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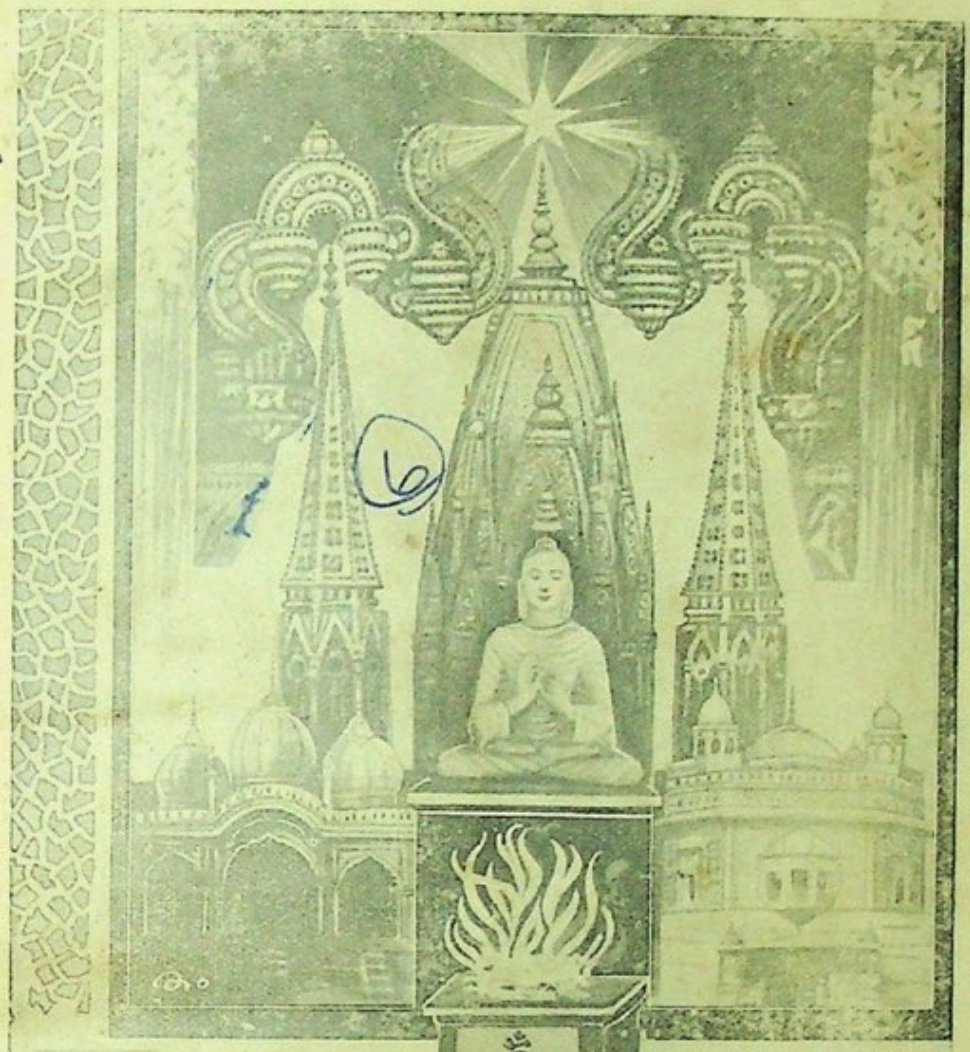

THE INDIAN THEOSOPHIST

Vol. XXXVII CONVENTION NUMBER No. 1

JANUARY 1940

"Let us learn to appreciate each other"

G. S. A.

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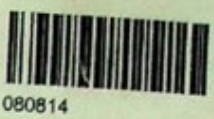

The Indian Theosophist

Monthly Review

Vol. XXXVII | CONVENTION NUMBER JANUARY 1940 | No. 1

THE KURUKSHETRA CONVENTION

DAILY NEWS

THE 64TH INTERNATIONAL COVENTION OF THE THEOSOPHICAL SOCIETY

ADYAR 24 DECEMBER 1939 No. 1

The Bhagavad Gita Note Rings Out From Adyar

I AM always very happy when the CONVENTION DAILY NEWS appears, be it from Adyar or from Benares. It is a sign that members of The Theosophical Society are gathered together from all parts of the world to constitute an outward and visible expression of the great principle for which the First Object of The Society stands.

There is no truer nor more universal a brotherhood than that of an Annual Convention, especially in India, for many countries are represented and every great faith. And there is a comradeship of a very beautiful kind uniting all the delegates. In the Theosophical Society there is no communal spirit to deny the Universal Brotherhood, there is no religious pride to deny the equal beauty of all religions, there is no narrow patriotism to deny the equal greatness of all the Motherlands.

And a Convention of The Society—national or international, or both—is delightful evidence of the Truth Theosophists know so well, that true individuality, whether in terms of faith or of nationality,

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or in any other terms, is the very essence of true universality. We cannot be rightly individual without being universal. We cannot be rightly universal without being individual.

May the International Convention of the whole Society and the National Convention of the Indian Section, so much together always in India, now about to take place, help to see the world safely through its present Kurukshetra, and may the Song of the Lord, the eternal Bhagavad Gita, ring forth from Adyar to the very ends of the earth.

George S. Arundale

Populous Adyar

Adyar is uncommonly populous. During Convention there will be about 2000 people resident in the compound. The larger group will be delegates to Convention, numbering about 800. Then there are 200 Adyar residents, about 300 teachers in the Montessori Camp, and 500 Scouts and Guides at the Besant Camping Centre.

Not since 1925, the year of the Jubilee Convention, with nearly 2000 delegates, has Adyar been host to so many. Both Camps—the Montessori and the Hindustan Scouts—are linked with Convention, inasmuch as Dr. Montessori is a Convention lecturer and is present at all social engagements, while Dr. Arundale is Camp Chief, as well as Chief Commissioner of the Hindustan Scout Association in the Madras Presidency.

Delegates from oversea countries are conspicuous by their absence. Those who proposed to attend have been prevented by the War. So that the delegates are almost exclusively Indian, with the oversea countries, isolated Lodges and Fellows-at-large represented by their Liaison Officers.

Delegates are accommodated at the Indian and European guest houses, and in various bungalows within the compound. Dr. Montessori is in residence at Olcott Gardens, and the teachers who are taking the training course are housed in lightly built cottages in the neighbourhood of the guest houses.

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AN INVOCATION

"May Those who are the embodiment of Love Immortal bless with Their protection The Society established to do Their Will on earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with Their Activity".

INDIAN ART EXHIBITION

An exhibition of Indian paintings by living artists is one of the permanent features of the Convention of The Theosophical Society at Adyar. A choice collection of examples will be opened for public view in the Pavlova Theatre at 4.30 this afternoon. The exhibition is one of the numerous art activities of the Kalakshetra, and although the exhibits are not numerous they give an idea of the trends in the movement for the re-establishment of indigenous Indian painting which began some years ago in Bengal and spread to other parts of the country.

The Work of Kalakshetra

Kalakshetra is doing vigorous work in connection with the Montessori training course, including an Arts course to instil art appreciation and understanding, especially of South Indian art, and a series of concerts in the Adyar Theatre. At the concert next Saturday evening, December 30th, Nagaswaram music will be played by Veeruswamy, a genius of his instrument. Time 7 p. m., under the Banyan Tree.

Apart from this, Shrimati Rukmini Devi will present the classical dance of South India, Bharata Natya, on the 27th at 7 p.m. in the Adyar Theatre. The financial outcome of this concert will be utilized for the furtherance of Art-Education.

There will be a concert on Christmas Day, at 7-30 p.m., when Kalakshetra pupils will give a varied programme. This will reveal in part what the Centre is doing.

During the Convention it is intended to acquaint the delegates with the activities of the Kalakshetra and enlist their co-operation. The Manager will be happy to give information.

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The Kurukshetra of Today

The note which the President has struck in calling this the Kurukshetra Convention will be sounded throughout the whole ten days. It was a clear vibration during the Gita Jayanti celebrations on Friday, the 22nd, when the President linked the Kurukshetra of 7000 years ago with the War of today.

"The *Bhagavad Gita* should be heard in all its magnificences in such a Kurukshetra as we have today, for is there not," he said, "a Kurukshetra here and now, a world Kurukshetra, the offspring of that other Kurukshetra which took place so many thousands of years ago in India? Are we not all Arjunas in this world Kurukshetra? Since the Song of the Lord was given then for all eternity, it is given for today no less. It belongs to today. Those who desire to face the world crisis, and to act reverently in the world crisis, as we have it today, can never do better than hear the Song of the Lord again."

The President indicated three meanings or applications which he found in the Song of the Lord Sri Krishna. First, it has a meaning for Arjuna, and we are all Arjunas; second, the *Bhagavad Gita* is the song of Life's Eternal Meaning; third, it has a very definite meaning for India, a specific application for India, as India is at the present time. Its setting is India. It is a setting between the death of an India and the birth of India, and as such has deep import for the India of today. "Those who have the eyes can read therein the destiny of India," the President said.

Another feature of the *Bhagavad Gita* which the President pointed out is its perfect reconciliation between the teachings of ahimsa, so rife in the world today, and its opposite which we call himsa. "The *Bhagavad Gita* rises high above these distinctions into the Perfect Unity where such distinctions are positively reconciled."

Observing that the *Bhagavad Gita* is a Song of Courage, the President remarked, that if only Britain, America, in fact every country in the world, had some knowledge of, and India had more knowledge of the *Bhagavad Gita*, either the world war now in existence would not have happened or India would have responded to the Eternal Call of Sri Krishna, "Therefore fight, O Arjuna!"

"India today is passing through her Yoga of Despondency. We can see it in the utterances of most of our leaders. They are despondent, waiting, doubtful. But I hope that out of the Yoga of

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Despondency will emerge the Yoga of Triumph which Arjuna achieved. But where is the individual to give even a partial revelation of the Song of the Eternal Lord ?"

KRISHNA'S FLUTE

At a concert in the Headquarters Hall the same evening, the 22nd, a young Indian girl played the flute with such remarkable skill and understanding as to recall to everybody in the audience the music of the Lord Sri Krishna. It was a delightful ending to a day in celebration of the utterance of His Song Celestial.

———

THE RESTAURANT

The Restaurant which the Besant Theosophical School is conducting nearly opposite the Convention Office is a much grander affair than heretofore. There is accommodation for 150 people, and tiffin is served all day long and late in the evening. The pandal was full to capacity at the opening on Friday afternoon.

The President, in a witty speech, said he hoped the Restaurant would have the patronage of every delegate and of course every resident innumerable times during the day and night when it is open.

"Come in your hundreds frequently, constantly, and incessantly. But payments must be cash except for those who have credit. You do give credit, Mr. Layton ?"

Mr. Layton : "We will see about that !"

The Restaurant will be open until January 22. The entire teaching staff of the Besant School and over 75 students will be taking turns at volunteer work in the restaurant.

Each day there will be different items on the menu, and hot buttered toast will be available from this morning.

Several parties are being arranged. The Restaurant will remain open until 11-30 this evening, Christmas Eve, to accommodate those who wish to attend the Midnight Mass.

THE HINDUSTAN SCOUT CAMP

For Convention purposes Mr. M. Krishnan is in charge of the organization, supported by Mr. V. S. Ratnasabapathy and Mr. N. Rajagopalan, organizing Commissioners for the Hindustan Scout Association in the Madras Presidency.

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The Scouts are accommodated in huts erected on the camping ground. The Camp has the appearance of a regular village, with excellent accommodation for both boys and girls in separate sections. The cottages do no small credit to Mr. Lavender, chief engineer of Adyar, who laid out the Scout village.

There is a special Sanitary Committee of doctors, namely Dr. Srinivasa Murti, Dr. Kamath, Dr. Sundram, with others co-opted, who are providing medical service.

———

ADYAR 25 DECEMBER 1939 No. 2

Kurukshetra in the Indian Section

A DYNAMIC PLAN FOR 1940

There was a wonderful "lift" in the conference of workers who met in Headquarters Hall on Sunday (December 24) to concert ways and means of revivifying the Indian Section. The outcome of it was that the conference adopted a constructive plan of work and a fund was started to finance it.

A Golden Jubilee Drive

The President set the ball rolling. "This Conference has been called," he said, "to vivify our work during the coming year. We have got to be afire in 1940. The fire of Theosophy must flow, and I want to work up to such a Convention at Benares that it will be entirely out of hand, so entirely out of hand that the workers at Benares will not be able to cope with it. I am sure it can be done. It must be done. There is a link, a very vital link between this Golden Jubilee and the future of The Theosophical Society in India."

The President indicated that he might not be able to travel in India during 1940—he hoped to be travelling abroad next year, as he was overdue in certain countries—"but you can count on me for writing and for money as far as my resources permit," he said, and he offered Rs. 500 to a fund for a Golden Jubilee Drive for 1940, to which, he announced, the Vice-President had also donated a similar amount.

The Plan of the Work

Mr. Rohit Mehta suggested that in order to make the Section efficient and intensely dynamic, "new life must be stimulated in all the units of the Section and forms appropriate for the expression of the new life must be evolved." He proposed that the work of Indian Theosophists during the coming year should be threefold:

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1. More vigorous spread of the Truths of Theosophy among the Indian people who are really hungering for the same.

2. Showing the people how Theosophy can be applied to the problems of Indian Reconstruction.

3. Working in the direction of a real cultural awakening of the people, there being a danger of India's essential culture being forgotten in the rush of political changes.

"The Indian Section" he said, "with all its constituent units, the Provincial Federations, local Lodges and individual members, should plan their programmes in the light of these three main objectives."

Mr. Mehta then went into detail as to how to make his plan effective:

1. The Section: To create (in addition to the existing Indian Section Council and Executive Committee) a Planning and Organizing Committee; to appoint two or three National Lecturers; to appoint a Publicity and Propaganda Officer, and if necessary a Publicity Officer to assist him; to hold a Training Camp every year.

2. Provincial Federations: Every Federation to hold at least once a year dynamic and purposeful sessions, to appoint working committees, publicity officers, Lodge organizers, and study camps.

3. Lodges: To decentralize work and authority; to have in every Lodge the following groups: youth, propaganda, social, study, service, art and beauty, ceremonial, meditation, and Adyar-Benares groups.

4. Individual members to belong to one or more groups.

Mr. Mehta remarked: "The Indian Section can be strengthened only by strengthening the individual members, local Lodges, provincial Federations and the Section Headquarters. If any unit is weak, the whole Section will suffer.

"There are difficulties in the way, but difficulties are for our surmounting. Let all thought of such difficulties and obstacles be set aside, so that throughout the year 1940 we may be able to awaken every single Indian Theosophist to a sense of responsibility, so that when we meet at the Jubilee Convention in Benares, it will be in our full strength, not only reviving the Indian Section, but taking our due part in the rebuilding of our Indian Nation."

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EMINENTLY PRACTICAL

Mr. N. Sri Ram thought it was an eminently practical plan and did not see much difficulty in carrying it out.

The General Secretary (Mr. Gokhale) paid a tribute to the help that Mr. Mehta has given the Section. He wished there were a Rohit Mehta in every Federation and every Province. "The outer difficulties of finance can be overcome," he said. "After seeing how we got our school going last year, it would be foolish not to admit it." The real difficulty in the way of all progressive movements was the inner lethargy of the individual member, who did not realize his responsibilities and his privileges. "It is not only a managing committee outside that is needed. It is also a managing committee inside."

Panda Baijnath: "If we have at all made an effort to realize the inner reality, all our troubles will go."

He urged great care in the election of the officers and lecturers to be chosen to carry out the scheme. "They must be afire and able to kindle fire in others."

Mr. Jamshed Nusserwanji urged members to go to the Lodge at least four days a week. To make a Lodge alive, the best way was to attend its activities. He also felt that we should have more courage to speak about Theosophy to prospective members, many of whom were really eager and anxious to know more about our splendid science.

Mr. Nusserwanji specially agreed with sending more lecturers throughout the Section, as this always attracted additional members into the Lodge. "Friendship is wanting," he said. "Many members do not even know the names of their fellow-members. The contact is not there. The heart-to-heart contact is so very necessary. In this way every Lodge would become a power."

A FLOOD-TIDE OF POWER

Dr. Gurumurti: "We must have a stream of activity coursing through a new channel which works side by side with the General Council, under its authority and influence. The new plan requires new machinery. The proposed Organizing and Planning Secretary should have prime responsibility for carrying this scheme through, and he should be helped by "live wires" chosen throughout the country. "Beacon Lodges must be picked out which will not only organize activities in their own Lodge but will help in a number of Lodges allotted to their share."

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Dr. Gurumurti felt that this lethargy of the members and Lodges would disappear under the influence of this life-giving stream, so that by the time of the Jubilee Convention there would be literally a flood of power available.

Mr. A. Rangaswami Aiyar said there must be much more stress laid on carrying Theosophy to the non-English-speaking public. "Theosophy to the majority of people is a foreign plant not identified with the soil."

Mavji Govindji Shett, Bombay, challenged every Theosophist to show that they had taken Theosophy into their own homes, to their wives, children, parents, relatives. Were our kitchens Theosophized ?

Mr. Ranganatham Mudaliar thought there was little difference of opinion as to the value of the Plan, and urged a small committee to take up point after point and present the whole to the Indian Section Convention.

Mr. Bhagatram Kumar hoped for the revival of some organization similar to the Brothers of Service, devoted and enthusiastic members who could devote their lives to the work of Theosophy and The Society.

The Vice-President (Mr. Hirendranath Datta): "The scheme as now presented to us is a very simple one, and, speaking as a lawyer, I can say that without altering a single comma in the Constitution of the Indian Section, we are enabled to give effect to it. Let us see what we can do immediately, and this must be so far as the Section as a whole is concerned, for the Lodges and members must work their part out individually.

OFFICERS APPOINTED

"First the suggestion is made that we should have in addition to the General Council and the Executive Committee a Planning and Organizing Committee. The first step is to appoint such a Committee. Then there should be at least two or if possible three National Lecturers for the Section."

Mr. Datta suggested in addition to Mr. Rohit Mehta, who is already a National Lecturer, that the General Secretary be relieved of all routine work in the Headquarters and be co-opted as a second National Lecturer, and that Mr. Sri Ram be made a third. He also suggested the possibility of bringing to India Mr. Geoffrey Hodson.

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"But let us not depend upon the slender resources of the Indian Section. From our seven or eight hundred delegates, it should not be difficult to raise Rs. 10,000. We have over Rs. 1,000 subscribed already."

Dr. Gurumurti was suggested as Publicity and Propaganda Officer, and the suggestion met with general approval.

The Vice-President also felt that the Training Camp might be held in Adyar next year, as the Convention was to take place in Benares.

"So far as the scheme is concerned," he continued, "we can give effect to it almost immediately. The root problem is the problem of the individual member. Are they live wires? Do they take their Theosophy seriously? Do they make Theosophy the chief concern of their life? If we had a hundred and fifty members of that type, the Indian Section would be very much more alive than it happens to be at the moment. The Kundalini Fire is dormant in each one of us...Part of the work of this new committee will be to draw out this latent Kundalini Fire, so that it may be alive and available for the betterment of the Indian Section."

CONVENTION OFFICER

Remember that Convention Officer is Mr. M. Subramaniam, Master of Arts and Vice-Principal of Triumph College, Madras, and a tireless worker in Adyar activities. His staff and students have exemplified their loyalty by coming over to Adyar to help him during the Convention period. Some are Young Theosophists, but most are not, which is all the more to his credit and the credit of his College.

The Convention Officer's telephone number is 905.

The Renaissance in Indian Art

EXHIBITION OF PAINTINGS

A notable feature of this Convention of 1939 is the rich provision of artistic entertainment of a high order that has been provided by the International Art Centre, now known as the Kalakshetra. A programme of recitals of Indian music and dance has been announced, and to this was added yesterday the opening of an exhibition of Indian paintings in the Pavlova Theatre.

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The exhibition does not aim at giving a demonstration of the whole activ ty in modern Indian painting, but rather, within limited available space, to present a selection of paintings showing regional and individual variations in the development of the renaissance in Indian art which began with the opening of the century in Bengal.

That renaissance, in order to get back to the sources of pictorial inspiration, for some time specialized on so-called mythological subjects, such as the Pauranic stories. But before many years it had become as representative of all Indian life as could be desired. Its influence was felt by both the Hindu and Muslim communities.

Exhibitions at former Conventions contained works by artists who were then young. Some of these have now become semi-senior artists of wide, even international repute.

The centre-piece of the present exhibition is a large and very striking painting by Dr. D. P. Roy Choudhuri, Principal of the Government School of Arts, Madras, the subject being "At the Temple Gate."

Another semi-senior is Mr. M. A. Rahmin Chughtai of Lahore, whose familiar work retains its exquisite colour and its distinctive life and form. An artist from the Andhra country, Mr. V. Subba Rau, who may still be counted among the younger artists of the renaissance, presents deific figures painted with remarkable finish.

The regional variation of the renaissance is well illustrated in a group of paintings by eight Gujerati artists, two of whom are ladies, and all within the term "young." In this group, humanity, its religious aspiration, its artistic pursuits, its picturesque costumes, its natural environment, are beautifully interpreted. The traditional Indian attitude of reverence, both in religion, art and daily life is preserved, and links Gujerat artistically with all-India; yet local feeling and appearance are given full expression.

