reception to Delegates.

26 December (Tuesday)

6.30 a.m. Bhārata Samāj Puja.
7.30 a.m. Prayers of All Religions.
9.15 a.m. Opening of Convention by the President;
Welcome to Delegates by the Vice-President and the Recording Secretary;
Presidential Address;
World Greetings.
2.00 p.m. Indian Section Council, First Session.
4.30 p m. Whither Theosophy and The Society?—a World Symposium.
7.30 p.m. Art Evening by Students (arranged by Kalākṣetra).

27 December (Wednesday)

7.30 a.m. Prayers of All Religions.
8.15 a.m. Bhārata Samāj Puja.
9.15 a.m. The New World—a Symposium.
2.00 p.m. General Council, Second Session.
4 30 p.m. First Convention Lecture, by the Vice-President.
7.00 p.m. Dance Recital by Rukmini Devi.

28 December (Thursday)

6.30 a m. Bhārata Samāj Puja.
7.30 a.m. Prayers of All Religions
9.15 a.m. Indian Section Convention, First Session.
3.00 p.m. All-India Federation of Young Theosophists.
4.30 p.m. The Rebirth of India—a Symposium.
7.30 p.m. Short Questions with Short Answers—The President, Chairman.

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29 December (Friday)

6.30 a.m. Bhārata Samāj Puja.
7.30 a.m. Prayers of All Religions.
8.00 a.m. Indian Section Lecture, by N. Sri Ram.
11.00 a.m. Luncheon for Delegates.
2.00 p.m. Indian Section Convention, Second Session.
4.30 p.m. Second Convention Lecture, by Rukmini Devi.

30 December (Saturday)

6.30 a.m. Bhārata Samāj Puja.
7.30 a.m. Prayers of All Religions.
8.30 a.m. The Education of the Child, by Mme Montessori.
9.30 a.m. Art and Education Conference—Rukmini Devi, Chairman. (During the morning session there will be an exhibition by the Besant Theosophical School and Kalākṣetra.)
12.00 a.m. Indian Section Council, Second Session.
2.00 p.m. Besant Theosophical College Association.
4.30 p.m. Closing of Convention by the President.
7.00 p.m. Art Evening (arranged by Kalākṣetra.)

31 December (Sunday)

6.30 a.m. Bhārata Samāj Puja.
7 30 a.m. Prayers of All Religions.
9.15 a.m. Plans for Future Work—Young Theosophists' Discussion.
3.30 p.m. Wake Up, Lodges—a Workers' Conference.
7.15 p.m. Campfire and Scout Display—Hindustan Scouts.

1940

1 January (Monday)

6.30 a.m. Bhārata Samāj Puja.
8.15 a.m. Discussion of Adyar Plans and Programmes—How each Lodge can co-operate.
9.30 a.m. Visits to our Schools.
3.00 p.m. New India League.
7.15 p.m. Undiscovered Works of South Indian art—a lecture by Dr. Cousins, illustrated with lantern slides.

2 January (Tuesday)

6.30 a.m. Bhārata Samāj Puja.
8. 15 a.m. New Aspects of the Work—Further Discussions.
4.00 p.m. A Forecast for the Year—Summary of Workers' Conferences.
5.00 p.m. Visit to the Scout Village.

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राग भूप-दादरा (मध्यलय)

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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.
Asstt. Genl. Secy ; Mr. D. A. Jayavant, ,, ,, ,,

Joint General Secretaries

Mr. Jamshedji Nusserwanjee, Machi Miani, Karachi
Mr. A. Ranganatham, Besant Avenue, Adyar
Rai Sahib Nrityalal Mukerjee, 10, Bhairab Mukerjee Lane, Belgachia Post, Calcutta
Mr. Harjeevan K. Mehta, Khijadi Street, Bhavnagar

Federations	*Federation Secretaries*
1. Andhra Central Dists.	Mr. C. R. Parthasarathy Iyengar, Advocate, Chittoor
	Mr. M.S.S. Raghavan, Advocate, Chittoor (*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	Mr. Ram Jiwan Sinha, Munsiff, 1st. Court, Patna
4. Bengal	Mr. Tulsidas Kar, 8/B. College Row, Calcutta
5. Bombay	Mr. K. H. Kanga, Blavatsky Lodge, French Bridge Chowpaty, Bombay
6. Gujerath and Kathiawar	Mr. Venishankar G. Bhatt, The Theosophical Society, Bhavnagar
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8. Kerala	Mr. Manjeri S. Rama Iyer, Advocate, Chalapuram, Calicut
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	Mr. W. L. Chiplunkar, Pleader, Akola (*Joint Secy.*)
10. North Western	Mr. Shri Ram, Scout Organising Commissioner, Srinagar, Kashmir
11. Rajputana & Central India	Mr. H. K. Gurtu, Retired Dist: Engineer, Morar, Gwalior.
12. Sind & Baluchistan	Mr. Kushaldas W. Samtani, Retd. Executive Enginee, Besant Villa, Jamshed Quarter, Karachi
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