Along with the paintings goes a delightful collection of bronze and brass objects collected by Mr. Yagneswara Sastri.

The display of both the paintings and bronzes is simple and uncrowded, so that the special features of each item may be fully appreciated.

The formal opening by Shrimati Rukmini Devi took place yesterday afternoon and will be recorded in our next number.

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The Warrior Song

The *Bhagavad Gita* is the Nightingale's Song of Life's Eternal Meaning. It is the Song of the Eternal, Universal, and Individual Lord. It is a Song which belongs to every one of us. It does not belong alone to Sri Krishna, to Arjuna. It belongs to every living creature in the non-human kingdoms no less than in the human kingdoms.

The *Bhagavad Gita* is our book, as is true of every Scripture of every Faith. However Universal, however cosmic any great work may be, it is also individual, microcosmic. The *Bhagavad Gita* is the supremely individual book, the extremely individual song that we are not only trying to sing but are indeed singing in terms of Arjuna until the time comes when we shall be able to sing in terms of Sri Krishna, Arjuna glorified, Arjuna the God-Becoming growing into Sri Krishna the God-Become. So the *Bhagavad Gita* is a revelation of our future.

If only the world realized what a tremendous inspiration the *Bhagavad Gita* could give, it would come of its own volition, its own freewill, and understand little by little its magnificent teachings. In the cataclysms in the midst of which the world finds itself and in which every one of us ought to find himself, for he must take part in the cataclysms in which his brethren are immersed, we shall find the tremendous worth of the *Bhagavad Gita*. As we take part in this Kurukshetra of the World, we shall find how the *Bhagavad Gita* applies to us, stirs us to courage, removes from us the doubts, the despondencies, the griefs, all the inhibitions that are veils between us and our own Divinity.

The Mass of Christ

Once more a myriad birds and beasts are slain.
To greet Christ's Day; and pious hands have blessed.
The glory orgies of the cruel West,
Their feasts of flesh poisoned by fear and pain.
The double kiss of Judas and of Cain
Defiles His brow, where love alone should rest.
Of His heart-kindered He is dispossessed;
And, vainly sacrificed, seems born in vain.
O outcast Christ! how can they find Thy peace
Whose veins are charged with creatures' agony?

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How from their fratricidal conflict cease,
Unless again Thou take nativity ?—
Oh ! not in flesh, by flesh to be forsworn,
But in Man's heart, a flame of love reborn.

JAMES H. COUSINS,
in *A Bardic Pilgrimage.*

WATCH THE BAROMETER !

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

21	December	...	428
22	December	...	439
23	December	...	506
24	December	...	621

PUBLICITY DISPLAY

The main work of the Publicity Office—in Headquarters Hall and at the Stall in the verandah of the T.P.H.—is the 1939-1940 World Campaign, *Theosophy is the Next Step.*

The Campaign Booklets are on sale. This series, 22 in number, is a splendid means of applying Theosophical principles to modern thought. In this fashion Theosophy is acceptable to the inquirer. The Booklets are written by students of Theosophy, well versed in the technical and practical sides of their subjects.

Since the war began a special part of the Campaign work has been the issue of ten leaflets for propaganda purposes generally entitled *Theosophy and War*, with subtitles indicating how Theosophy helps to solve the problems that puzzle the individual in such a time of stress.

Visitors to the Publicity Office will find examples of research work which Lodges have undertaken in preparation for the Campaign. There are files illustrating ways in which Lodges can employ the Campaign materials to present Theosophy in a fresh aspect to the public. For instance, specimen announcements for Lodge notice-boards, and for the Press, of lectures and of the Booklet series. There are two examples of Press reports of lectures for the Campaign, of Press advertisement, as well as Campaign lecture programmes.

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And—*very importantly*—there are interesting models of Lodge rooms as they often are, and as they may be made by using the same materials with care and forethought.

THE PUBLICITY OFFICER INVITES YOU TO STRESS THE PRESIDENT'S WORK BY VISITING THE OFFICE TO DISCUSS LODGE WORK AND THE CAMPAIGN.

E. M. L.

ADYAR 26 DECEMBER 1939 No. 3

India's Creative Genius

EXAMPLES AT THE ART EXHIBITION

THE IDEALISM OF KALAKSHETRA

In a very happy mood, before a large assembly of delegates and visitors outside the Pavlova Theatre at 4 'clock on Sunday, December 24, the President opened the Kalakshetra Arts Exhibition, chiding the organizers for not having provided him with a golden or at least a silver key for a memento. When told by Dr. Cousins that there was a snap-lock available, he said that a snap-lock was the very opposite of all the wonderful idealism for which Kalakshetra stood, for it was opening the door to India's ancient culture and glory. He declared the exhibition open and asked Dr. Cousins, Vice-President of the Kalakshetra and organizer of the Exhibition, to say something about what the Exhibition stood for.

THE THEOSOPHICAL ART MOVEMENT

Dr. Cousins said the association of Theosophy with the arts and crafts began with Colonel Olcott. The President-Founder recognized that the affiliation of The Theosophical Society with the life of the people would be incomplete without an intimate connection with its creative expression. He therefore initiated art exhibitions at the Conventions of The Society, and such exhibitions, had, with occasional lapses, been continued ever since.

Dr. Besant was one of the first to recognize the significance of the revival of indigenous painting in Bengal, and in 1916 sponsored the first exhibition in South India of the then young movement. Dr. Cousins said it had been his privilege to bring the exhibition from Calcutta and to set it up in the Y. M. I. A. Hall in Madras The

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exhibition was the beginning of an expansive movement in painting that spread to other parts of India, and had won the admiration of artists and critics all over the world. Dr. Besant had also added an art section to the 1921 Club, which marked the new political era in India. She had also devoted a substantial portion of her Kamala Lectures in Calcutta University to a fine exposition of Indian art.

A Great Artist

Under the Presidency of Dr. Arundale the association of The Theosophical Society with the arts in India, which, though keenly sympathetic, had been somewhat detached, became vital and creative. Art became not simply an interest of Theosophists but an activity. The Diamond Jubilee Convention of 1935 became historical in the emergence of Shrimati Rukmini Devi as a front rank artist in the classical Indian dance. But her vision of the exalted source of all the arts and her realization of the ennobling and purifying influence that they could exert in life, placed her among the great artists who regarded their art not only as a means of aesthetical enjoyment, though such enjoyment was among the most essential experiences of a true life, but as a means of human regeneration. Such a spirit was naturally dynamic and infective, even when least intending to be so. As a Theosophist Rukmini Devi had performed the much required service of taking Theosophy into the arts: as an artist she had performed the equally necessary service of bringing art into the Theosophical life. In Theosophy the arts would find the way towards true inspiration and the Great Sanity. In art the Theosophist would find the creative reality and joy that would preserve truth from hardening into dogma.

Consecrated Art

The Kalakshetra, or International Arts Centre of the Theosophical movement, had rapidly, under the inspiration of its President, Shrimati Rukmini Devi, become a powerful receiving and distributing station of consecrated art. Its activities made the present Convention notable in art interest. Among these activities was the exhibition of Indian painting and plastic and textile crafts which the President of The Theosophical Society had just declared open. The exhibition was not extensive, but every item presented some aspect of the creative genius of India which had power to illuminate and inspire those who looked at them with attention.

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Shrimati Rukmini Devi, President of the Kalakshetra, thanked Dr. Cousins and those concerned with the exhibition for their ready response to her invitation to get together a demonstration of Indian arts and crafts. She then invited the audience to enter the theatre, and a large number spent some time in enjoying the exhibits which were not only attractive in themselves but arranged with artistic charm.

A Gayatri Temple

Among the exhibits in the Exhibition is a model of the proposed Bharat Samaj Temple at Benares, of which the foundation stone was laid by Dr. Besant soon after the 1925 Jubilee Convention. The work of building has now commenced. The idea is to clothe in brick and cement the thought-form produced by the repetition of the Gayatri, and to embellish it with a number of shooting stars in all directions. Suggestions for the improvement of the model will be thankfully received by Dr. Phansalkar for consideration by those concerned.

Dr. MONTESSORI

Dr. Maria Montessori, who is conducting a training course at Adyar, has been invited to make a tour this summer of the South American countries, including Mexico, Colombia, Cuba, Venezuela, Puerto Rico and Chile. The tour would end in Chile, and then she would hold a training course like the present one under the auspices of the Government of Chile and the University of Santiago. It is more than possible, however, that Dr. Montessori will make her permanent residence at Adyar. She has received advice that the Secretary of State of the City of the Vatican has given the blessing of His Holiness the Pope for a course which is being given in Rome parallel to the course at Adyar.

FLASHES

Dr. Arundale may go abroad next year.

Shrimati Rukmini Devi dances—tomorrow evening at 7 p.m.

In spite of the war, or because of it—which ?—the President takes on opimistic view of the world. Listen to his Presidential Address today.

———

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The Christ Ever Comes

DR. ARUNDALE'S CHRISTMAS SERMON

(Delivered at St. Michael's Chapel, Adyar, Christmas morning, 1939)

I could not resist the temptation to accept the invitation of my brother Elmore to say a few words to this congregation on the occasion of this great and wonderful Festival. Though I do not actually wear the dress, I am a Bishop of the Liberal Catholic Church and am most happy in that office. I do not wear the dress, because of the need of The Theosophical Society that there should be the least possible confusion with any particular denomination. On the other hand my allegiance to the Liberal Catholic Church is as great as ever, and I am always looking forward to the time when I shall be able to associate myself very much more definitely, as I used to associate myself with this great Movement.

A DAY OF REJOICING

This day, of course, is a day for rejoicing. I hope that the non-Christian as well as the Christian, is able to rejoice on this day, just as I hoped that the Christian as well as the non-Christian was able to rejoice on the day of Gita Jayanti. It is the same spirit in different forms. It is the One Life expressing itself down here on earth in all its original splendour. It is in the case of both of these great days the Higher Self uniting with the lower self and giving courage to that lower self to move onwards to perfection.

It is interesting that the setting for the gospel of the Christ two thousand years ago was to no small extent similar to the setting for the revelation of the *Bhagavad Gita*. In the latter case it was an occasion of the dissolution of the old India and the coming into being of a new. In the former case, the occasion of the coming of the Christ was the breaking up of the Roman Empire to give place to a new type of State which still is evolving.

The Spirit Unfolding

It is very wonderful to realize that these Great Teachers make no distinction between that which is so often distinguishable among us—between the spiritual and the material. To Them there is but the One Life, and every aspect of it needs to be infused with its soul.

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So whether it be an individual or be it a collection of individuals, be it a citizen or be it a State, be it the religious life of an individual or his so-called material duties, it is the same spirit unfolding. That is one of the great lessons the Hindus must learn through the *Bhagavad Gita* and the Christians must learn through the advent of the Christ. We must remember that fact very especially on this day which is the day of the commemoration of the Christ's revelation, not merely to Christianity but to the whole world, as was the revelation of the *Bhagavad Gita* not merely to the Hindu nor to India but equally to the whole world.

The Centre of Gravity Shifts

We are beginning in these days to shift the Center of Gravity, not merely from the West to the East, as I have often said, but from individuality to Universality. Without losing the magnificence of the individuality, we are beginning to realize his universal aspect, so that from emphasis on the individual, as heretofore, we are passing into that universal aspect which is the Christ Spirit, which is the Sri Krishna Spirit. It is of the greatest importance for you and for me on such a day as this, as on the 22nd of December, this year Gita Jayanti Day, to try to realize our universality while not losing hold of our individuality.

The world needs individuality. The world needs universality. Christ came to the individual. Christ came to the whole world. Sri Krishna came to the individual. Sri Krishna came to the whole world. These two days in close proximity are of very wonderful import, because they afford us the spectacle of a concentration of spiritual force in two of its most splendid forms of the service of the world athirst for the Real, in dire need of sun-shine to dissipate the clouds which at present enfold it.

Adyar Universal

As we celebrate at this Altar, as we worship the Christ, we must realize that He stands out in the world in physical existence before the whole world, and before us in particular, as the embodiment of our own individual Higher Self. As you are witnessing this beautiful ceremony, think of the fact that you are also witnessing your own evolution, your own unfoldment, that you are honouring today, Christmas Day, the rebirth of the spirit in you to a fuller endeavour than perhaps it has known before.

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It is of very special moment and interest that we are gathered here at Adyar to perform the ceremony—Adyar, the very embodiment of the Universal. Standing forth as the sublimation of all that is individual into the universal, we contribute from our little Christian Chapel the Christian spirit as we contributed only three days ago the Hindu spirit, and as we hope to contribute as the New Year comes into existence the spirit of other faiths.

THE NEW LIFE

It is a wonderful occasion for us, and we should leave the service when it is ended with a sense of an unfoldment of ourselves into which we may not actually be able to enter yet, but of which we have gained a glimpse through this particular ceremony. When we participate in the Body of Christ, as we will at the close of the Service, as we kneel before the Altar and receive the Symbol of His Body, remember that there is entering into each his own highest attainment, there is entering into each a Fire, a Power which will give strength, courage, wisdom, to begin what is for the Christian at least a New Year, a New Life. We shall all of us be very happy that in these difficult and dangerous times, these dark days, we have this opportunity, so that Knights in the Service of the Lord as all of us are, be His Name that of the Lord Christ, the Lord Sri Krishna, the Lord Muhammad, the Lord Buddha, Knights of Their Service, we feel that we are given greater strength to be more knightly in these days when chivalry is so urgently needed.

I am very happy to see you all. I welcome you in my Episcopal capacity no less than in any other capacity. It is a great joy to me always to know this little Chapel is here and to feel it has had the Blessing of Our Lord upon it, that there is His Symbol here, His Symbol of the Universal Life.

A LETTER FROM THE MASTER K. H.

The Karnataka Federation is distributing the following letter to the Kannada members today. It was received on 26-12-1883, addressed to the delegates assembled in Convention at Adyar.

Greetings to Hindu, Parsee, Buddhist, English and other Delegates and to the Fellows herewith present.

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Remember that though of various nationalities and religions you are nearly all the children of one mother, India. Remember and act accordingly. You have to make of the Anniversary ceremony celebration a grand success. You have to prove to your evil wishers and enemies that your cause being strong and having taken its stand upon the rock of *truth* indeed can never be impeded in its progress by any opposition, however powerful, if you be all united and act in concert. Be true, be loyal to your pledges, to your sacred duty, to your country, to your own conscience. Be tolerant to others, respect the religious views of others if you would have your own respected. Sons of India, of old Aryavarta, whether adopted or sons of her blood, remember that you are Theosophists and that Theosophy or Brahma Vidya is the mother of every old religion, forsaken and repudiated though she may now be by most of her ungrateful children. Remember this, act accordingly; and the rest will follow in due course.

With our sincere blessing,
K. H.

Christmas Festivities

Christmas has been splendidly celebrated at Adyar this year. On the one hand there is a tendency to find the Christmas spirit submerged in an intensification of Hinduism; on the other hand many Theosophists observe all such birthday festivals with equal reverence. Yet the whole of Adyar seemed to join in promoting these Christmas festivities.

Besides the children's party in the afternoon there was a dinner at Leadbeater Chambers on Christmas Eve, carols near the Church and midnight Mass. On Christmas day the priest in charge, Rev. Alex Elmore, conducted special services. Christmas day was a busy and happy prelude to the opening of Convention this morning, when Dr. Arundale will deliver his Presidential Address.

CHRISTMAS TREE

In our compound, near St. Michael's Chapel, there proudly stood a Christmas Tree, scintillating in the sunshine with its rainbow colours. It was splendidly decorated by loving and willing hands.

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Around it everywhere were hundreds of eager, happy children—the children of the servants in this compound—watching through the three gleaming white arches of the Church, the Christmas story unfolded for them by those who had carefully planned the tableau for their enjoyment and greater understanding of what this Christmas Festival means.

The President was there—each joyous heart throb of every child as the toys and sweets were distributed found a responding joyous throb in his own heart. Hundreds of toys and delicious sweets! It was Miss Irene Prest who organized and shopped for this happy Christmas party, and for her time, labour and energy gladly given, we are all of us, children and grown ups, exceedingly grateful—L. C.

THE BIRTH OF JESUS

An impressive and beautiful communion of religion and art was given on Christmas Eve at 7.30 at St. Michael's Chapel before a congregation of members of all faiths seated in glorious moonlight on the open space in front of the Chapel. An account of incidents leading up the birth of Jesus was read, each incident being illustrated by *tableaux vivants* accompanied by the singing of old carols by a choir. The costuming was most effective; and the movements and gestures of those representing the various personages and scenes connected with the Divine Birth were made with such sincerity and understanding that the deep significance of the event was not obscured but rather heightened by the artistic quality of the presentation. The occasion precludes mention of personalities, but the choice of individuals to fill the various parts was most happy and effective, as was also their absorption in their roles without consciousness of the audience.

THE ROUND TABLE

At the Round Table meeting on Christmas Day Mr. Kevalram Dayaram's resignation of Chief Knight for India was reluctantly accepted by the Senior Knight, Shrimati Rukmini Devi. On behalf of Senior Knight the Protector of the Order, Dr. G. S. Arundale, installed Miss Tehmina Wadia as the new Chief Knight for India.

THE SUPREME NOTE

Now if I were to be asked what should be the Supreme Note for this coming year, the answer, of course, comes to me without the

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slightest hesitation whatever. It is that the Song of the Lord, the *Bhagavad Gita* should be heard today, not, of course, as it was heard many thousands of years ago, but as best we can hear it, and as best those of us who are devoted to the Lord can sing it with our inadequate voices. It is the opportunity of the Indian Section today everywhere to exalt the *Bhagavad Gita*, the jewel of the Kurukshetra of many thousands of years ago, so that that jewel may be set in the Kurukshetra of today and spread its radiance throughout the warring world.—G. S. A.

OUR MARCHING ORDERS

Hence the war as we have it again today with a perfect and complete reiteration of all for which Dr. Besant stood. We have only to read her writings to know what we have to do. No fresh revelations are necessary. The Marching Orders are the same as they were when communicated through her. I suppose most of us know those thoroughly well. The difficulty is always the temperament, and very often the mind added to it, which cloud the intuition, which on occasions like this should be tremendously clear and piercing and penetrating.—G.S.A.

Kurukshetra Convention Opens

STIMULATING ADDRESS BY THE PRESIDENT

The President remarked on the largeness of the gathering when he rose to open the Kurukshetra Convention on Tuesday morning, December 26. There were about 700 people, who overflowed the Headquarters hall into the library.

Dr. Arundale was in splendid form and filled with power, and his Presidential Address went with a wonderful swing. Everybody is aware that he gave the necessary stimulus and created the right atmosphere for the development of the plans for the revivification of the Indian Section.

World Greetings

After the garlanding of the President and the Vice-President, which Mr. Sri Ram did, "offering our very affectionate and reverent salutations," the Recording Secretary called on representatives of the

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Sections to deliver greetings to Convention. Every country was personally represented. Several Sections also wrote or cabled greetings. Cables were received from Lodges in all the five continents. Among the individual greetings was a message from Mr. C. Jinarajadasa, who is in London.

At this point the Vice-President, (Mr. Hirendranath Datta) welcomed the delegates to Adyar as the Theosophical Mecca.

An Innovation

The President had a very fine response to his suggestion that absentee delegates in all parts of the world might make a close contact with Convention by contributing their registration fees to the Faithful Service Fund. In several cases absentee delegates signed in groups. Poona Lodge, for example, sent 26 signatures, Juhu Colony (Ananda Lodge) 24, Batavia Lodge (Java) 57, Bandoeng (Java) 45 signatures, with the legend: "We carry on." The total number of absentee delegates registered was in the vicinity of 300.

Yugoslavian members responded as a Section, which prompted the President to remark that Yugoslavia always acts as one man.

Veteran Workers

The President announced that affectionate greetings from Convention were being telegraphed or cabled to Mr. Jinarajadasa in London, and to "others who have been vibrant in the cause of Theosophy more years than any of us have lived in this world"—all veteran workers, including the following:

Mr. L. W. Rogers (U. S. A.)
Miss Marie Poutz (U. S. A.)
Mr. Bertram Keightley (Benares)
Mr. Upendranath Basu (Benares)
Dr. Bhagavan Das (Benares)
Mr. V. V. S. Avadhani (Masulipatam)
Mr. T. V. Gopalaswamy Iyer (Tanjore)
Pandit Devi Prasad (Etawah)
Mr. Peter de Abrew (Colombo).

This is the first International Convention which Mr. Gopalaswamy Iyer has not attended in 41 years.

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Messages were also sent to Mr. Herman Hellner, Finland, age 92; Mr. Joseph Bibby, England, age 89; Mr. A. Ramaswawi Sastri, 83; Bishop D. M. Tweedie, residing at the Manor, Australia, 82; also the Rt. Hon. George Lansbury of London—'one of the finest workers for the cause of Brotherhood; he is only 81."

Dr. Arundale spoke with deep appreciation of the service given to The Society by Miss Sarah Palmer, still resident at Adyar at the age of 86.

The President also included in his personal survey reference to Mr. A. P. Warrington, who gave faithful service to The Society for many years; also Mr. Pranjivan Odavji, recently passed into the Light, holding him in affectionate remembrance and expressing sympathy with his family.

The Subba Rao Medal

The President announced that the Subba Rao medal, awarded for the most outstanding contribution to Theosophical literature, had been awarded for 1939 to Professor D. D. Kanga for his recent book entitled *Where Theosophy and Science Meet.* A similar award had been made for 1938 to Mrs. Joseph Ransom for her *Short History of The Theosophical Society* and for her work in connection with the Adyar edition of *The Secret Doctrine.*

Certificates of Honour

The President said he had awarded Certificates of Honour to the Sections in Poland and in Finland for their loyalty to The Society "through the whole of their crucifixion."

Dr. Montessori

Dr. Arundale welcomed Dr. Maria Montessori, who was present, as the "world's greatest scientist in education," and invited her to make her home in Adyar.

THE PRESIDENT SAYS:

"World Forces and The Super-State"

"I very much regret that urgent engagements are preventing Sir C. P. Ramaswamy Iyer from being present in person to deliver his Convention lecture. But he has written it and has asked me to read it on his behalf which I shall most gladly do. We shall all very much regret Sir C. P. Ramaswamy Iyer's absence, but we are very grateful

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for the interest he takes in the work with which his old friend, Dr. Besant, was so intimately associated.

THE FLAG

"I hope that every day every delegate will take at least one opportunity of looking at the flag of The Theosophical Society which is flying so finely in the breeze, and think of this flag as the symbol of The Society's forthgoing and streaming virility in every part of the world. This flag flying at Headquarters is the flag of Brotherhood—symbol of our Cause."

A GREAT TRIO

Recollections of the coffee parties which Dr. Besant used to have daily with three of her old Adyar friends rose in the mind when the President in Convention on Tuesday gathered Rao Sahib Soobbiah Chetty into the fold of his felicitations. "He is one of the great trio, two of which are still with us, the other being Mr Sitarama Sastri." Of the latter's work as manager of the Vasanta Press for many years, the President said: "He has set a standard of work which certainly cannot be excelled, but is being wonderfully maintained by his successor Mr. Subbarayudu. His work is first-class"—as a sample of it the President displayed a new poem entitled "Slumber Not! O Friends of the Light," so beautifully produced, he said, that the form transcended the life.

As to the life and the form, the T. P. H. will supply you with a copy of the poem. and you can judge for yourself!

War for Civilization

THE PRESIDENT CALLS THEOSOPHISTS TO FIGHT

The President, in his opening Address yesterday, called Theosophists in every country to fight for the Right, "for that Right which needs more honour, more observance, in every land."

"How little most of us thought," he said, "that the 64th International Convention of The Theosophical Society would be set in the midst of a world war, with all the ruthless barbarity that modern civilization makes possible to those belligerents which choose to stoop to use it. But the war is upon us, and we who are members

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of The Theosophical Society are called to use to our membership of The Theosophical Society in the sacred cause of justice and of freedom, for there can be no true peace without them." Justice and freedom, he declared, ceeded the help of neutral and belligerent alike.

Finland's Heroism

The President quoted the "epic words," as he described them, in a letter from the General Secretary for Finland on his country's hour of trial: "All divergencies have disappeared and we stand as one man. Political parties have left their strife and are standing abreast in common defence for the country."

Would that in every land throughout the world, the President said, such an utterance could be made in very truth! Very rightly Finland had appealed for aid to the whole world. But to what was she appealing? Was she appealing to civilization or to self-interest? Was she appealing to Brotherhood or to isolation? They would very soon know, but the signs and portents were darkly unfavourable for Brotherhood. Self-interest and isolation were ever ready with their cheap words of sympathy. Only Brotherhood said little, but it was rich in deeds.

Must the madness and aggression spread elsewhere before country after country should awaken to the vital need of a crusade to sweep away all that was unworthy and to restore the great spirit which was the splendid background of every nation-people? Personally he found it difficult to see how any country could be neutral to the war in Europe, seeing that if the war went against the Allies it would mean the denial of all that made life worth living and the plunging even of such civilization as we had, and it amounted to less than many of us thought, into a ruin from which it might take centuries to recover.

A War on Many Fronts

The war was in fact, Dr. Arundale affirmed, a war on many fronts. It was not just a war between Germany and the Allies, but a world war between right and wrong. Hitler might be doing infinite wrong towards the Jews and the many peoples he oppressed, but how many of us were doing grave wrong or were condoning it towards our brethren in the human kingdom, and on less towards the subhuman kingdoms.

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"We herd animals into concentration camps which we call slaughter-houses. We consume their flesh and blood for food. We trap them ruthlessly for personal adornment. We hunt them to provide ourselves with happy and so-called 'gentlemanly' sport. With the cunning of human might we trample with bloody feet upon their Right, and they cannot war against us, or we might feel constrained to be more circumspect in our cruel selfishness. At least some of us can be at war for these children of God, fight for them, champion their Right against the unrighteous might of so many of their human brethren."

In a way the animals had first right to our protection, the President stressed, for they were among the youngest in the family of God. But were there not countless millions of human beings who lived in constant destitution, starving, unemployed, miserably housed, uncared for—teeming with anxiety, despair and helplessness? And were there not millions who lived bereft of refinement and culture because calculated vulgarity had penetrated the as yet vulnerable bulwarks of civilization? Such were among the pressing wrongs in every country against which the righteous-minded must take up the arms of their rectitude—wrongs which came from the dominance of ugliness and cruelty among so many. And in the ugliness there was so widespread the spirit of vulgarity, of crudeness, of coarseness, of lack of that refinement which was the acid test of true civilization.

"WE MUST ALL FIGHT"

Even if we could not fight in Europe itself in the strength of physical armaments, it was the lot of all of us, the President urged, as patriotic citizens of our various Motherlands to fight against the many wrongs which besmirched their honour, and which thus added fuel to the fire of war wherever it might happen to break out. The war in Europe had been fed by wrong in every land. Therefore must we all fight, and none with more courage, wisdom, chivalry, hatelessness, or steadfast perseverance, than the Theosophist, armed as he was with the Truth whence all these virtues sprung, and with a spirit of brotherhood which enfolded in its warmth his foe no less than his friend.

Dr. Arundale found encouragement in the fact that "greatness is ever round about us for every member, of The Theosophical Society he, as President, saluted with gratitude those who give to us the

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inspiration and strength of their greatness"—all heroism, all chivalry, all who suffer, all who go about their business in the spirit of simple duty, all who act in the cause of Brotherhood He saluted all these greatnesses of life because each one of them was Theosophy applied and each one of them powerfully advanced the great purposes of The Theosophical Society.

The President said it seemed to him as if "we Theosophists of today, and our predecessors," had been born in these times that we might enter into the spirit of a changing world and through the Yoga allotted to us help to lift the world into its new stature. The time was a time for Yoga Theosophy was the science of Yoga, and The Theosophical Society was the Yoga of Universal Brotherhood.

ALL IS WELL WITH THEOSPOHY !

The President declared that all was well with Theosophy and The Theosophical Society as the world was drawn nearer to the great realities which these both embodied and revealed. There was not a single member of The Society who was not endowed with some measure at least of the wisdom of Theosophy or with some strength from his membership of The Society. Let each one use his wisdom and his strength wherever he was to make justice stronger and freedom truer. The future was sure, and the science of Theosophy would become more shining and the Society would grow stronger as they advanced, purified by the war, to the great Centenary in 1975 which should mark a splendid victory for the Light.

Citing the saying of the Founder of the Christian faith, "I have overcome the world," the President concluded: "The Gods have overcome the world, and we who all are Gods in the Becoming shall overcome the world no less and make of earth a Heaven."

Kalakshetra Excels

The first art evening arranged by the Kalakshetra—December 25 in the Adyar Theatre—gave an indication of the remarkable advance in artistic dance which has been made in a short time among the young in various parts of India, not the least at the Besant School, Adyar, in conjunction with the Kalakshetra.

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Following the lead given in 1935 by Shrimati Rukmini Devi, a number of members of the Theosophical Society have had their children trained in Indian dance. The Kalakshetra has taken advantage of the presence of these little artists with their parents at the Convention to present the delegates with a programme that, as Shrimati Rukmini pointed out, was a demonstration of different styles from various parts of India—the style favoured in the school at Santiniketan, the kathak style from the middle West, the Kathakali style from Malabar, and the Bharata Natya which is the fundamental classical dance of India.

Space does not permit a detailed account of the performance of over an hour and a half that was obviously enjoyed to the full by the large, attentive and appreciative audience. All the young artists acquitted themselves with almost bewildering perfection of skill in action. It was difficult to hold on to the fact that most of them were children, so deft were their movements, so free from awkwardness, so extraordinary in memory. The item by Anjali, the tiny tot from Gujerat, may be mentioned as a wonderful achievement in conjuring up an imaginative realization of Sri Krishna playing with the serpents. Every movement and posture and gesture was just right.

The long concluding Bharata Natya by two students of the Kalakshetra, Radha and Lila, evoked bursts of applause for the exraordinary finish and artistic expression with which they depicted the longing of the soul, Radha, for the Company of its Lord, Sri Krishna.

Group dancing by pupils of Besant School was also much appreciated. Variety was given to the programme by an expert performance on the flute by Shrimati Arulakesi and songs by Parvati and Janaki.

The accompaniments were carried out with fine precision and enthusiasm by the Kalakshetra musicians led by Sri Chokalingam Pillai.—J. H. C.

SIGNED ARTICLES

By Annie Besant in "New India"

"I want to draw your attention to some of the most wonderful articles written by our President-Mother which appeared over her own signature in those volumes of *New India* which are practically

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inaccessible at the present time. We are reprinting them monthly, and you can buy them either part by part or subscribe for the whole issue of twelve. This new series will contain some of the most beautiful of her writings."—THE PRESIDENT, in Convention.

ओर्विप्रा अमर्त्या निवतो देव्युद्वतः ।
ज्योतिषा बाधते तमः ॥

The Immortal Goddess hath filled the vast space ;
Hath filled the low and the high as well ;
She dispelleth darkness with Her Light.
—*Rig-veda*, X, 127

HER MOTHERHOOD

The true love of a woman is as the glory of Heaven, shining through the windows of her eyes.

The Love of the World Mother is as the glory of the Sun, shining upon the myriad cells of His Universe.

Upon all Her children in all Nature, She shines alike to heal and to strengthen.

Her love glorifies all creatures with its radiance.

She is the Refuge of the destitute, gives warmth where there is coldness, and light where there is dark.

The Angels of Her Presence watch over all with Her Blessing, stir with hope those who despair, soothe with peace those who suffer, and make radiant the creative spirit in woman and in man.

The living Statue of her Motherhood shines in the hearts of all creatures.

AN ACT OF HOMAGE

O Mother of the World.

We thank Thee that Thou art with all who suffer, enfolding each within the wings of Thy glorious Motherhood.

We thank Thee for Thy perfect Understanding and for Thy gentle Power, that all who are deep in suffering may know that Thou, too, hast plumbed its depths, yet hast arisen into that Peace and Happiness which are its sure and certain end.

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We thank Thee for Thy perfect Patience, waiting in Blessing on our ignorance as we rebel in anger or in despair against the suffering which reveals to us neither justice nor love nor any hope.

We thank Thee that Thou art ever near to us with the pure Light of Thy Compassion in all the darkness of our lives.

We thank Thee that Thou art the radiant Messenger of the Love of God, the Mother to creatures throughout the worlds of Thy Kingdom.

May we learn to know Thee and place at Thy Lotus Feet the offering of reverence and gratitude.

ADYAR 28 DECEMBER 1939 No. 5

The Coming World State

"First Overthrow the Hitler Spirit!"

THE MESSAGE OF THE VEDANTA

"In order that the new world order may come into being, our immediate task is to get the war out of the way, not by a patched-up peace, but by the utter overthrow of the arrogant Hitler spirit, and when we can proceed to build the new world order, let us lay the foundations deep and broad on the ancient Vedanta."

This was the keynote of the first Convention Lecture which the Vice-President (Mr. Hirendranath Datta) delivered to a large gathering under the Banyan Tree, Adyar, on Wednesday, December 27, his subject being: "The Message of the Vedanta to the World of Today." Mr. Datta spoke for about an hour and dealt with the subject in a most interesting way. His addresses never fail to reveal great learning and erudition and depth of wisdom.

After briefly describing the condition of our war-distracted world, and putting to himself the question whether the age-old Vedanta, enshrined in the Upanishads—the ancient wisdom of India—had any message for the modern world, Mr. Datta said that the Vedanta was spoken of in the ancient books as "the root-base of all the Sciences and Arts," and, being like a lamp in a dark place, it ought to be able to illumine the darkest problems of life. In connection with the present War, we were hearing a lot about the new world order that would be ushered in with its termination. What kind of world order was it going to be? The new world order ought to touch human

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needs at all points and must thus be a threefold order: political, economic and spiritual, embracing the State, the social organism and the inner life of man.

World Unity.

First taking the State, the Vice-President asked, What kind of State were we going to build up in the new world order? It should be a World State, a real League of Humanity, cemented by the living consciousness of human Brotherhood, which would not abolish the existing national States but synthesize them into a United States, not of America, Europe, or Asia, but of the whole world.

In that connection he made a telling quotation from Lord Lothian, who had said recently that the only remedy for War was Unity, which meant the ending of sovereignty and the voluntary pooling of national sovereignties in some form of democratic Federal Union. This World State, Mr. Datta considered, was in accord with the Vedantic conception which he elaborated, pointing out that the "Viswa-Rupa" of the Vedanta, which combined the Many in the One and stressed the Unity without destroying the multiplicity—when translated into terms of the State—gave the ideal of this world organization.

Mr. Datta also pointed out that between the present "national" period of humanity and the World State to be, there must, as Count Kalergi had said, inevitably intervene a "Continental" period. So far three such movements were visible, namely (1) The Pan-European movement, which the present war would probably shape into a United States of Europe; (2) The Pan-American movement which was bound to lead to a Pan-American Continent-State; (3) The British Commonwealth of Nations, with the United Kingdom, the Dominions and India as integral parts, which so far had proceeded on right lines, but whose one weak point was the treatment of India as a dependency rather than a Dominion. So their immediate work was to secure freedom for India, with Dominion Status, and not to run after the separate sovereignty of India—what was being called "Purna Swaraj."

The Socialism of Love

Coming to the social and economic field, Mr. Datta stressed the chaos and confusion in which we are living. There was, he said, a

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plethora of production, but owing to mal-distribution and a vicious system of currency, we had grinding poverty and distress in the midst of abundance and plenty. So that humanity was in imminent danger of dying from mutual hatred, born of the lack of sufficient bread. What, he asked, was the remedy? To devise a new technique of equitable distribution and a drastic revision of the currency system. We must, he said, fit out an expedition for the conquest of bread—by the State—and this meant control of the key-industries and of the utility services, including the means of transport, thereby establishing the "Socialism of Love" which would only be possible by the proclamation and realization of the Universal Brotherhood of Humanity.

"Here the Vedanta steps in, with its potent illumination. It declares that we are all rooted in the one Life, are sparks of the same Divine Flame, and so verily are brothers and sisters. The Vedanta looks with an equal eye on the Brahmana and the pariah, and says that 'Brahman is in the slave, Brahman is in the sinner'." So according to the Vedanta, said the Vice-President, true service was not grudging condescension of the lofty for the lowly, but gladsome service rendered so that the possibilities of the imprisoned Divine Life in our younger brothers might be released. This Vedantic conception would assuredly lead to the establishment on earth of a gigantic joint family, composed of brothers-in-spirit, where each would give freely according to his capacities and each would be given ungrudgingly according to his needs. And thus the new social order based on the Socialism of Love would be fully established.

But, he proceeded, man lived not by bread alone, and he was sure that in the new world order there would be ample provision for his inner growth. In that world order there would be no proselytization, no arrogant snobbishness with its slogan—my "ism" is the only "ism"—and people would appreciate that religions were sisters in the one family of the spirit, and that, as the Vedanta says, though man approach God in diverse ways, yet all attain unto Him.

After all, said the Vice-President, Religion was Realization. The Brahman was seated in the heart of us all, and the fulfilment of each man's religious destiny consisted in his realization of his essential Unity with the Divine life. In the new religious world order, men and women would realize this fact, and religious quarrels and squabbles would be things of the past.

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Under the Spreading Banyan Tree

The President was at home to the delegates under the Banyan Tree at 7.30 p.m. on Tuesday, December 26. Delegates grouped themselves according to their Federations, and the members of the Adyar Lodge circulated among them as hosts on behalf of the President. The combination of full-moonlight and electric bulbs in the branches of the famous Tree made a most impressive environment for the great gathering of men and women of all phases and grades of religious, cultural and social life, Indian and western, whose obvious spontaneous impulse was the free expression of Brotherhood.

At the entrance to the tree—a phrase that must read somewhat peculiarly to those who have not enjoyed the capacious hospitality of of its numerous "joint family," but which is strictly literal—the President and Shrimati Rukmini Devi were met by officers of The Society who accompanied the President on his peregrination of friendship among the delegates. The occasion gave full opportunity for the unique temperamental sensitiveness of the President—a jest here, a word of sympathy there, a wise injunction elsewhere, reverence to the old, comradeship to the young, inspiration to the in-betweens. A spirit of pure happiness resting on the assurance of Theosophical reality was infused into the gathering.

After the pedestrian reception the President and Shrimati Rukmini Devi and the chief officers were garlanded on the lecture-platform, and Dr. Arundale gave his official welcome to the Delegates—well over 800, he announced. That number, he said, would be exceeded at the 1940 Convention at Benares, which would celebrate the Golden Jubilee of the Indian Section and give the inducement for a record gathering.

SHADOW OF ADYAR

A Shadow Convention is being held in London on the 29th, tomorrow, Mr. Jinarajadasa presiding. A large number of members have registered, wartime notwithstanding. There will be mutual interchange of greetings and blessings between Adyar and London, the eastern and western buttresses of the mighty British Empire. Blessings bestowed on such a day should advance not only the freedom of both Britain and India, but also the peace of the whole world.

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A Parable of Three Streams

"Thinking of Adyar," said the Vice-President at the opening of Convention on December 26, "it has often struck me that though it is the Theosophical Mecca. to which we come as on a pilgrimage it is something even more to Theosophists. It is, if I may say so, the Holy Prayaga of the Hindus. It is the place where three life giving streams meet and coalesce, so that it is a confluence of the stream of the Ganga, the stream of the Jumna, and the stream of the Sarasvati. Now, you may ask me, where are all these streams, when all we see here is the Adyar River? Where is your Jumna, where is your Ganga, where is your Sarasvati?

"I ask you to see with your inner vision—there you will see a Light that never was on sea or land, the consecration and the poet's dream. In that light, you will be able to see the stream of the Ganga which is white in Dr. Arundale—the karmadhar, the stream of action. Then you will see the Jumna stream, the stream of wisdom in our beloved Jinarajadasa. Jumna is brown, and so is Mr. Jinarajadasa. Last of all, you will see the golden stream of the Sarasvati, about whom our great national poet, Kalidasa, said 1500 years ago: *hitva halam abhimatarasan rebati-lochanantam,* etc. You will see that golden stream in Rukmini Devi, the stream of Bhakti, of devotion, of art, of music, of dancing. So that we have here the holier confluence of Prayaga where these three streams come together, and it is to that Adyar, the confluence of Ganga, Jumna and Sarasvati, that I welcome you."

As a laughter-making footnote to the Vice-President's remarks, Dr. Arundale, at the reception in the evening, said the discovery of their appropriate rivers had shown that people had been mistaken in referring to his name as George Sydney Arundale: it was now seen as Ganga, Saravati, Aryavarta. The assembly broke into laughter and applause at the quick-witted verbal parallel—and there were some who felt that beneath the humour there was a deep seriousness of consecration of his own Ganga-like purity of purpose, and the consecration of Shrimati Rukmini to cultural elevation—and both for India, and humanity.

AUSPICIOUS!

The President had an opportunity to return the compliment yesterday immediately before the Vice-President began the first

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Convention lecture. "I shall always be thankful," Dr. Arundale said, "that while I was President, he was Vice-President. It is a very great honour to me, and a great honour to The Theosophical Society throughout the world. His addresses are always very specially beautiful, and while I am not normally a jealous person, I do feel jealous as I listen to him, wishing that I had that facility of beautiful utterance which has been vouchsafed to Mr. Hirendranath Datta.

A CROWS' PARLIAMENT

When the President faced his great audience under the Banyan Tree on Wednesday morning there was such a babel of noisy crows in the branches overhead that it was difficult to be heard. "At least we must ask them to hold their meeting in some other place," the President merrily suggested, asking an attendant to bring a pistol—"the kind that makes a noise but does no harm. It is an ahimsa pistol," he remarked, to everybody's amusement. The opposition benches were soon cleared and the real meeting went on uninterruptedly.

A Call to Nation-Builders

WHAT ARE YOU DOING TO HELP INDIA?

(Symposium under the Banyan Tree, 26 December 1939)

The President challenges Indian Theosophists to become nation-builders of their Motherland.

THE PRESIDENT:

The subject this afternoon is to me an extremely vital subject, namely, India and India's Nation-Builders. When I think of India's nation-builders, I think particularly of Theosophists and of members of The Theosophical Society, for I feel that it is the call to each one of us in his own way, according to his own inspiration to help to build the India of tomorrow in these catastrophic times. I should like to feel that if we did nothing else at this Convention, at least we inspired every member to do something to heip India to come into being as a nation, with all those problems solved which stand between her and her nation-hood.

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Comradeship is Wanted

I am not going to give you my own particular views on the subject. I have my definite and emphatic, my positive and aggressive views, and I hope that each one of you has also views with the same adjectives attached to them. It is not agreement that we want, as a friend of mine and I were realizing a very short while ago, not agreement, nor difference, but comradeship amidst our differences.

I hold views as to what I, as a Theosophist, must do to help India. My hope is that everyone of you has clear-cut conceptions as to his own duty, and as a result of attending this Convention, will endeavour to perform his duty.

What is the use of Theosophy and The Theosophical Society unless each one of us helps India to grow into her "manhood," her infancy having been on the field of Kurukshetra? For what reason are there Hindus here and Muslims, Christians, Parsis, and Buddhists, members of innumerable persuasions, if not that each is needed by the country?

Friends sometimes come to me and say, "Let us try to get rid of this or that community." We do not want to get rid of any communities together each as contributing its wealth and its difference for the service of, for the enrichment of the common Motherland.

We Must Give Our Best!

In these days there is so widespread the spirit of communalism in its separative form. We may well like to be Tamilians or Andhras or Mahrattas, or men and women of the United Provinces, or Bengalis, or Panjabis—all those communities have their value. We may be Hindus or Muslims or Parsis or Buddhists or Christians. Every faith has its value, its purpose, its unity in building India into a nation such as the world has not yet known. There is no country in the world which has the advantages which India has. There is no country in the world which has so much to make it almost an international nation as has India. And we Theosophists, with our Theosophy and with the power of the Brotherhood of The Theosophical Society, ought to be at work everywhere; even if we are government servants, even if we have to work under

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innumerable restrictions, still now is the time for us to give of our best.

THE CHALLENGE TO THE INDIVIDUAL

Such a time may not come again for centuries, and so far as India is concerned we are hoping that such a time as this may not need to come again. The challenge to every one of us without exception is: What are you doing to help India?

There is no orthodoxy about this, no conventionality, no authority. Each individual must be his own authority. Each individual must try to perceive what his spirit inspires him to do, and what the needs are of his surroundings. Every individual must feel that he is sent into India at such a time as this in order that he may help. The challenge is to everyone to help. The challenge is to everyone to perform his Yoga of Deliverance for India, howsoever he may understand that conception conveyed in the word *deliverance*.

I am hoping that my brethren here, these young people, will put forward constructive suggestions, not that we may take them nor use them, but that they may agitate us to discover our own plans and our own schemes. I go into the outer world and give my weekly lectures in the Gokhale Hall, and express my positive views, and the audience increases from week to week. But I always say to them that I speak my positive views with all emphasis on condition that they try to discover their own positive views and that they are as clear about them as I am clear for the moment. I may change, of course, and so may my listeners, but the purpose of a lecture is not to convince an individual but to stir his own Godhead within him, and to stir his fine citizenship of his Motherland.

Now I shall call on Dr. Gurumurti to speak. Do not think you have either to agree or disagree. Just listen. The whole purpose of each lecturer is not to try to make you believe as he believes, but to try to make you feel in you the great power to help this Motherland along your own lines, and that your own individual service is needed by her just as much as the individual service of every other citizen of the land. We are not telling you what to do, but rather just giving you certain ideas we wish to share.

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DR. BESANT'S LEADERSHIP

Dr. Gurumurti began his talk by recalling to mind some of the most important events that took place in the history of the Theosophical Movement in India, "especially in connection with that splendid work of leadership which our great President, Dr. Besent, achieved in the first twenty five years of this century along so many useful lines."

In retrospect he drew attention to the work of The Theosophical Society in vivifying Hinduism and striking a note of real understanding of this religion, which was, he said, "somewhat sunk in superstition and ignorance." This was well accomplished by that rare soul, Annie Besant, who came to India with a love and understanding that very few have been able to give, not even India's own sons and daughters. As interpreter of the Hindu religion, in the most obscure and seemingly meaningless of its utterances, she pointed out the occult truth behind centuries of little understood tradition.

From a people humiliated and ashamed, the Indian people became very proud of their religion. But Dr. Gurumrti held that the very revelation for Indians had its dangers. From inferiority complex the pendulum swung to a superiority complex of smug self-satisfaction. We began to see in our most meaningless and absurd superstitions a sense of deep and almost sacrosanct meaning. In other words, we took the attitude that everything that exists is always right.

Not only did The Theosophical Society but also the Brahmo-Samaj, the Arya-Samaj, the Ramakrishna Mission and other such movements contributed factors that made Indians realize the greatness and significance of their religion

The Climax of 1917

From the emphasis on religion, Dr. Gurumurti then traced the period in which Dr. Besant embarked upon her political, educational, and social work for India. "She was the inaugurator of an era of changes in our political, our social, our educational, and our national life. From 1907 to 1925 we had in India the splendid example of Theosophical leadership, a leadership which was unequalled in the history of the movement of any country for making the whole national life throb with new vitality. When Annie Besant put forward a new scheme, she found behind her, standing like a solid

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phalanx, every member of The Theosophical Society. We all took part in that great regeneratory movement, which reached its grand climax when Annie Besant became the President of the Indian Congress."

Dr. Gurumurti pointed to the wide scope of Dr. Besant's activities, as shown by her various lectures on the social life, the caste system, the Harijan problem, crime and punishment. As the spearhead of national life Dr. Besant was able to give a new technique, a new method, a new power. Though the work of herself and her coadjutors, she made Home Rule a mantram on the lips of every villager, as Mr. Gandhi himself said.

"She told us, in those adventurous years" declared Dr. Gurumurti, "how the Indian Theosophist, with his many years of the Divine teaching, was now to come out into the world and become an actor in the theatre of man's life in order to transform the national life of India and give it the necessary momentum that would enable it to go forward".

Dr. Besant's example in onepointedness of vision, perfection of method, complete control, her tours as President of the Congress from one end of India to the other, making of that office a full year's occupation, all this established a new era in the history of the Congress and since has been followed by such men as Jawaharlal Nehru. From the time Annie Besant became the President of The Theosophical Society, Indian national life was set to throbbing with a pure momentum and strength not seen before or even afterwards.

THEOSOPHICAL SPEARHEAD OF ATTACK

Turning from retrospect to prospect, Dr. Gurumurti challenged the Indian Section and every member as to what each individually and all collectively could do to become the spearhead of the national rebirth of India. Why are Indian Theosophists in the backwaters of national life ? Why are they not standing as a solid phalanx of disciplined workers behind their leader ? Why are they not ready to spring forward at the word of their leader ?

"India is again on the threshold of a new era," he said, "in which a Great War synchronizes with the national rebirth of India. This is a psychological moment to be seized by a far-seeing leadership in order to put forth all the energies born of an understanding of life and to transform them into individual action".

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But present-day India was a more self-respecting India, an India that was conscious of the degradation of servitude and with that psychological change there had come a dissatisfaction with the idea of Dominion Status or of an Indo-British Commonwealth of Nations. It was true that the occult wisdom had shown that the future of the world depended upon a greater association of nations than dissociation, and that the association of a western nation like England with an eastern nation like India would be a model for the future harmony of the nations of the world. Still this could only come after national independence was achieved.

Dr. Gurumurti felt that only as The Theosophical Society through its Lodges and members entered into the vital life of the nation, political, educational, social, economic, could The Society aid in the nation's upbuilding. How were Theosophists solving the problem of the unwanted and jobless educated youth ? How could the Lodges expect to draw youth into The Society unless they faced and met the problems that were crushing youth ? The Theosophist who had such experience in solving life's problems should tackle this problem. The Lodge should be a centre in the community for all who had problems. The Theosophist must come down from his spiritual clouds and attempt to meet these questions that are facing men from day to day, endeavouring to bring to their solution that deeper wisdom. Only so will The Theosophical Society become a potent factor for the reviving of our national life.

"A Tremendous Responsibility"

The call has come, the lecturer said, for everyone of us to go forward. Our wisdom must become transmuted into right action. Theosophy can become in India the most important spearhead of attack in every one of the nation's problems. But we must give Theosophy in simple homely terms, a Theosophy that is capable of practical application. We must deal with the many problems foremost in the national consciousness—the Harijan, the villager. We should teach our sanitation mixed with action. It would be well, as a number have done, to sweep the streets of the village as an illustration. Such is the wisdom of Theosophy in action. So would we have a more scintillating life.

What are Theosophists doing to promote intercommunal harmony ? Are we in the thick of the fight or in the backwaters,

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leading secondhand lives, repeating parrot like the dictums of a past era no longer allied to the times ?

India is calling to us to seize the psychological moment and go forward. At such a time as this, forces from the true sources of life are being brought down, and every member of The Theosophical Society has the tremendous responsibility to go forward and yoke his small powers to the mighty wheel of national regeneration, the hub of which wheel is the mighty Hierarchy of the Rishis.

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A DYNAMIC PROGRAMME

MR. ROHIT MEHTA:

We have listened to a very inspiring address from Dr. Gurumurti. Although we might not agree completely with all the views he has expressed—I myself do not see eye to eye with him in all his statements—the important element of his speech is its stimulating character. We have been challenged by Dr. Gurumurti. We have been asked to do something to justify ourselves not only in the Indian Section, but also in our task of India's reconstruction.

Sun Yat Sen, the great servant of modern China, said: To act is easy, to think difficult. If the world is suffering today, it is suffering very largely because there is confused thinking on the part of the people. Unfortunately in the world today the leaders have started mass-mongering, and nobody has given a thought to training the necessary leadership in country after country.

A NEW LEADERSHIP

My own viewpoint is that the supreme task of the Theosophist, particularly in India, is to evolve a new leadership. Leaving apart the appeal to the masses, we want a new leadership in India, and that new leadership can come only by clarifying the mentality of the people. We need a new idealism both for the people and for the leader. Until new idealism comes, we shall not be able to work for the salvation and redemption of our mother country.

INDIA'S BONDAGE

Dr. Besant said that so long as India remains in bondage we can never hope for world peace. In the present circumstances of the world, we have to realize the significance of this statement. The world is in the throes of a devastating war. What is India going to do?

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Is India merely going to imitate what other countries have done, sitting down with folded hands, or is India going to awaken, is India going to give the message which she alone can give to the world ? That is the question to which a definite reply must come from Indian Theosophists.

Remember, the redemption of the world will very largely come from the present war, but that redemption can come only if India comes into her own being, if India supplies the necessary leadership to the world.

INDIA THE LEADER

How can India supply that leadership ? Before India can supply that leadership, there must be the great and glorious functioning of a New India.

Where is that leadership ? We look to this organization and to that organization. We go to this, and the other leader, and we fail to find any vision of a New India, of an India awakened.

To me it seems that the supreme task of Indian Theosophists is to give to the Indian public a real vision of a new India. How are we going to apply our Theosophy to the conditions prevailing in India today ?

There are three aspects of the work in which we must try during the coming year to apply our Theosophical wisdom to the problems of India :

Political India :We, the Indian Theosophists must take our due place in the political life of the country. Dr. Besant gave us the splendid lead. We Indian Theosophists did not stand by Dr. Besant in those days, and the result has been that India is still in bondage. Are we going to do the same in these critical times ? Or shall we stand by Dr. Arundale, who has been giving us a dynamic lead in regard to the political salvation of our country ? I believe that more than any leader in India today is Dr. Arundale thinking of India. More than any other leader is Dr. Arundale clear about the vision of New India.

WHAT DOES INDIA NEED ?

Some say that this is not the psychological moment to talk about Dominion Status. We must not bother about psychological moments. What concerns us is what is necessary for the redemption of India. Is India going to be isolated, or shall India remain with Britain not only for her own sake, but also for the sake of world peace ?

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Look at the Indian National Congress that has been talking about "complete independence" for the last ten years, but it has not yet defined what complete independence means. Leader after leader in the Congress defines it as he likes, and the result in India is utter political confusion. In the midst of this political confusion you and I must stand up bravely even against the misunderstanding and disrespect of the Indian public. We must declare that we firmly stand for India's partnership, India's equal comradeship with Britain not only for her own sake but for the sake of the entire world.

A Dynamic Lead

With regard to the political situation in the country there is confusion, and in the Indian National Congress inactivity. There is no dynamic programme when the country is so sorely in need of one. The only dynamic programme that has been proposed so far is that of our leader Dr. Arundale. He says: Let us have at a very early date a Conference of Indian leaders representing all parties, interests and opinions. Let these leaders sit together and frame an Indian Constitution. While the leaders of India are still waiting for a statement to come from Whitehall and the Viceroy, here is our Indian leader who calls us to this Indian National Conference in which an Indian Constitution shall be made. I believe that this is a dynamic lead that has come from him, and that it is the duty of Indian Theosophists to rally round him, so that we may hasten the day of India's redemption.

Education: We must work as Indian Theosophists for the educational salvation of our country. In the field of education there is greater confusion even than in the field of politics.

A Cultural Awakening: The third aspect is to work for the cultural awakening in India. These three aspects must go together, for remember that there is still a dearth of vision in our country. Leader after leader talks about the political redemption of the country. But do our leaders really incarnate the Indian culture? No, absolutely not. As leaders they look to Russia, to Germany, to England, to this, that or the other country for the Constitution for Indian society. We need leaders who can draw their inspiration from India's past, from India's age-old culture, from India's true spirit.

We theosophists in India are very few, but that does not matter. It is not the majorities that have moulded the course of history; it is

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always the minorities that have achieved these epoch making adventures.

Do we not remember the brave and courageous words of Dr. Besant when she said, "He who knows how to die in one century knows how to love in all centuries to come." That is the spirit that is necessary, the spirit that is required of every Indian Theosophist during the coming year. Our President has sounded the keynote for the whole world. He has said this is a Kurukshetra, a War Convention. Let us go out of that Convention with this war spirit, remembering that Dr. Besant, the Great Warrior, is calling us. Let the warrior in each one of us arise !

O POWERS OF LOVE

O Powers of Love !

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

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

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

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

Revised—25th December 1939.

THE PATHWAY TO THE FUTURE

Let all Theosophists and members of The Theosophical Society remember that it is their happy, indeed glorious, privilege to worship unceasingly at the shrine of Theosophy, so that the mighty truths of the Universal Science shall slowly but the surely exalt the consciousness of man as waters cover the sea. Let each Theosophist worship in his own truths, for, though there be but one Truth, there are yet as many as are the pathways of man and of all other living creatures. There can be no monopoly where there is universality, and where life is, there is Theosophy.—*From The Presidential Address.*

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Sparkling Waters of Adyar

MY DEAR FELLOW-MEMBER:

I welcome you most heartily to this our International Convention, the more so as it is the last to be held at Adyar before the election of your President for the next seven years. My term of office has been very, very happy, though very, very strenuous, and its happiness has in no small measure been due to the privilege and joy of living at Adyar.

You come here at one of the most momentous times in the history of our Society, in the midst of a Heaven-sent war to remind mankind that the supreme characteristic of humanity is humane-ity. The last war did not avail to evoke such remembrance. Hence the present war. Shall it avail? The answer to this question in some measure at least depends upon us Theosophists, upon the extent to which we practise and preach and express in action our Theosophy and our membership of The Theosophical Society.

You have come here that in Adyar's influence you may the more clearly remember *your* humane-ity, your own individual brotherhood with all that lives with its qualities of reverence, good fellowship and compassion. I most earnestly hope that as the days of your stay here pass you will find stirring in you a new delight in your Theosophy—I hope you have your own as well as the Theosophies of our great leaders—and in your membership of your Society: it is yours, you know, and therefore to be cherished by you in all possible ways.

I hope you will find the programme interesting, and I hope you will help to make it very much alive by taking part in it as much as you can and by contributing to its usefulness, so that you may return home impatient to share with your Lodge your increased vivification as the result of coming to Adyar.

Above all, however, there are two opportunities available to you—first, to draw from the Well of Adyar the sparkling waters of an increased zest for Theosophical living; second, to be tremendously friendly with all your fellow-delegates while you are here, perceiving in them all the fineness which has caused both them and you to join The Society and to rejoice in the study of Theosophy.

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The increased zest for Theosophical living will come from the Peace that ever pervades Adyar, from the delicate silences of Adyar's groves and spaces, from the purificatory forces of her river and of her ocean, and from the fragrance of the dedicated lives that all try to live who have come to Adyar to serve the Masters. Such influences as these, I venture to say, exist nowhere else; and they are yours in abundant measure, even to the complete changing of your ordinary lives.

You have come on pilgrimage to Adyar. May you return to your homes in the outer world refreshed in peace, in happiness, and in determination to be worthy of Theosophy and The Theosophical Society.

Fraternally,

George S. Arundale

PRESENT TO THE ADYAR LIBRARY

A very fine publication which has been frequently asked for was presented to the Adyar library yesterday by a Bombay member, Mr. K. J. B. Wadia—*Sasanian Coins* by Furdoonjie D. J. Paruck. It is embellished with splendid plates. The Librarian is very happy and grateful for this gift.

SPINNING A WEB

There is a live spider at work in the model Lodge room which the Publicity Office has arranged on view at the T. P. H. This depicts the Lodge room as it should not be—not such a Lodge room as one finds in India, of course! Alongside this is a model Lodge room as it might be, using the same materials, but without the spider and all the web and all the neglect which spiders indicate. The President made fun of this spider by recalling the old rhyme: "And then came a spider and sat down beside her, and frightened" not Miss Muffet but the members away, which the President fears happens only too frequently in our lodges. Flit that spider!

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Mrs. Lavender invites you to visit the Publicity Office and see and discuss with her examples of World Campaign Lodge Work, as—

(*a*) Files of Sample Press Reports, Advertisements, Notices, etc.
(*b*) The work of Discussion Groups.
(*c*) Effective modern propaganda, the Booklets, and Theosophy and War Series.

CULTURE OF EAST AND WEST

"I must give myself the satisfaction of acknowledging both with pride and grätitude the extraordinary work achieved during the course of this year, though the result of many years' strenuous labour, by Rukmini Devi in the field of culture and the arts. It is not too much to say that while on the one hand she is certainly revolutionizing the life of Adyar, on the other hand she is making a profound impression upon southern India where she has begun the renaissance which has been entrusted to her.

"I do not feel particularly clever in making the prophecy that in course of time she will not only help to give new vitality to Indian culture, but will also be able to help in drawing into mutual understanding and therefore appreciation the culture of the East and of the West, for she has a deep insight into both".—DR. ARUNDALE in his Presidential Address.

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ADYAR 29 DECEMBER 1939 No. 6

Art That Is Perfect

RUKMINI DEVI'S DANCE

The recital of Bharata Natya (Indian classical dance) by Shrimati Rukmini Devi in the Adyar Theatre on Wednesday evening (December 27) drew a large audience of delegates and of the general public. The performance of almost two hours by a single virtuoso was a sheer delight from start to finish, even an increasing delight up to the superb finale of the interpretation of the dance of Shiva which "brought the world to salvation."

To probably a majority of the audience the language of posture and gesture, which is the central feature of the Bharata Natya, was "Greek." Their bursts of applause were well-deserved tributes to

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consummate art, and indicated their appreciation of the swiftness and precision of passages in which the flow of the story was interrupted by almost whirlpools of ecstatic motion. But between these passages of pure dance, that is, of movement to a rhythmical design, there was a continuous stream of interpretative lyrical motion that was always on the high level of the beautiful, and frequently reached peaks of dazzling exquisiteness. Such instants sometimes came in a transition from one gesture to another so rapid that the eye could not follow it, but only realized the dance-parallel to Browning's description of the musician who made out of two sounds not a third sound but a star. Sometimes they were in the transition itself; sometimes in a flash of realization of the extraordinary co-ordination of motion that seemed the apotheosis of abandon, with a control that was applied to every instant. And there were moments when the burden of interpretation was maintained not by feet alone or arms alone, or by both together, but when the entire physical organism was one vibrant "chord" and made the melody of dance into a *harmony* of motion.

In the technique of the Indian classical dance, Srimati Rukmini Devi has attained unique eminence. But she has passed from the outer art of dance into its inner or super-art. She is not only interpretative but creative. She conveys the phases of the story, but she makes the story live before us. This she does through her absorption of her personality in the reality of the presentation. The so-called mythological personages and happenings of the dances are not things of the past to be stimulated, but living realities to be freshly embodied.

Because of this unique but true relationship of the artist with the inner reality of her art and its tradition, she has done the great service of both imparting the artistic pleasure of the dance and revealing its spiritual mystery, the mystery of the truth and beauty of the Universe seeking to express itself in movement made significant, intense, and lovely, through being directed and controlled by equally significant, intense, and lovely design.

The programme contained, in addition to the Alarippu, and a new dance, "Tillana", five items from Vaishnavite and Saivite liturgy. The affinity of the stage setting with the spirit of the performance and the capability of the musicians added to the attainment of what

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has to be recorded as a great artistic event. But the centre and inspiration of it was the consecration, the inner understanding, the purity, the charm and the perfection of craft of the artist herself.

—J. H. COUSINS

Scouts in Camp—The Way to Unity

The Mayor of Madras (Mr. S. Satyamurti) made a stirring plea for unity at the opening of the Hindustan Scout Camp on our Adyar estate on Wednesday, December 27, suggesting that the youth of India should give up all suffixes and prefixes to their names—Mudaliars, Iyengars, etc. Let them develop one common food throughout India, sing one national song, speak one common language, namely Hindustani, and wear a common Scout dress. As an antidote to the communal differences which were rife in India, he hoped that the Scouts of Madras Presidency would bridge the gulf of separatism and that when they held their next Camp they would be able to "Show us the way to unity."

The first act in the opening of the Camp was the unfurling of flag by Dr. Maria Montessori. Then the Mayor of Madras accompanied by Dr. Arundale, Camp Chief and Chief Commissioner for the Madras Presidency, inspected the Scouts, boys and girls, numbering 400, who paraded in a large hollow square formed by visitors and friends.

Dr. Arundale, after emphasising two vital points in the life of the Scout, namely comradeship and service, welcomed the Mayor of Madras, and other distinguished personages, including Mr. Jamshed Nusserwanji, Chief Commissioner of the All India Scouts in Sind Province.

Dr. Montessori said Scouting was a great opportunity and a great blessing for youth, in fact a form of education and part of education of society. Scouting was a necessity for progress. The progress of every country, of future humanity could not be given only into the hands of adult people. The adults expected youth to achieve many things which adults themselves were unable to do.

Madame Montessori asked the Scouts in camp to consider her as their friend and as a person who more than anyone else in the world wished to help them and to collaborate with them.

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The Mayor of Madras was so greatly impressed with the stretch of beautiful country in which the camp is situated that he hoped it would soon be brought within the boundaries of the Municipality of Madras.

OUR SUPREME DUTY

When Dr. Annie Besant was Honorary Commissioner of the Indian Scouts, she wrote the following letter to the Seva Samiti Secretary:

"The Supreme duty of the scouts of each nation is to their Native land. Indian Scouts have the good Karma which has brought them to be born in India, the world's Sacred Land. Therefore they must think nobly and act nobly, if they would be worthy of their birth place; and if India is once more to take her place as the leading Nation of the world.

"Brother Scouts, let us win back our birthright, and let the Indian Scout be the model of the good citizen in the faithful discharge of his duties to God and the Motherland".

The letter is dated 29th Dec., 1930.

The Mayor of Madras read the letter in the course of his speech at the opening of the Hindustan Scout Camp on Wednesday —from the Christmas number of the *Hindustan Scout Bulletin*— and remarked: "I cannot improve on Dr. Besant's letter without attempting to paint the lily or gild refined gold".

The New World Order

WHAT HAS THEOSOPHY TO SAY ON IT?

The President was again in a challenging mood when he opened the Symposium on "The New World Order" on Wednesday, December 27. What is the touchstone for every Theosophist facing "any programme, any plan, any policy"?

DR. ARUNDALE:

Today I want to stress what I regard to be the fundamental principles of Theosophy as applied to the New World Order into which we all of us hope we are entering at the present time.

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In the first place, I should like to say that it is straight Theosophy, an understanding of Theosophy, individual realization of Theosophy, which alone can help us to understand what is to be the nature of the New World Order.

Each one of us must study the Theosophy that is available to him in the classic literature. He must then see how that study affects him, and how he can arouse his own unique and different Theosophy in order to vitalize him to be in a condition of understanding of the world situation, because he knows his own soul through the help of his own Theosophy.

We have to be very careful lest we enter into grooves and ruts and imagine that the Theosophy as vouchsafed to us in the splendid writings of our great leaders is necessarily essentially the only Theosophy for us.

Changing Theosophy

Theosophy is universal—everyone has Theosophy, the Science of the Divine Wisdom. Theosophy is Truth and everyone has Truth. Though it may have been right and necessary for Theosophy to be presented in certain definite forms for the sake of the world into which it first entered, nevertheless, as Theosophy takes more and more its place in the world, as we become deeper and more experienced students of Theosophy, Theosophy itself will broaden, so that perhaps in two hundred years' time, or in less, we may not recognize the Theosophy as understood then, when we compare it with the Theosophy which perhaps we understand today.

So far as we are concerned, we must realize that only a statement has been made, and inevitably in terms of the personal equation of the maker of the statement, of that Divine, that Sublime, that Universal Absolute Truth of Theosophy which neither our greatest leader nor any one of us can hope to understand in all its integrity.

Thers is no orthodoxy, no conventionality, nothing which binds us as Theosophists. So when we are thinking of the New World Order, we must first of all think of Theosophy, first of all take our foundation upon the Theosophy we know, *as* we know it, upon the foundations of Theosophy as we may build them ourselves, and then move onwards to help in the establishment of the New World Order.

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THE ACID TEST

The acid test, therefore, for us, of any political, educational, religious or any other scheme, is Theosophy. Does it in fact react harmoniously to the great Principles of Theosophy as we know them ? Be the question the question of a Constituent Assembly, or of a Constitution, or of India's place in the world, or of the communal problem, or of any other problem which faces us today, we Theosophists must look at it in the light of our Theosophy and express our conclusions, our judgments, our deliberations in the light of that Theosophy as it shines upon the problem.

You and I, pioneers of this new World Order, must take nothing for granted. Because a leader in the outer world says this, that or the other, the utterance must not be enough for us. Because public opinion inclines this, that or the other way, it must not be enough for us. We do not belong to crowds. We are learning to be leaders of crowds. Anyone who, without thinking of his own individuality, his own uniqueness, subordinates himself to crowds, causes himself to be part of crowds, inclines, one might say almost superstitiously, before the authority of leaders, is not giving of his Theosophical best to whatever may be the problem.

WE ARE CHALLENGERS

You and I are challengers first of ourselves and then of that which is outside ourselves. I would almost dare to us the word "rebels", if I were not a little afraid of its being misunderstood—we are rebels in the real sense of rebellion, in the sense that we are not prepared to accept and take things as they are. We are not prepared to subordinate ourselves to the dictates of crowds or of the representatives of crowds. We must try to know, to decide, to speak and act for ourselves.

Because "X" says that we must have a Constituent Assembly, or that we must have a Constitution, or that we must have this or that kind of a Constituent Assembly or Constitution, or that India must either be subordinate to Britain, or alongside of Britain, or free from Britain, because all of these opinions may be in the air, it does not follow that we must accept one or another of them. What has Theosophy to say with regard to the question of India's relation to Britain, the nature of a Constituent Assembly, the right Constitution for India, the World War ? These are questions which we and we

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alone as Theosophists can and must answer. We must give our Theosophy to India and to the world, and not somebody else's creed, however true that creed may be for the particular individual concerned.

CHALLENGING QUESTIONS

From the Theosophical point of view, or rather I should say from *my* Theosophical point of view, what should we look for in any question or any procedure proposed to be adopted of any kind whatever, be it political, industrial, educational, artistic? There are certain questions which to my mind must be asked of any programme, of any plan, of any movement, before we, as Theosophists, or at least before I as a Theosophist can give my concurrence, whatever other people may feel disposed to do.

CHALLENGE ONE—BROTHERHOOD

My first challenge is: Does it strengthen the Universal Brotherhood of man? Do I see in that proposal elements which will tend to strengthen the Universal Brotherhood of man? In other words, does the proposal conform more or less to the First Object of The Theosophical Society?

CHALLENGE TWO—OPPORTUNITY

Second, does it convey due opportunity to each? Ordered Freedom to each? The Spirit of Comradeship to each? Are those the gifts that it bears? I do not think for the moment of Liberty, Equality and Fraternity. We ought by this time to have finished with these comparative misnomers of reality. What each one of us wants is his Due Opportunity. What each one of us wants is his Ordered Freedom. What each one of us wants is the intensification of the Spirit of Comradeship in us.

So whatever may be the plan, the programme, the policy, the adventure in which we are asked to engage, we first challenge it by saying: Does it strengthen the spirit of Universal Brotherhood? Then, is it of such a nature, of such a construction that there is an intensification in every individual of the power to seize the opportunity he is capable of seizing? Does it intensify in him his spirit of Ordered Freedom? And does it make him more brotherly? Is the Spirit of Comradeship intensified in him? We can ask these two questions of every political problem particularly, and, of course, of all other problems as well.

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Challenge Three—Duty

My third challenge is: Does the scheme, the proposal, whatever it may be, harness duty to power and bring sufficiency to need? Where there is power, there must be a sense of duty. Where there is need, there must be brought to it sufficiency. Is this plan, this proposal likely to make those who are in power, the well-to-do, feel a greater responsibility for their power and wealth towards those who are around them? Will those who are in need thereby be able to lead happier, because easier, lives?

Challenge Four—Individual Worth

My fourth question is as important as all that have preceded it. Does it exalt in the individual the sense of his own worth? There is nothing more important if a country is to be free, to be happy, to be strong, than that every individual member in it should have a sense of his own value, his own worth, his own beauty, his own fineness. It is because so many are deprived of that sense of their worth that they fall into despair and into unhappiness. Does the proposal exalt in the individual the sense of his worth? Does it exalt in the citizen the sense of his responsibility to his country? Does it exalt in the State its sense of responsibility to its citizens and to that World State of which it forms a part?

Many years ago when I was engaged in political activity in Australia, I designed a series of ceremonies to relate the individual to the State, to make the citizen feel more happy in his citizenship and the State more proud of its citizens. That scheme of Civic Ceremonies has been published in the New Year's issue of *Conscience*. With such ceremonies of citizenship, the citizen is helped not to forget his Motherland, and the Mother and is helped not to forget her sons and her daughters.

The World State

Just as one can speak of a World Religion, so can one speak of a World State. There may be many religions, but there is the One Truth which we can call the World Religion. There may be the many nations, but there is the World Brotherhood which we may call the Universal Brotherhood. So whenever I speak of a nation, I like to ally to it the idea of a World State, even if it is only in embryo, even if it is only expressed in terms of the League of Nations in which I have so profound a belief.

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Challenge Five—The Unity of Life

Then I come to another question: Does this proposal, this scheme, whatever it may be, tend to make life one, or does it tend still more to emphasize life as many? In other words, does it integrate or does it disintegrate?

A certain Province in this country wishes to form its own exclusive Scout Movement, unallied to any All-India Scout Movement of whatever kind. I have been elected an Honorary Commissioner of the Scouts of that Province. My reply to the honour that is proposed to be bestowed on me is that "if your Province will join an All-India Movement, I shall be delighted to be an Honorary Commissioner of the Province. But if you are going to stand apart from that process of universalization, upon which so many of us are intent, so that India may become one and may not remain the many that she so devastatingly is at the present time, then I am afraid I cannot accept that honour, it is impossible to accept it."

What we need in India in terms of the application of Theosophy is a United India, whatever may be our idea of United India. Whatever may be our conception as to the architecture of the Indian Motherland-to-be, it must be one architecture. It must be one whole, however splendid and divergent the various parts may be.

So an acid test for me is: "Is it integrating, this proposal, this scheme, this conception? Does it seem to be disintegrating, pandering to the provincialisms and smallnesses of numbers of people, and not recognizing the fact that, so far as India is concerned, it is better to be an Indian and nothing but an Indian than to feel oneself circumscribed either within a particular faith, a particular province, or a particular caste."

Politics and Religion

Those who consider, as some of our eminent leaders in this country do, that politics should be divorced from religion, are rendering no service either to religion or to politics. In India we ought by this time to realize, through the study of our ancient Scriptures, that there is but one Life, and that it must not be led compartmentally, but as a single whole. That which we may derive from our religious experiences, studies, and understanding, we must pour into every national vessel, be it the vessel of politics, industry, education, culture,

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the arts, or of any other vessel. There is but One Life. We must live that life as a whole and live wholly in that life. I am entirely opposed to those who tell us that it is our duty to keep religion divorced from politics.

We must keep the evils of our religious observances, our religious superstitions, divorced from politics. That, however, is our fault and not the fault of religion, as religion really is. My own plea would be: Think less of the forms. Think less of the ceremonies. Think less of the differences. Let us return to the lives of the Founders of the Great Faiths and live according to Their individual living.

How true it is that every Great Teacher lives universally for the whole world, and not merely for that particular part of the world which happens to follow Him today. The Christ is a World Figure. Sri Krishna, Lord Buddha, Lord Zoroaster, Lord Muhammad—all are World Figures. These Great Teachers belong to the whole world and are not just the property of a few millions in the world.

FORWARD WITH THE FOUNDERS!

If those of us who are Christians could go back to the life of the Christ and try to live as He lived, if those of us who are Hindus could go back to the life of the Great Rishis and try to live as They lived, if the Parsi could go back to the purity of the Lord Zarathustra, if the Buddhist could go back to the splendour of the Flower of Earth's Humanity, as the Lord Buddha has been called, if each one of us could try to reach back into the life of the Founder of his faith, the differences between Them would cease to exist, and each would be realized as a bright and beautiful Fragment of the White Light of Truth.

"Back to the Founders!" is one way of conveying what I am trying to suggest to you. A better way of conveying it would be "Forward with the Founders!" for every Founder of a Faith is a living Reality, is, as we Theosophists know, a member of a Great Company of Elder Brethren, Saviours of the World, who live together, who work together, who serve the world together, who in Their Wisdom unite. We in our ignorance separate.

So the Theosophist everywhere, so far as the communal problem is concerned, should exalt before every great religious community the splendid Life of the One from whom they draw their inspiration, to whom they offer their prayers.

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We must not divorce any part of life from any other. Otherwise the whole is weakened and every part becomes starved.

We Must Be Vibrant!

My exhortation to you for the coming year, and for the many years to come while India is being fashioned into a nation, is that you shall become clearer-minded, clearer-hearted, clearer-willed Theosophists, so that you may become more conscious of your Theosophy, of whatever nature it may be, so that you may be more really living Theosophists and not Theosophists asleep in books, asleep in authorities or asleep in the past.

We must be alive today. Our Theosophy must be vibrant and scintillating today. If every individual member of The Theosophical Society is so vibrant, does become thus scintillating, the problem of the revivification of the Indian Section, and of every other Section, and of the whole Theosophical world, will be solved without difficulty.

I am an Englishman. I came into the world in order that I might associate myself with the splendid, the beautiful spirit of England, and that I might try to spread that beautiful spirit abroad, myself incarnating it as best I could. Sometimes people say to me, "Yes, but you are not like the ordinary Englishman." I do not know whether I am like the ordinary Englishman or not, but I want to be a real Englishman who is proud of his country, who loves it, who appreciates its splendour, who realizes the sacrifices it has made and the position it has reached, who knows that it has work to do in the future, even though it may make mistakes in the present. But we are all of us so fond of pointing out other people's mistakes, we do not always realize our own.

Work for India's Youth

It is the same in India. When I hold these weekly classes in Gokhale Hall attended by students and others, a large number of questions speak about the "imperialism of Britain." Others mention that "Britain does not understand India, she is opposed to India, she wants to keep India subject." I say to them: "My dear friends, you are pointing out what you regard to be the faults of Britain. What about your own?" As a part of my constructive work for the future of India, I say to them that the leaders of this country should establish a National Youth Service League, not to enter into party politics, but

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to endeavour to uplift citizenship in India so that to more and more of Indian citizens their citizenship may prove a blessing and not a curse, as it perhaps may so often prove at the present time. I tell them that there can be no great contribution to the wellbeing of India than that her youth, instead of flocking to mass meetings to hear diatribes from demagogues, who are always wanting us to do something and who are so often doing little themselves, instead of being glamoured destructively by such activities, they might well say to themselves: "We are young, we love our Motherland, we rejoice in our citizenship. Let us seek out where there are those who do not rejoice, who are unhappy, miserable, starving, whose lives are not worth living, who have no reason to thank India for their being citizens of the country; let us make them realize by our help of them that Indian citizenship is one of the most beautiful things in the world."

That is the work for the youth of India.

Builders of Nations

You are Indians before you are Hindus, Parsis, or members of any other faith. You may be Americans, or belong to any other nationality. If I think of the United States of America, I am thrilled. I have been to America several times, and I am thrilled to perceive the mighty background established by Supermen round about, let us say, the Declaration of Independence, and round about the splendid figures of General Lee and President Lincoln, to say nothing, of course, of the one who is called "the Father of his country," George Washington. They have made America of the splendours that They are, these Supermen have made the background of the United States. It is the work of every American citizen to do all he can to bring that background, splendid as it is, into the foreground and impregnate every single citizen in America today with the spirit of her mighty men.

It is the same with every country. All countries, praise be to God, have their own splendid background, have their own wells from which they can irrigate their fields today, have their own mighty banyan trees under the shade of which they can grow and rest, and rest and grow.

A TIME OF STORM

We Theosophists know that there are two ways of growth in the evolutionary process. There is the slow and orderly way, and then there are the catastrophic storms. We are in a time of storm. We

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must be stormy people. We must incarnate the spirit of the storm, just as in times of peace it may be our duty to incarnate the spirit of peace. Now there is the spirit of storm, of catastrophe, of moving onwards by leaps and bounds. It is the spirit of getting rid quickly, of trampling under foot our weaknesses, and exalting mightily our qualities, making mountains of our qualities and molehills of our ignorances, our stupidities, whatever those may be. We are in the midst of storm. Let us move stormily, as so many people rejoice in the howling sound of the wind and want to go out in it, as so many people rejoice in the blinding rain and want to be battered by it, as so many people desire to plunge into a sea lashed into fury, so that they may breast it, so that they may feel its fury and therefrom draw their strength.

THE SPIRIT OF KINGSHIP

I confer upon all of you the Spirit of Storminess, so that your eyes are more piercing than ever they have been before, so that your utterances are more emphatic, and that in the midst of doubts and uncertainties of life you feel more certain, more capable, more definite, more active than you have ever been, so that the soul in you, conquers the weaknesses in you, be they weaknesses of body, of emotions, of mind, so that you stand up endowed with a Godliness which heretofore you may not have experienced.

I endow you not only with the Spirit of Storms but with that which the Spirit of Storms itself indicates—the Spirit of sense of Kingship. The King You, the Man You, says "I can." The very meaning of the word "King" is capacity. I am a King—therefore I can. Each one of you is a King in his own way, however restricted may be his circumstances, however narrow may be his qualities and his opportunities. This is a time for Kingship and for each, as he moves abroad, to lead those who are not able to understand the spirit of the times.

WATCH THE BAROMETER !

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

21 December	...	428
22 December	...	439
23 December	...	506

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24 December	...	621
25 December	...	760
26 December	...	830
27 December	...	843
28 December	...	853

We may say that the attendance this Convention is, in round figures, 850. This is over one hundred more than two years ago, when the registration stopped at 735.

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ANOTHER GIFT TO ADYAR

One kind friend of ours, Rai Bahadur G. C. Praharaj, who has been the recipient of the Keiser-I-Hind medal from His Majesty the King, has presented six volumes of the quadri-lingua Oriya Dictionary which he has himself compiled. This is a valuable work. Another volume, in course of preparation, will complete the set.

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The Inner Government

In a talk on "The New World Order" on Wednesday, the President spoke of the Inner Government as follows:

A Brotherhood of Elders

We Theosophists know somehow, though we may not be able to prove it—the highest Truths are not susceptible of proof by the intellect—that, as there are the outer governments, so is there an Inner Government which mightily and sweetly ordereth all things. Thus do we grow from the darkness of ignorance into the Light of Wisdom.

It is a wonderful thing to think that, just as we are dreaming of and trying to constitute a Universal Brotherhood of Humanity, so that we may be a Brotherhood, there is no less a Universal Brotherhood of Superhumanity. There are Those who have gone before us, there are Those who are the Living Witnesses. Whether as Saviours or Rishis, whether as Saints or as Heroes, or as Geniuses, They are the Living Witnesses to our own future; however mighty or however near to us They may be, They are the Living Witnesses to the certainty of our future and standing. Just as we must sooner or later establish a Universal Brotherhood of Mankind, so is there already

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established a Brotherhood of the Elders who live but to serve us, as we have to live but to serve others, knowing thereby that as we give so sincerely, as we seek so ardently, so shall we find, provided we share.

THE EMBODIMENTS OF LOVE

The whole conception of an Inner Government of the World, however vague it may be to some, is one of the mightiest conceptions which a Theosophist can possibly have. We realize that just as, down here on our particular rung of the evolutionary ladder we administer laws, mete out justice and punishment, so does the Inner Government of the world administer Law and mete out Justice. It has no concern with punishment. It administers the Law that is Justice-Love, and if I think of that inner Government of the World, I think of Those who are embodiments of Love, embodiments of that Justice which helps us to gain the experiences whereby we may mount from the lesser to the higher rung.

One cannot expect perhaps that that idea of an Inner World Government shall be acceptable to many. But everyone has in the place of that Inner Government, if he does not accept it, the government of his own Saviour. The Christian has the government of the Christ. The Hindu has the government of the Rishis, of Sri Krishna, of Sri Shankaracharya, of Lord Manu. The Muslim has the government of Lord Muhammad. If only each one of us would be more obedient, in the real sense of the word, to the government of His Lord, he would be happier, he would grow more quickly, he would find a more beautiful place in the whole world society.

There is an Inner Government of the Saviours which is the outward and visible form of that Inner Government which is the Inner Government of our Selves, the Government of the Higher Self of each one of us, the Government of our respective Monads, as the Theosophist would use the word, the government of each one of us by his own King, his own Soul. To that we can look, if we will look within. We can look without to the Saviours, or, if we are, illumined, to the Inner Government of the World.

Indian Section Business

In opening the Indian Section Convention on Thursday, the President said he did not know what would happen to the Convention

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if they took away all the delegates of the Indian Section. "Convention would not be very strong. Your attendance certainly gives us tremendous strength which can be used nationally, and so in welcoming you to Adyar, which is after all your Home, I am thankful that you are here, and I hope that your deliberations will have the result of stirring tremendous vitality in the Indian Section on the occasion of its Golden Jubilee".

Mr. Hirendranath Datta, who joined the President in his welcome, remarked that he had been connected with the Indian Section for over 45 years, and with the Section Council for about 36 years.

Mr. Gokhale (General Secretary) made an appeal for funds for the maintenance of the Theosophical School in Benares. The Vice-President had given Rs. 1000 and a further Rs. 1000 had been promised. Mr. Harjivan Mehta only the day before had given Rs. 101. Mr. Gokhale appealed to Theosophists in northern India to send their children to the Benares School, particularly those whose mother tongue is Hindi.

Discussion took place on the suggestion that Federations should have a proportional representation in the General Council.

On the subject of the Section journal, the Vice-President said the pendulum of opinion swung from one side to the other. His opinion was that the journal was being conducted very well and satisfactorily, though he did not suggest that it was not susceptible to improvement. Every journal in the world could be improved, but the quality of the *Indian Theosophist* had greatly improved while Mr. Gokhale had been in charge of it.

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ADYAR 30 DECEMBER 1939 No. 7

The Super-State of the Future

INDIA'S ROLE IN THE DRAMA

"Humanity is literally at the cross-roads and on the choice that it now makes will depend the future of civilization as we now know it."

Dr. Sir C. P. Ramaswamy Iyer, Dewan of Travancore, thus envisages the world problem. At the beginning of his address, which was read to Convention under the Banyan Tree on Friday, December

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29, Sir C. P. acknowledged the "great compliment" of the invitation extended to him to address this Convention :

"Although closely associated with the political, educational and other activities of Dr. Besant and although, for many years, a most appreciative witness of the great work of popularization and harmonization of Hindu, Buddhist, Zoroastrian and other ideals achieved by The Theosophical Society and of the notable part that the founders of your Society and their successors have played in the Indian Renaissance of today, I have not been enrolled as a member of your organization, and it is my pleasant duty to pay a tribute to the generosity of the members who have enabled me to speak to you on a topic of such paramount importance at the present moment as 'World Forces and the Super-State.'"

Back to Spiritual Values

In surveying the world movements and the underlying causes of the world's disequilibrium Sir C. P. observes as one of the main traits of European life "a despair on the part of the masses in respect of a society, which, to them, seems no longer rational."

"Obviously, forces like Fascism and Nazism can only be regarded as transitional stages in development, but at the same time it would be a just observation that the present totalitarian tendencies cannot be evercome by the adoption of socialism of the old type or of capitalistic democracy, but only by a fresh non-economic orientation of life and of society based on inner harmony rather than on all-round acquisitiveness, and a harking back to spiritual rather than to temporal values.

"We must admit the validity of the argument that the enthronement of the so-called bourgeois society and the quest after the capitalistic millennum have produced the present crisis in Europe and through Europe in the world. The individual has to be freed from the limitations of this concept. Such freeing can take place not solely by resistance to totalitarian ideas on the field of battle, but by the release of new forces in society. In fine, it is an inescapable conclusion that a new order can be produced and the dignity and the security of the individual re-established only if economic progress as such is relegated to a secondary place and man's life is dedicated primarily to non-economic aims.

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Sir C. P. finds the world in "a condition of what has been legitimately termed International Anarchy," and he discusses the attempts which are being made to discover "a new balance of power and a new concert of Europe."

"The League of Nations like its predecessor has failed by reason of its being used or believed to be used by a few States and by reason of the failure of leading nations to pay serious allegiance to its professed ideals."

Yet Sir C. P. Ramaswamy Iyer is a believer in the Leage of Nations, and attributes its inevitable failure to the "abstention of the United States and the inactivity and lack of enthusiasm on the part of European powers in the matter of disarmament and in regard to economic policies as was manifested in the Economic Conference of 1932 of which," he says, "I was a disillusioned participant."

THE SUPER-STATE OF THE FUTURE

Sir C. P. goes on to review the endeavours of modern publicists to visualize a new World State—Emil Ludwig's definition of the aims of the future as (1) a reformed Socialism as the national gospel, and (2) United States of Europe as the International policy: Clarence K. Streit's contemplated Federal Union, and Mr. Harold Micholson's vision of a "United States of Europe." On the subject of Mr. Streit's proposal Sir C. P. observes:

"The problem is to bring into existence a Union of Nations which will allow full scope for national and racial differences, but will, at the same time, unite all their inhabitants under a law which will end war and make reasonable prosperity and liberty secure. Whatever else such a new constitution seeks to do, it will certainly have to attempt a limitation of economic nationalism as it is now madly pursued, and secondly a very drastic limitation of armaments by the creation of a Super-State with an Armed Force and the prohibition of arming by individual countries excepting purely for internal defence. Such ends cannot be achieved in a moment or without very careful preparation and thought and discussion; but it is demonstrable that the present system of National Sovereignty has led to an insensate competition in armaments and economic autarchy which constitute a negation of a will to peace.

"No international order based merely on the optional co-operation of equally selfsufficient Sovereign States can prove stable, because all

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Sovereign States, as the history of the League has proved, have necessarily to look after their own self-interests. The Super-State of the probably distant future will have to assure National Self-Government to all Units, but will have to put into a common pool all the resources for Defence and Order, Currency, Trade, Communications and Migrations, and possess all the powers necessary to implement and finance its activities. A Federal Union on such lines is being contemplated by many persons in widely separated regions."

WHAT WOULD HAPPEN TO INDIA ?

What part is India going to play in this world drama ? Sir C. P. replies :

"The contribution that India can make to such a solution may at the outset, appear to be insignificant. India does not count from the point of view of war excepting as a comparatively minor entity in the British Empire. The talk that is indulged in now and then of immediate independence is fantastic in the light of what is taking place daily around us. If India were to declare its independence today, apart from internal convulsions, she would be the prey of one or other of the predatory powers, unarmed and undisciplined as she is. The question has to be dealt with only from the point of view of the Commonwealth of Nations wherein Britain would, more speedily and more effectively than has hitherto been the case, prepare India for self-defence in the military, naval, and aerial sense, and even more in the industrial and economic sense, as a preliminary to her entry into a world-organization on terms of equality and self-respect. In other words, the condition precedent to the rebuilding of a new system is preparedness—preparedness of men and material, and energies and spirit. After such a status is attained by India and China, they can be useful and indeed probably decisive factors in the shaping of a new World Polity.

"The ideals of India have been shaped for her by her Seers and her thinkers. Those ideals are inconsistent with defeatism or dejection. They are incompatible with unmanliness. They cannot be reconciled with faint-heartedness. Weakness masked by religious expression draws down the hardly veiled contempt of Sri Krishna when in the second chapter of the Gita he asks the question, "In such a crisis whence comes upon thee, O Arjuna, this dejection, this un-Aryan and disgraceful pessimism !" And he proclaims, "Yield

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not to unmanliness, O son of Partha, ill doth it become thee! Cast off this mean faint-heartedness and arise, O Scorcher of thine enemies!" Lest there should be any doubt on this matter, in the 31st Verse of the same chapter, the Supreme Teacher asserts the sanctity of a righteous war, and in words that should be enshrined in the heart of every Indian, he defines Yoga itself as involving efficiency in work and activity, कर्मसु कौशलम्. This is part of the Hindu heritage, and these ideas are in the lineal succession of those precepts that have come down from the Vedas, down to the most recent times.

India's Karma Yoga

"One of the authentic modern apostles of Hinduism. Swami Vivekananda, in his Karma Yoga declares that activity always means resistance. 'Plunge into the world,' he adds, 'and after a time when you have suffered and enjoyed all that is in it, then will renunciation come, then will calm come.' This was India's message, although it is apt to be obscured by those who will misread it or misinterpret it.

"In dealing with the world situation, therefore, we cannot afford to forget that the first step should be to combat evil forces and resist them actively, openly, unflinchingly, fighting physically and morally for what is conceived to be the right decision. After the fight will come a time for peaceful contemplation of the scheme of the new world that can be built only after false ideals have been overthrown and injurious systems of thought and practice disestablished. To many of us, therefore, the doctrine of non-violence, in the form in which it is often preached today, the doctrine of non-participation in the combat raging all around us and the doctrine of quiescent passive resistance such as is sometimes advocated, seem to be the negation of all that Hinduism and the highest ideals of humanity stand for."

India as the Mother

Quoting Sir John Woodroffe, in an essay on the Tantrasastra Sir C. P. Ramaswamy Iyer concludes:

"In the Tantrasastra, it is often repeated that without the knowledge of Shakti, liberation is not possible. But this principle of religion is true of the outer and phenomenal life also, and is based on the realization that man is a magazine of power. The service of the Devi in any of her aspects is as much worship according to the true Shakta as are the traditional forms of the ritual Upasana.

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India herself is also one of the forms of that Shakti. The service of India as a Mother Form has thus to be regarded as an aspect of religion which is called true patriotism, and which, on a proper reading of Indian philosophy, is not in conflict with what is higher than itself, namely, the true service of humanity, and what is higher still, the realization of the Supreme and overshadowing Self. This is the lesson that is preached by the Karma and the Raja yoga, and this is the lesson reinforced by the Tantras.

"It may be that the world as we have known it is destined to undergo profound mutations and a succession of crises, but amidst these ruins let India, at the time of rebuilding, make her own contribution, and that contribution in the outer political and economic sphere is quite consistent with the supreme aspiration of Indian thought—the fulfilment of the truth तत्त्वमसि—'That Thou art'—the identification of the Individual firstly with humanity, and ultimately with the Universe.

सह नाववतु सह नौ भुनक्तु
सह वीर्यं करवावहै

"Let us together achieve common protection, let us together enjoy the fruits of life and let us unitedly exhibit the quality of heroism."

तेजस्वि नावधीतमस्तु
मा विद्विषावहै

" 'Let us study with enlightenment and let us forbear from mutual hatreds.' In this inspired utterance from the Upanishads, what a perfect summary we obtain of the true philosophy designed by our spiritual progenitors of human life as it may and should be lived !"

SHARING THE HONOURS

Prof. Kanga wishes to share the honour of the Subba Row Medal awarded to him for *Where Theosophy and Science Meet*, with "all those friends who have collaborated with me so heartily," so he writes, in its production : "I share this honour with the authors of the different monographs, and with the President who so kindly wrote the Foreword to the book."

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BEST SELLERS

Among the books published by the T. P. H. the President notes as one of the most valuable Dr. Besant's *Autobiography*, produced in two editions, one inexpensive and the other *de luxe*. The Best seller among recent publications is *The Secret Doctrine*, The *Besant Spirit* series comes second, and *The First Principles of Theosophy* takes third place. The T. P. H. has a number of new Theosophical publications in hand.

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ADYAR'S SERAPION

Owing to the financial stringencies of the war the President regrets that his plans for a new Adyar library building may not come to fruition in 1940. He acknowledges a handsome donation of 1000 gulden from Mevrouw Gertruda Ribbe-Loeff as the nucleus of the fund for this much needed building.

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Changing the Objects

THE PRESIDENT'S NEUTRALITY

A vast amount of material has been collected from all quarters of the Theosophical world and sifted at Adyar regarding changes in the Objects of The Theosophical Society adumbrated in the September Theosophist. The President produced a bulky file of this material when, on Thursday, December 28, under the Banyan Tree, he opened the symposium: "Whither Theosophy?" Dr. Arundale said:

In the September issue of *The Theosophist* I launched a proposal into The Society with regard to the question as to whether we should change the Objects of The Society. So many people have said that the Objects are sacrosanct, that they must not be changed. I do not regard anything as so sacrosanct that it cannot be changed. If it cannot be changed, it ceases to be sacrosanct. Unless the river is free-flowing, it is almost bound to degenerate into a stagnant pool.

Not that we want to change the Objects now—it may not be the time. Nor do I hold that we should change the Objects in the particular manner I happened to suggest. But if the Objects could never be changed, then The Society would perish. Change is imperative.

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WHY NOT POLITICS?

There is a very curious reaction as regards one particular change I suggested, that is the introduction into the Second Object of the study of politics, which I am told ought to have been called "Statecraft." There are Lodges which say: What did Colonel Olcott declare as to the relationship of politics to The Theosophical Society? What did H. P. B. say? What they say must never be challenged. There can be no relation between The Theosophical Society and Politics."

My own humble submission is that if you can study religion, a very controversial subject, and clarify and help religions to come together through your study, if you can study philosophy to the same intent, and science in its various aspects, why not political science? I personally strongly feel that we might very well add Politics as one subject of our study, as also the study of the Arts.

Consider what an Augean stable politics is! How important it is for every Theosophist who can do so to enter that stable and to try to clean it up. India is waiting for her regeneration, but until there is a considerable measure of the cleaning of the Augean stable, it will not be accomplished. You do not need to be a member of any particular party to help. You can go in as a Theosophist and do your best to clarify the situation and to draw all these rivals into a better understanding than exists at the present time.

On the whole it seems that there are more for change than for the continuance of the Objects as they are. But as our learned Vice-President has indicated, it would take a great deal of constitutional procedure before we could bring any change about. You need have no fear that any changes are going to take place at present.

We are extremely orthodox about the Objects as we have them today. But we must remember that the Objects have been changed many times before. They were changed in 1879, 1885, 1888, 1890, 1894, and 1896. We have a precedent for change. What I wanted to do, though ineffectively perhaps, was to ask the members to look at the Objects and see what they thought of them, to see if they were satisfied or dissatisfied.

Fortunately the members hold that the President should be allowed to express freely his convictions, though one youth Lodge thought the President should be circumspect, careful, and other qualities

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with which youth is not normally credited. But for the most part there is unanimity that the President should be free to speak as an individual all the time, and that in so speaking he cannot and does not and will not commit The Theosophical Society.

Nation-Building

THREE FOUNDATION STONES

From a Convention Talk by Dr. Arundale:

There are three qualities which we must never lose sight of, be it in nation-building, the rebirth of India, or the renaissance of a faith or a growing towards an international or supernational consciousness:

First, Reverence: The more we are able to make Reverence real in our lives, the more quickly do we grow. There is nothing which is not worthy of reverence. Sometimes it is difficult for us to see and to understand it. All comes from God, all comes from the Divine Source, all comes from Life and from Nature. All is natural.

Let us have Reverence, which is to say Understanding, and our Convention-quality of Appreciation. Reverence is waning in the world today. It needs to increase in the will, in the mind, in the heart, in the speech, and in the actions of every one of us without exception.

Reverence transcends Ahimsa or Harmlessness. If you like, you can say Reverence *is* Ahimsa, but it is more.

Comradeship: That spirit must grow in us. The more we know of another, the more we like him. The more we know of another faith, the more we appreciate it. The more we know of another nation, the more we admire it.

I am a world traveller myself. I have dwelt awhile in almost every nation throughout the world. I admire them all, I am at home in all, I feel a sense of citizenship in each, even though my particular dharma may lead me to work in a special field.

Comradeship is infinitely more than isolation.

Compassion is the third of these qualities. Compassion does not mean intellectual compassion, a faraway Compassion. It means a vibrating Compassion, so that wherever there is helplessness,

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wherever there is injustice, there is a sense on the part of the individual of hurt being done to himself. At a later stage there is no sense of individual hurt, but at your stage and at my stage there must be the sense when another is injured that we feel injured, even perhaps into the physical body itself the repercussion comes to us. That is *real* Compassion, not lifeless but lifeful Compassion.

Compassion is more than a sense of pride.

The word of power for the world today is Sacrifice to the end of Reverence, Goodwill, Compassion.

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THEOSOPHY AND INDIA

Points from a talk by Mr. Harjivan K. Mehta :

It is not enough to say that India is the best of all countries—we must try to make India lovable to others.

The general definition of a citizen is one who lives in a city. I should say a citizen is one who lives *for* the city.

Every Theosophist should see that wherever he goes he carries with him India's honour, and he must live up to that ideal.

It is for the good of the world that India should remain in the Commonwealth of Free Nations. Even politically speaking, India would have better rights, because to be in the Commonwealth of Free Nations is partnership, with a voice in the management of all nations in the Commonwealth, plus full independence in her own house. This is much better than mere independence of the country.

Each one of us should think of India and of Theosophy, and should think how to apply Theosophy to India's problems.

———

India's Augean Stable

CLEANSING THE POLITICAL ATMOSPHERE

As the newspapers make clear, Independence Day will certainly be marked by a pledge to sever the British connection. That any country has the right to sever its connection was always conceded by our President-Mother. She stated it in so many words. But

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she never contemplated an actual immediate or even remote cessation of the connection with Britain.

Our business as Theosophists in India is to emphasize that which makes for the larger solidarity and not to put forth in speech, thought, and action anything which makes for isolation and exclusion. I think we do this through the purposes as set forth in Mr. Rohit Mehta's plan for the revivification of the Indian Section.

I feel also very strongly that Theosophists should, as far as they are able to do so, having due regard to their position, throw themselves into political life. Dr. Besant did, and when she was here, a large number of Theosophists followed her example. There is an Augean stable in Indian politics, as in all other politics, and Theosophists are or should be very effective scavengers. I know from my personal experience that the public is athirst for the Theosophical outlook in the political field. Every Tuesday we are able practically to fill the Gokhale Hall in Madras. It is very reasonably full with people who come every week to hear what we have to say about the political situation. That makes a great deal of difference to the general political atmosphere, and I think that every Indian member should try to express Theosophy in politics, as he should try to express Theosophy in religion or any other department of life.

To begin with, in order to do this, we must take those items which are very germane to the objects of The Theosophical Society, such as the points as set forth in this plan. There ought to be a very big Campaign in 1940, taking advantage of the Golden Jubilee of the Indian Section, to promote a definite programme of a non-political character, but exhorting every member to do his duty as a citizen of his Motherland in every way he possibly can. This is my particular eagerness. The Indian Section must become alive to India in the throes of her rebirth, and every member must be encouraged so to do. So can we make this a veritable Kurukshetra Convention, which it is destined and designed to be.—G. S. A.

GODS AND CHILD-GODS

A little aphorism—*The Gods rule the Child-Gods.* The Adult-Gods rule the Child-Gods. In ancient India were not the Adult-Gods down here on earth ? Did They not rule the Child-God Citizens of India at the time ? Knowing how true it is that the Adult-Gods,

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Those who have become Gods, rule, sway, guide, help those who are still God-in-the-Becoming, we might assume that the Child-Gods are learning to rule themselves, and so, by self-rule, become Gods, and then, in their turn, they rule the Child-Gods-to-be. What a wonderful Wheel, what a wonderful Circle we see here.—G. S. A.

IN THE MOONLIGHT

The art-spirit found an unofficial outlet after the Questions and Answers meeting on the night of December 28 when a lyrical group of all nations foregathered near Leadbeater Chambers and indulged in community singing for an hour. By request, Mrs. M. E. Cousins, who is accustomed to training girls and boys at Madanapalle in chorus singing, conducted. It was good to hear Tagore's "Janagana" in Bengali, and Mira Bai's "Manen Chakara" in Hindi. The ever fresh "There's never any trouble if you're h-a-p-p-y" dropped decades off the calendar of certain alleged elders. Dr. Besant's "God Save Our Motherland" was an admirable close and brought Ammaji very near some of those present.

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Round The World

The three Burma Educational Trust Schools have now over 1000 children attending. A big building programme is in progress to provide increased accommodation.

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The General Secretary for India urges vigorous support for the Besant Theosophical Schools both at Adyar and at Benares.

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"Rukmini Devi and myself made several tours covering the principal cities of Southern India in an attempt to bring renewed life to this very important portion of the Section.....I regard as the most important aspect of these tours the great stimulus given to the artistic and cultural flame of India through the dance recitals of Rukmini Devi."—THE PRESIDENT.

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For the first time in the history of the Section a woman was unanimously elected General Secretary for Cuba. This is a remarkable

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honour considering that in Latin-America there are many inborn prejudices against women in public life.

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"China is coming to a new rebirth", Mr. Knudsen writes, "and the future of China seems exceedingly promising. No one with intuition can fail to see a great outcome for the forces of Light".

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In England, war conditions have made the work more difficult. Owing to the "black-outs," evening meetings have been drastically curtailed. But wherevere public meetings are still held audiences are large and keener, and book-sales show an up-ward tendency. A noon meditation held at Headquarters during the war is found to have a very steadying effect.

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"With hope and courage we look to the future in spite of the heavy clouds that overshadow our country at present," writes the General Secretary for Finland.

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"Youth has its own discrimination, and it is a phenomenon noticeable everywhere in this world that where young people are at work, the difficulties of the older ones are not taken over but put aside."—DR. MANGELAAR MAARTENS, Java.

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New Zealand is celebrating its centenary. The Prime Minister (Mr. Savage) writes interestingly about it in the December *Theosophist.*

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In the Philippine Islands a great increase of membership has brought into existence a Federation of Mindanao Lodges, and Government officials are its most enthusiastic propagandists.

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"Though we are far, far away, a small island in the middle of the Antilles, we are all intimately related and whatever happens at Adyar is of much interest to us. It may be due to our isolated situation that we feel more intensely our relation to the main body of The Society."—MR. PLARD, Puerto Rico.

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The generous aid of Sir Robert Kotze has enabled the Johannesburg Lodge to acquire its own half-acre plot of ground on which it will erect a beautiful Theosophical Hall.

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A new virility is reported from the American Section as a result of the leadership of the Lodges passing into the hands of younger people. The U. S. A. Convention of 1938 authorized with some misgiving an increase in the Section dues, but at the end of the year the much desired end had been attained without any detrimental effect on the number of members.

* * * * * *

By its Goodwill Message from the Children of Wales to the world, its outline proposal of an international equity tribunal and an international police force, and its long championship of world peace, Wales has made useful contributions to the solution of world problems.

Young Theosophists May Influence India

RUKMINI DEVI'S ADDRESS

"You do not realize that if you really influence the youth of India you can influence the whole of India," Shrimati Rukmini Devi said at a meeting of Young Theosophists on Thursday, December 28.

"Take for example the political leaders. Most of their following are young people. In fact, if students did not go to lectures, I do not know what the lecturers would do for an audience. They would have empty houses and would have to go home very unhappy. When I have lectured in the Gokhale Hall, ninety-nine per cent of the audience have been young people. That shows that young people are all very interested, they are full of life, and they are anxious to come into touch with reality. India should be guided by young people. Leaders depend upon youth for support, and it is necessary not only that we should support our leaders in The Theosophical Society, but that we ourselves should give a splendid lead to our fellow-workers. Do not be nervous of being young. Do not be ashamed of being Young Theosophists.

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"Remember that to build up our work we must put our time and energy into it. Let young people remember that they have to find their own Theosophy, they have to present it by deep thinking and by tremendous enthusiasm. After all, that is what characterizes youth. I would rather youth were noisy and turbulent in their enthusiasm than sleepy for lack of enthusiasm."

Rukmini Devi went on to discuss the situation in India: "Youth is very important to the Indian Section. Therefore bring youth into our organization. Go outside your lodges and meet young people, but be careful not to become so much interested in outside affairs that you entirely forget your Youth Lodge. That often happens. At one time we had nearly 1000 members in our Indian Federation, but they joined political work, and got so much interested in it that they never came back. Do not forget the great principles of Theosophy. If you really know yourself and know Theosophy, you will have strong feet to stand upon, and no political storm or any other storm can overthrow you or cause you to run away. It is our business as Young Theosophists to give help to young people everywhere, and particularly to India. I am looking forward to Young Theosophists helping India to become great in a splendid and remarkable way in the coming year and in the years that follow after."

The Age Limit

It was decided to make the age limit in the Indian Federation conform to that of the World Federation, so that members joining before the age of 30 may remain active members until 35. This resolution does not affect the present annual dues.

The Golden Jubilee

Convention resolved: "This annual meeting of the All India Federation of Young Theosophists heartily welcomes Dr. Arundale's suggestion to have a big Golden Jubilee Drive during the year 1940 for the revivification of the Indian Section. The Federation desires to assure the Indian Section of its full support in any scheme and plan decided for the purpose."

Officers Elected

The following officers were elected:

Honorary President: Shrimati Rukmini Devi.

Chairman—General Secretary: Mr. Rohit Mehta.

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Joint General Secretaries: Mr. M. Subramaniam, Mr. R. G. Phansalkar, Miss Dubash, Miss Tehmina Wadia.

Assistant General Secretary: Mrs. Rohit Mehta.

Representative on Indian Section Council: Mr. Bhadbhade.

A Convention of Appreciation

The keynote of this Convention is Appreciation for the simple reason that we have today in these difficult conditions to pool our resources, to bring them all together, however different one resource may be from another, so that out of the pool, the well of our resources, there will be that which will irrigate the whole world into a knowledge, a deeper appreciation and understanding of Brotherhood.

So while criticism has its value, while difference of opinion very definitely has its value, the keynote of this Convention may well be Appreciation, so that we may understand others, appreciate others, however different or opposed their points of view may be to ours. We differ from one another. We must, we ought to differ from one another, but differently together, together differently. So let us appreciate one another's service to the Cause of Theosophy and to the Cause of The Theosophical Society. Let us appreciate each other's differences from ourselves and rejoice that differences of opinion are represented here, represented in a spirit of definiteness, of firmness, and yet in a spirit of graciousness, for graciousness is so very vital.

Remember also that the purpose of this Convention, as of all Conventions, is in part to draw us all nearer to the Elder Brethren. Please realize that the Elder Brethren draw themselves nearer to each one of us without exception. There is no one here at this Convention, there is no Theosophist throughout the world to whom the Elder Brethren do not draw nearer, especially in such times as these, and especially at such a great and wonderful time as this. If They advance towards us, it is our business positively, consciously, to try to move more rapidly towards Them.

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ADYAR 31 DECEMBER 1939 No. 8

Culture and India's Freedom

RUKMINI DEVI'S LECTURE

"A VOICE FOR THE ANIMALS"

Because this Convention journal is compelled to summarise proceedings, we are able to convey to delegates only a portion of Rukmini Devi's lecture, delivered under the Banyan Tree on Thursday, on "Culture and the New India," yet we hope the following passages preserve the rhythmic beauty and inspirational momentum with which she spoke.

CULTURE AND CIVILIZATION

The subject of my lecture is "Culture and the New India." I chose this subject, because India now is coming to a stage of life when she is conscious of herself, when she is expressing herself in all departments of life, and when she is trying to know what she really wants. At such a moment culture is a very important subject to think about, because without culture, I feel that every nation is like a man without a backbone. I say this not alone because I am interested in art, but because culture is really the essential background for all civilization.

Suppose we leave the world to the politicians, suppose in India we have Home Rule, but do not understand our culture, nor think and plan for the cultural renaissance of our country and its spiritual life which, to me, is part of its culture, suppose we leave the world to such politicians who ask for "independence," will that mean real freedom for India ? Some say, "If we have independence we can do everything else." Then why is it that all the European countries which are ruling themselves have that "everything else" that we do not want—cruelty, war, unhappiness, which means a great strength without knowing how to use that strength.

Do we want such independence ? Do we want such freedom, so that we can trample upon those who are unhappy, so that we can be cruel to those who are dependent upon us, so that we can bring to India a disgrace that should never be brought because the essence of India is really spirituality, the heart of India is spiritual life, and its expression is kindness ?

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WHAT IS CULTURE ?

Those are genuine principles and those are aspects of culture which are very necessasy to our country.

We want India to respect other countries, other people, but we want her to respect herself, and still more to be respect-worthy. There you and I must help India. But we cannot do so unless we plunge ourselves into the spirit of culture, unless we know what real culture is. Though I am giving a lecture on culture, it is impossible for me to describe to you what culture is, because culture is like an invisible thread that runs through all the centuries, through all civilizations, through all nations, countries, races, religions, philosophies, and other forms of life.

The most subtle and important thing there is in life is culture. What you and I can see in physical life is not what is most important, but what you and I can see with other eyes than physical, that is the most important, and culture is that which we see with our non-physicial eyes.

Culture belongs to all phases of life, and the arts help to bring culture into all phases of life. Even such simple things as wearing a dhoti or a sari, serving food, or living your everyday life in your own homes, those are aspects of art and of culture.

CHANNELS OF BEAUTY

In such expressions of culture has India shone as no other country. In India we never had a culture that was put upon a wall or merely shown as a performance on the stage. The question can rightly be asked, "Why did you take up dancing ?" Because through the presentation of beauty, through the presentation of the arts which are channels of beauty, channels of spiritual thought, channels of greatness, through the arts, the minds and particularly the emotions of the people become stimulated, and it is necessary to stimulate the emotions of the people in order that we may have right emotion. Right emotion is the essence of evolution.

How can the emotions be rightly stimulated ? If we make too much effort with the mind and very little effort with the emotions, we find ourselves as human beings becoming so intellectual and so hard that intellect rules us, that intellect tells us to build aeroplanes and warships and make bombs, but does not teach us to create

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beautiful music and masterpieces of art which are divine expressions of the highest emotions.

THE SUPERIOR LIFE

That is the balance that is necessary in India today. In the Indian political life there is very little of the aspect of culture. We talk about Home Rule, we want independence, but we do not know what we mean by independence. What we really mean is that we want what others have. We do not know what they have, but whatever they have, let us also have it. That takes place in many different movements. Take, for example, the women's movement. Though it is right that we should have freedom, equality, that women should express themselves and have the power to express themselves, the women of India must also remember that we do not want equality with men. Why ? With what do we want to be equal ? Are men our ideals that we want equality ? We want equality with superhuman beings. We do not want equality with ordinary human beings. We want only the foundations of life, that is the freedom to speak, to express ourselves. Having obtained that freedom, do not let us seek equality.

We want superiority, and that is more important than equality, superiority in the expression of the true soul of India, superiority in the expression of the essence of Indian culture, superiority to express spiritual life in all the ordinary things of life. That is the kind of superiority we want, and to that end alone women must have freedom.

THE GLORY OF THE KALI YUGA

Wherever there is suffering, there is bound to be something great that will come into the world. When the Christ was crucified, out of the Crucifixion came inspiration to the world. The Crucifixion of the Christ had a meaning in itself and therefore became a great inspiration to life.

So also with regard to the Kali Yuga. Some think it a terribly depressing thing to be in the midst of a Kali Yuga. One good thing that comes out of the evil of the Kali Yuga is that which is prophesied that women shall rule the world.

We are going through a period of mediocrity. Many of the aspects of western life are evil. But the eastern world is expressing

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another evil, the evil of mediocrity against which we must guard. Let us not be ordinary. Not that we should become devils, but let us rise from wherever we are into greatness, and that greatness can only come through the attuning of our minds and our souls to all that is refined, to all that is pure, to all that is great in life. Let us become unified with the essence of the spirit of India and know what India really is.

CRUELTY AND WAR

While occasionally we find greatness in art, I am very unhappy to say there is also a degradation of art everywhere. In the world today there is far more cruelty than there should be. Long before this cruelty was visible before our eyes, it was obvious in the arts. Many ugly forms of art came into the world. Sensuality came into the arts. Ugliness came into music. Vulgarity came on the stage. War came in the art galleries. Long before war came into a form, cruelty was existing and cruelty is existing today as much as ever.

We want culture, we want artists, but there can be only a few artists who will express the highest. But each one can be an artist, because he can appreciate the arts. It is more important to appreciate even than to express, though we want the few to express in order that the many may be able to appreciate. Therefore everyone is an artist, everyone really is inspired by beauty.

Many people are analyzing themselves and saying: "Why the artist? It is much more important now to work for the freedom of India." I consider in working for culture I am really working for India's freedom. Why? Because we need true culture again in India, we need an Indian India. An Indian India is twofold—a cultural India, a spiritual India. Those two are but one and the same thing.

If India has a Home Rule that is only Home Rule in form, if India has a freedom that is merely a freedom of the body and not of the soul—and I consider that political freedom, though it is important, is a freedom of the body—then we have achieved independence for the body, but not for the soul. The soul is most important. The Government may put a great man into prison for doing that which they do not approve. But if he is a great and spiritual person, even if he sits behind prison bars, he can be independent; because his soul, his thoughts are independent, he insists upon leading his own life that nobody can imprison. Nobody

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can imprison the soul. We must have an expression of our own souls and that expression of our souls can come only through the renaissance of culture, culture in everyday life, culture in education, culture which is part of religion.

Dedication

How marvellous it is to think of the ancient days in India, how simple the faith of the people in greatness, how simple the faith of the people in spirituality. I went to many temples in South India during our last tour and one thing I observed inspired me very much. I saw in many temples places where great poets, great musicians, great dancers, had given their first reading of great poems, their first recitals, their first dance performances. All this was done first in the temple, because the temple was the scene of culture, because the temple was the centre of great civilization. From the temple went forth this spiritual energy. Therefore every artist dedicated himself to the temple first before he went and gave his art to the world. How marvellous that idea is, but we have forgotten it now. If a musician starts to sing, he is thinking of his audience. If a dancer wants to dance, he or she thinks of the audience, and does not realize that all art must be dedicated to a spiritual cause, and only if it is spiritual can it express that life which is the essence of India and the background of Indian civilization.

Greatness in the Peasant

But the sparks of that spiritual life still remain in Indian. If they did not remain, it would be impossible for us to be meeting under this Tree, or for me to be talking to you. The sparks of such emotions really live in India, because the ordinary so-called uneducated people, whom I consider educated in many ways, they are the people who look to spiritual things. You may talk about cleverness to them, but they do not want cleverness. Talk about greatness and they are eager to listen. They have a most extraordinary intuition to see the difference between the Real and the unreal. It is because there is a mass of people in India who still respond to such greatness, that it is so necessary that the so-called educated people like you and me must give to them what is really fine, what is really great, what is spiritual, what is real.

When we have given of that spirit, when we know we must so give, when we know the difference between that which is real and that

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which is unreal, then we shall have attained Home Rule for ourselves, whether India has attained Home Rule or not. If you and I have Home Rule, how can India help having Home Rule? And in any event, what does it matter—you and I are independent, we can be great citizens of our country, we can lead beautiful and splendid lives.

Let others create their bombs and their warships, we can create masterpieces of poetry and literature. I do not say that the western world can create only armaments, but those are uppermost in my mind because of the war. We must remember that intellect will always produce cruelty, and we must abolish cruelty if we are to have true beauty in life, and above all, we must abolish cruelty in our everyday lives.

M. P. FOR THE ANIMALS!

Remember that we do not have to join a humanitarian league to help animals. Remember that there are animals in your very street. Remember that your jutka is drawn by horses. Remember that to the cow that gives you milk, you can give protection.

Who will help the animals? Of all the creatures that need our help, animals need it most. People are beginning to do village work, because they realize that to help the poor people is important. In fact village work is becoming fashionable. But people as a whole have yet to realize that they must help the animals. If I had to choose, I should rather be elected to Parliament by a large group of animals than by a large group of people. They could not speak, but perhaps the elephant would wave his trunk and say, "I elect you as a member of the Indian Parliament." Some day when we have Home Rule for India, there will be, there must be a representative in the Indian Government who will look after the protection of the animals and will see there is no cruelty for animals in India. I should like to be the chosen representative of the tiger, the lion, the dog, and the deer. That is the highest honour of all—to be the chosen representative of all those who are helpless, of those who are voiceless; to become the voice for the animals is the highest honour anybody can ever look forward to.

Let us not forget that the most wonderful thing in life is that kindness, that gentleness, that tenderness. Let us not wait to join organizations but help individually in every possible way. There is

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such a thing as karma, or the law of justice. If we are unkind to animals we are bound to have war, we cannot help having war. If we are unkind to others, why should karma not be unkind to us? Why should not karma teach us to understand what suffering is? We ignorant human beings can only understand when suffering comes to us, but if we could understand before it comes, we need not have war or unhappiness at all.

INDIA'S MESSAGE TO THE WORLD

That wonderful emotion of compassion which is the highest of all beautiful aspects, that compassion is our finest keynote, the true motherly spirit. To protect those who are weak, to bring happiness to those who are unhappy, to be chivalrous to those who need our help, to think that strength is not the most important thing but to give strength to those who are weak, that is the highest good.

When we have attained such high culture, then India shall be a free country. If you and I are firm enough at all times to stand up against the world and to say, no matter how clever the world may be with its M.A.'s and B.A.'s, "I am a real Indian, I am a cultured person, my life is full of compassion, my life is full of spirituality," then we can achieve and express the culture of India, for this is the soul of India, this is the message that India must give to the whole world.

If we worship our Motherland, if we are devoted to our Motherland, let us show that devotion by serving those who are poor, those who are gripped by suffering, those who need our help. As we are most beautiful, most cultured, most splendid and chivalrous Indians, so will India be respected by the whole world, and whether we have political freedom or not, the world will say, "India is our Motherland, and from India shall come the highest emotion of all, the emotion of real culture and compassion."

INDIAN SECTION COUNCIL

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

1.	Mr. G. N. Gokhale	... 300
2.	Mr. Hirendranath Datta	... 280
3.	Mr. Rohit Mehta	... 274
4.	Rai Bahadur Panda Baijnath	... 249
5.	Mr. Jamshed Nusserwanji	... 244

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6.	Dr. R. V. Phansalkar	...	236
7.	Mr. N. Sri Ram	...	231
8.	Mr. M. G. Kanitkar	...	231
9.	Dr. Shrinivasa Murti	...	217
10.	Dewan Bahadur Chandra Shekhara Iyer	...	211
11.	Dr. C. R. Kamath	...	190
12.	Mr. D. A. Jayawant	...	181
13.	Mr. Damodar Prasad	...	173
14.	Dr. Hafiz Syed	...	150

The following members were co-opted :

Mr. Radhakant Saran.
Mrs. G. K. Minwala.
Mr. G. R. Phansalkar.
Pandit Ramchandra Shukla.

Mr. G. N. Gokhale was re-elected General Secretary, and Mr. Rohit Mehta was appointed National Lecturer under the Panda Baijnath Trust.

The Golden Jubilee Drive

PLANNING COMMITTEE APPOINTED

The Indian Section Convention on Friday adopted the plan for the revivification of the Indian Section. The Scheme is already well financed, and officers have been appointed to give it effect.

The scheme is designed to show how Theosophy can be applied to the problems of India's reconstruction, and to work for a cultural awakening of the people, since "there is a danger of India's essential culture being forgotten in the rush of political changes."

The Planning and Organizing Committee comprises :

The Vice-President : Mr. Hirendranath Datta.

The General Secretary : Mr. G. N. Gokhale.

The Joint General Secretaries : Messrs. Jamshed Nusserwanji, Ranganatham Mudaliar, Harjivan Mehta, and N. Mookerji.

The National Lecturer : Mr. Rohit Mehta.

Co-opted members : Mr. Rangaswami Aiyar, Miss Anita Henkel and Mr. M. Subramaniam.

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This Committee is to appoint a Publicity Officer, three or more lecturers, and make necessary arrangements for one or more training camps.

In urging members to cultivate closer unity with the Section and the General Secretary, closer unity between Federation officials, and if possible get-together conferences from time to time, Mr. Rohit Mehta was emphatic in saying:

"We must get rid of depression, despondency, faint-heartedness in the fire of enthusiasm.

MR. ROHIT MEHTA PROPOSES

A three-fold work for the coming year, and other years as well:

1. Let us stand by the President and carry out the political programme he has suggested so that we can once again give a lead to our country.

2. Let us through denial and sacrifice take the load of our educational institutions from the shoulders of our President who has borne it so long.

3. Let us work for the cultural revival of India.

Through this threefold programme we can have a great revivification of our Indian Section and a real awakening of our Motherland.

MEMBERS PROPOSE

M. C. Bhagat: A simple card system of pledges that could be kept by the member pledging, turned into the hands of his Lodge or Federation Secretary with the funds pledged, so that many rupees would be added to the educational fund.

Mr. Venkatrama Aiyar: The Indian Section should make a more definite effort to have Lodge properties listed and registered under its care.

More lecturers must visit the Lodges. Could Convention delegates who are lecturers visit the small Lodges to and from Convention, as used to be the custom ? Less attention to subsidiary activities, more to the parent organization.

Mrs. G. K. Minwalla, Karachi: More women Theosophists are needed to meet India's great need. "If India has degenerated, it is largely because the women of India have forgotten their noble place in their land",

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Mr. Sorab J. Karaka, Bombay: At a committee meeting of Bombay members the question was discussed of giving the whole of the dues back to the Indian Section, especially in this Golden Jubilee Year. While not yet decided, the matter is in the air.

Keep a collection box for the educational movement until the whole ten lakhs which the Schools need are collected.

Dr. Hafiz Syed : Work to bring the communities together, by a study of comparative religion.

Adyar Changes People

(From a talk by the President under the Banyan Tree)

I think of this Kurukshetra Convention as a Convention in the course of which we shall clarify our wills, our intuitions, our higher and our lower minds, our emotions, and make more beautiful our speech and our activities. It is not necessary for you to attend the lectures which will be delivered. If there were nobody here, I should still speak and I should ask my friends to speak. We should change the atmosphere, modify it to a certain extent, and wherever you might be, on the seashore or on the banks of the Adyar River—irrigated by Ganga, Jumna, and Sarasvati, as our Vice-President said they were, or perhaps by some other river equally beautiful, or by the Eternal Will of your own Eternal Being—you would be receiving all you need to receive.

It is my profound experience that to live at Adyar is enough. Adyar changes people. You come here to be changed. Let yourselves be open to the changes, less in terms of exhortations from public platforms, more in terms of atmosphere, more in terms of the comradeship of the soul. in terms of the comradeship of the trees and the grass and the flowers, in terms of the comradeship of the animals, so many beautiful creatures as there are.

Adyar can come directly into your hearts. You do not need priests, whether a priest in the shape of a President, a Vice-President, a Recording Secretary, or a lecturer. You need no intermediaries. You can be self-aroused.

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OUR WORK FOR INDIA

But there is no more important direction in which you have to be self-aroused than the work you must do as Theosophists to help India. India is in great need. We should be her helpers, though whether we are or not is another matter. I am an optimist, and not a pessimist, and I say we are in the forefront of the Army which is trying to win for India her freedom. You all here have come to be changed, as all of us who are resident at Adyar hope that we may be changed, so that we may serve India the better during the coming year in which so many vital decisions will be made, and in which so much wonderful activity is likely to take place.

You could not have a more beautiful setting than this wonderful Tree to whom we pay reverence and to whom we give, those of us who know him, affection.

UNDER THE BANYAN

(These verses interpret the significance of the famous Banyan Tree at Adyar at the time when it simultaneously discards its old leaves and puts on new ones.)

Under the Banyan thickly lie
Leaves like an autumn newly shed,
Yet keen against the sapphire sky
The green of spring breaks overhead.

So closely neighbour birth and death,
It seems the all-pervading sun
Holds in a trance-like pause of breath
Past, present, future blent in one.
For, folded here in calm beside
Our shallow fret of joy and ruth,
Back on itself the living tide
Augustly flows from age to youth,
As age in wrinkles witch-like stands
And leans great wisdom on her crutch,
Yet pushes forth adventuring hands
Earthward for youth to spring at touch.

Had we thy secret, ancient child,
Our hearts might lightlier pay time's toll,
Count years behind, not on us, piled,
Each hour the birth-time of the soul.

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So might we thy large saneness share,
Roots proud in clay and fruitage skied ;
Not wholly thinned to fire and air,
Nor in earth-darkness wholly tied.

Unto this end our prayer is made,
That we, through deeper vision won
Here where the night-like slumbrous shade
Is cast and mixed by noonday sun,
May glimpse the shuttle as it gleams,
Flying to weave in mystic ways
Something of daylight in our dreams,
Something of dreaming in our days.

JAMES H. COUSINS

WHAT'S NEW IN BOOKS ?

We took the following notes of an announcement by the President:

BIOGRAPHY

The *Autobiography* of Dr. Besant, which we have been permitted to reprint with certain additions, is now on sale at the pre-war price of Rs. 9/6, but to subscribers to *The Theosophist* it is Rs 6/4. The De Luxe Edition is Rs. 25.

POETRY

Mary Corringham, an Australian lady who is extremely gifted really a genius has written a series of very beautiful poems that have received the warm acclaim of the Australian public. I prevailed on her to allow us to publish a certain number of these poems, and they are entitled *The Temple Invisible*. The price is Rs. 2/4.

HINDUISM

My *pièce de resistance*, which I would very specially commend to you, is the reprint of a most important book which has been out of print for a considerable time, *The Sanatana Dharma Elementary Text-book of Religion and Ethics*, a book written by Dr. Besant in collaboration with some Hindu colleagues many years ago, one of the finest statements of Hinduism that exists—it is so very clear and beautiful. I have been trying to persuade the Benares Hindu University to reprint it. We have now reprinted it ourselves, for they no lenger have any restrictive copyright upon it. It is a most precious book and one of my veritable bibles. This edition is Rs. 1/12, wrapper edition Rs. 1/4.

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SUBSCRIPTIONS TO OUR JOURNALS

The Theosophist (Monthly)	Rs. 9
The Theosophical Worker (Monthly) ... ... (Both together, Rs. 11)	Rs. 3
The Young Theosophist (Every two months) ...	Rs. 2
Conscience (Weekly)	Rs. 4-8
Brahmavidya (Quarterly)	Rs. 6

ADYAR 1 JANUARY 1940 No. 9

The President's War Policy

IMPORTANT STATEMENTS

1941—A PERSONAL NOTE

In closing Convention on Saturday the President made several important statements :

(1) As to the work of Kalakshetra relative to the development of The Theosophical Society ;

(2) The President announced, amidst great applause, that he would offer himself for re-election at the end of his present seven-year term which expires in 1941 ;

(3) The President declared his War Policy as to war aims, Hindu-Muslim solidarity, India's part in the war, the terms of her Swaraj within the Indo-British Common-wealth, and the organization of Indian youth to National service.

The President announced that a letter which he had received from the President of the National Congress intimated that the words "Purna Swaraj" imply severance from the British Empire. "This attitude, I am afraid, shuts the door on me," Dr. Arundale said, "so far as joining the Congress is concerned. I must work otherwise and otherwhere."

Following is the full text of the President's speech :

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The President's Closing Address

December 30, 2.30 p. m.

I am going apparently to close a Convention that has hardly begun. The days have passed so quickly, the times have been so full of really enjoyable affairs of all kinds, that I do not see why I should close something that has hardly started.

In the first place I should like to thank all of you for coming here. Many come from great distances. They are faced here with strange food and strange abodes, yet whatever inconvenience they suffer is minimized and all feel quite happy. You see it all through with joy, with gladness.

I am glad you are here. You add to the strength of Adyar. I hope you receive strength from Adyar and the Convention, but certainly you add to Adyar's strength, and those of us who have to carry on at the International Headquarters carry on with more vigour, more power than would have been possible but for the International Convention and the Convention of the Indian Section.

I think not only of those who have come here, who have been happy to come here, and certainly have been benefited from coming here, but I think also of those who from behind the scenes have given such splendid help, some of these helpers not being able to attend a single meeting of the Convention in order that they might minister to our needs.

Rather than mention names and thus run the risk of leaving someone out, I will just thank the cows and the buffaloes who have worked very hard during this Convention to give us such fine milk.

THE INDIAN SECTION

Now I am going to give my very hearty congratulations to the Indian Section on adopting Mr. Rohit Mehta's most excellent plan in honour of the Golden Jubilee. I feel sure it will give new life to the Indian Section, and new life to all the various activities which are associated round about the Section. I have very high hopes for that Plan, and I congratulate the Indian Section on receiving it so happily and gladly. The loving wishes of us all, the whole Theesophical Society, go out to the Indian Section on

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the occasion of its entering into its Golden Jubilee year. *I hardly* dare to think what a magnificent Convention we will have *in* Benares. There will be at least three thousand delegates. All of us from the South will want to go North. Every member will say, "If I have to walk to Benares, I will walk." All will say that with their determination, their warrior spirit.

We are going to have a magnificent Convention, and the South must be represented as it has never been represented before. We shall endeavour to persuade Shrimati Rukmini Devi to give a beautiful dance recital during the course of the Convention in honour of the Golden Jubilee.

APPRECIATIONS

So with our loving blessings upon the Indian Section, I pass to my congratulations and thanks for the splendid ideas that have been given forth on the part of many members. I have not been able to follow them all, but I have followed some of them.

There is my old friend, Mr. Rangaswamy Aiyar, who laid stress upon the value and the worth of the individual member of The Theosophical Society, and he did it with such fire and enthusiasm that we were all delighted to hear him. Would that the flames could leap up in all of us as they did in Mr. Rangaswamy Aiyar, when he gave his contribution to the Convention Fire.

Then what a beautiful speech we heard from Mrs. Minwalla. There is a General Secretary in the future for you. Some time it would be very fine to have an Indian lady as General Secretary with the voice and command of the language, and with the truth she is able to give. I regard her short talk as another of the highlights of the Indian Section Convention.

Then there were Dr. Syed Hafiz' most pertinent observations regarding the way in which we shall approach our Muslim brothers. If only Dr. Hafiz will tell us what he considers the most beautiful translation into English of the Koran, we can then have material from which we can draw the subjects for our lectures.

Then the splendid thing about our Vice-President is that he is always ahead of most of us in his vision as to the next step we must take. He is in the forefront, he goes ahead, he beckons us to follow. He is a very live wire of a spiritual nature which blesses but does not burn.

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THE FEDERATIONS

Among all the various Federations which I should like to mention, I can only speak of those two outstanding Federations—Bihar and Bombay. I cannot tell you how deeply I appreciate the wonderful work that is being done for mutual understanding by our very live wires in Bihar. Even if we do not know Hindi or Urdu, we ought to subscribe to that very beautiful little magazine,* so that we may admire its enterprise. And Bombay is always Bombay, so eager to help. Bombay is going to have a Diamond Jubilee Celebration which I hope I myself and Rukmini Devi will be able to attend. We are hoping to have a thoroughly fine time in Northern India, the centre being the Bombay Diamond Jubilee Convention.

Other Federations are doing fine work. I think of the East Tamil Federation that is making the experiment of free membership this coming year, and guaranteeing the Section not to lose on it.

I also deeply appreciated Mrs. Cousins' insistence on simple, natural, everyday friendship. You remember how very finely she talked about the vital point that we should be just good friends with every community, especially with the members of our own family wherein the difficulty often lies. It is so easy to be the friends of people whom we hardly meet at all. But to be friends with those people whose shoulders we are constantly rubbing with a certain friction, that is much more difficult.

MOTHER TONGUE THEOSOPHY

Then there was the member who urged that we should not lose sight of the vital principles as we energized the subsidiary activities. We must never forget the Theosophy and the plain Objects of The Theosophical Society first and foremost and always.

When I say Theosophy I mean Mother Tongue Theosophy. There is plenty of English Theosophy, but we want much more Mother Tongue Theosophy than we have. The General Secretary is at work on this problem.

We want Home Theosophy, Simple Theosophy, Unifying Theosophy, in other words Practical Theosophy—Temple, Mosque, Church Theosophy.

**Mel-Milap*, edited by Jagat Narayan, Bankipore, Patna.

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UR FIGHTING FORCE

Whatever may have been the case hitherto, today every member of our Society is called from leave to duty, just as a soldier may be called from his retirement into active service. From the mere study of Theosophy to its possession, from mere membership of The Theosophical Society to enrolment in the fighting force that The Theosophical Society so surely is, the force fighting against ignorance, against destructive separativeness, against cruelty, injustice, tyranny everywhere—you are called. Do you hear the Call? When you go home, will you hear that call from theory to activity, from the mere study of Theosophy to its possession, from mere membership of The Theosophical Society to action. That is what is wanted today.

Theosophists and members of The Theosophical Society must grow wise and warful. Wise that they may be armed with truth, war-ful that truth may be victorious over ignorance, and all the weapons ignorance can command.

I exhort all of you brethren and all members of The Theosophical Society throughout the world to the warrior spirit that you may shine wherever you are in the armour of Light, and wield with unquenchable ardour the sword of righteousness.

Kalakshetra

I should now like to stress one or two important points. The first deals with Kalakshetra. I want you to realize that Kalakshetra signifies the shining of the Light of Theosophy through a new facet of its diamond nature.

If we look back over the history of The Theosophical Society, we will see how facet after facet has been revealed to us and more light caused to shine upon us. Coming events cast their light, not their shadows, before. And I know full well that the spirit of Kalakshetra embodied in Rukmini Devi concerns itself largely with the future of Theosophy and The Theosophical Society. Richer and fuller will be Theosophy, because of this new unfoldment. My relation to Rukmini Devi has nothing to do with what I am saying. We are concerned with what is true. We are concerned to advance that which will give

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more glory to The Theosophical Society and give a deeper realization of the nature of Theosophy.

All that she is doing is Theosophy, though not perhaps the orthodox Theosophy to which we are accustomed. But we must, all of us, and all members throughout the Theosophical world, open ourselves to the new Light, that we may be filled with it, and draw nearer and nearer to the Eternal Wisdom, and so become more effective servants of the Masters and members of The Theosophical Society.

When we went on tour some months ago and gave in various cities in Southern India the Bharat Natya dance recitals, it was a revelation to me how the people responded to them. Southern India at least is athirst for all these realities. We have the Truth of Theosophy not spoken in terms of Science, in terms of Philosophy, or in terms of Religion, but spoken in terms of Form, of Poise, of Rhythm. We can learn as much about the world by attending these dance recitals as we are learning through our studies and researches.

There is, as it were, a direct entry into the Spirit of Life, through the medium, in this particular case, of Bharata Natya. I can speak all the more truly and impersonally, because I am a foreigner in this country, and it might be difficult for me to understand all that the dance conveys. I quite agree that there is much that I cannot understand, but I can be tremendously happy in it all, and I can become "combed" so that I live more rhythmically as a result of the channel she is between the heaven of Bharata Natya and the earth of ourselves.

I spoke to you before this meeting started, about the wonderful Nagaswaram music with drum that we are going to have this evening. But what I want to emphasize is that around Rukmini Devi there is coming a little circle of a number of the most eminent musicians, dancers and artists of Southern India. They come gladly and happily to Adyar, and Rukmini Devi is in a measure a centre for them.

"INDIA SHALL RENEW THE WORLD"

If we think of all that, and what it means in terms of the vivification of Theosophy and The Theosophical Society, we will see into what a new period of life we are entering. I am profoundly thankful that my term of office should be marked by such a synchronization.

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A particularly interesting aspect of her work is in connection with the Montessori Course, over which Mme. Montessori herself presides. Rukmini Devi established a Kalakshetra Arts Course, and the number of people who have attended have delighted in the concerts, dances, talks. Altogether it has been a very beautiful experience for many that will only be concluded in the coming year.

India, as Dr. Cousins has said, is known throughout the world as the great Mother Country of the Beautiful, the Delicate, the Spiritual. India, as we not only hope and believe but are certain, will renew the world, and Kalakshetra shall be a force in the renewal, not merely of India but of the whole world.

AN UNFOLDING PLAN

You will pardon the length of the stress I have laid on this subject, but I can see it as the unfoldment by the Elder Brethren of an aspect of that novel gift They gave sixty years and more ago.

I have thought of all the great personages who have given their gift to our Society and have passed on.

I thought of H. P. B. as representing the Eternal Life in its cataclysmic majesty. Even in her own body she represented the Eternal Life in cataclysmic majesty.

Then I thought of Colonel Olcott, a splendid channel between those storms and cataclysms of Eternity and this outer world of form, and the Theosophical Society which he established.

I thought of our President-Mother as the great Builder of a New Civilization, of a New World Order. Some day the Democracy that she revealed will be the Democracy for the whole world. There is no more true Democracy in the West than we have in the East. Some day a spiritual Democracy shall come into being, and we will be able to realize that she was the one who sounded its note in the beginning.

Then we have Rukmini with her insistence that the Architecture that these First-Ray people are building shall be beautiful. Nothing could be more helpful to the building of the great house for the world's living than that it should be insisted that there be nothing slipshod, that all must be beautiful to look at and to live in.

Today there is only a cottage, the beginning of all this work of the future. But in due course we shall have our own buildings,

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beautiful, simple, our own lands, a Temple to India's beauty. Naturally it could be nowhere else but at Adyar. It is only a cottage today, but there will be a community tomorrow.

———

Bishop Leadbeater

Now I want just to say a word or two—this is a fragmentary talk—about someone who tends somewhat to be forgotten. We talk constantly and quite rightly about our President-Mother. We do not talk much about Bishop Charles Webster Leadbeater, that beloved person whose bust is there. Well is it that we should constantly remember our President-Mother. No less should we remember one who was more dear to her than all others, her age-old comrade in the past, the present, and the future, our elder brother Bishop Leadbeater.

Mighty *her* work. No less mighty *his*. Let us remember them together, honour them together, speak of them together. As the Master Morya and the Master K. H. are twins, so are Dr. Besant and Bishop Leadbeater. We must honour both, even though one outwardly has seemed to be more prominent than the other. Let us remember them together, as is her wish.

GLIMPSES OF ADYAR

The films which Mr. Woldringh will show in the Adyar Theatre this evening at 7.30 o'clock will comprise: 1, Activities at Adyar during 1937; 2, Some glimpses of the Adyar Convention, 1937; 3, A film taken in Adyar, Geneva and England, 19.0 to 1954, with many shots of Bishop Leadbeater and Dr. Besant, and showing also the installation of Dr. Arundale as President; 4, The Besant Theosophical School film.

———

My War Policy

I should like to remove certain misconceptions that may have arisen. I should like to tell you what my personal war policy is, because so many think it is quite different from what it really is.

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WAR IS EVERYWHERE

In the first place I say this is a universal war against cruelty, injustice and tyranny everywhere. That this war is taking place as much among neutral nations as between belligerent nations. The war is everywhere. There is war in India and we must fight for the Right. That is the first point upon which I should like to lay the greatest stress.

The war aims are to remove from all the world all that is evil, all that is cruel, all that is ugly, all that savours of tyranny and injustice.

HINDU AND MUSLIMS MUST BE UNITED

My second statement, so far as I am concerned, is the promotion of Hindu Muslim solidarity. That is a vital work for every member of the Theosophical Society for 1940. There could be no better celebration of our Indian Section Golden Jubilee year than to draw those two great and splendid communities together, differently, yes, but together. How very vital that is!

INDIA MUST PARTICIPATE IN THE WAR

Then India must participate in the war. I am of a minority, but I quite know that, because the war is universal everywhere, because it is a great war, not merely in Europe but everywhere else, India cannot be neutral to it and retain her real honour. So I am entirely for her participation without reserve, without bargain, without the intrusion of the commercial spirit.

INDIA MUST STATE HER WILL

But simultaneously with that, India must become free, she must make her own statement of her own will as to the nature of her freedom. She must frame by whatever means necessary or expedient the terms of her Swaraj *within*, let me say an Indo-British Commonwealth of Nations.

I know that we must work for these two things: for India's gracious, noble, dignified participation in the war as best she can, but for her taking this opportunity to stand unaided on her own feet, so as to be ready, free for the time when a great world regeneration is taking place.

This statement by India of her freedom must take place without delay, without reference to Britain. Nations by themselves are made. The drawing together, as I have written to so many of our leading

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men in India from some of whom I have already received replies, the drawing together of the principal leaders of the various national interests to frame and to popularize a common national policy to the above intent is fundamentally important.

INDIA'S YOUTH MUST SERVE HER CITIZENS

Last but not least, the organization of Indian youth to national service. The young need not keep out of the war with their emotions, their enthusiasms, and their idealisms. They can enter into the war. They can help every Indian citizen to feel his citizenship more worthwhile than perhaps he does at the present time. They can promote Hindu-Muslim understanding. If the young Hindus and the young Muslims will come together, we can ignore the old of either faith. As Dr. Cousins said many years ago: "Youth must reshape the world." That means not only those who are young in years but the rest of us who are young in heart.

That is my statement, and I hope it is sufficient as to war aims. I will not enter into any question as to whether one particular political party is in favour of any or all of these aims. All I can say is this: Quoting from a letter which is not at all private, sent to me from the President of the Indian National Congress, a letter which I received today, the words "Purna Swarāj" imply severance from the British Empire. It does not, however, mean isolation. Once India has become severed, she may make any alliance she so chooses. This attitude, I am afraid, shuts the door on me, so far as joining the Congress is concerned. I must work otherwise and otherwhere.

A Personal Note

Now a little personal note. May I refer to the fact that before we meet again in Benares, the machinery will have been set in motion for the election of your President for the seven years beginning with 1941.

I have decided during the course of this Convention to offer myself for re-election—[*continued cheers interrupted this welcome announcement, and it was some little time before the President could proceed*]. I am more than conscious of my many shortcomings.

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My decision is partly the result of many requests from various parts of the world, and partly because of a resolution passed at an informal gathering of members of the General Council present at Adyar during this Convention. They met informally and decided as individuals to ask me to stand again. So I do.

I know well that I have not satisfied myself, nor some, perhaps many, among my fellow members. Yet do I feel that under existing conditions it may on the whole be wiser to continue as we are. Therefore I shall present myself before the membership as a candidate for the Presidentship. But I shall not issue any circular whatever, only the formal intimation that I stand again.

I have had a number of very wonderful years. I have had the finest of colleagues. I have been given by one and all the most generous and understanding support. My circle of friendship has been immensely widened throughout the world.

Indeed am I grateful for having been allowed humbly to follow in office two Presidents whose power and service were far, far greater than my own. If I am re-elected, I will do my best to serve more wisely, but I do not think I could serve with more enthusiasm.

BENEDICTION

Now I am not closing this splendid Convention. Rather am I opening a New Year of happy activity in our sacred and triumphing cause.

Forward with Blavatsky and Olcott and Besant and Leadbeater, the Great Four who are with us today, who are leading us today!

Forward with the blessed Masters who gave Theosophy and The Theosophical Society to the world a diamond period ago, and who are with us all as They have ever been, accessible, inspiring, guiding!

Never had the world greater need of the fuel of Theosophy and the fire of The Theosophical Society.

May the Power and Peace of this Sixty-Fourth World-Wide Convention spread throughout the earth, adjusting it anew to the Good, to the Beautiful, to the True. And may its Power and Peace still further strengthen every Section, every Lodge, every member to fight for the Right on the world-wide plains of the Twentieth Century Kurukshetra, with the spirit of Our Lord Sri Krishna afire in a myriad Arjunas.

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The Child: The Eternal Messiah

DR. MONTESSORI'S EXPERIENCE

Dr. Maria Montessori told a large Convention assembly under the Banyan Tree on Saturday that the first discovery she made after introducing her method was that the teachers began to change, and it was not the method that changed the teacher, but the child. The effect of the child on the teacher, if the teacher responded in the right way, was so great that Madame Montessori called the child the eternal Messiah, because he eternally had a message to give the teacher about the inner meaning of life.

In the Montessori system the teacher grows in understanding of his science by studying the child, not by directing him, and by studying the child the teacher is inspired to a new vision of life.

The Christ Child

It is a marvel to her, Dr. Montessori says, that people everywhere so little understand the significance of the child. Yet the God whom people worship became manifest in a child in Palestine, the one called Jesus, and in India, in the child called Krishna. Every child has something of the beauty of Jesus or Krishna, the divine child, and every child reveals the same subtle message concerning God which they revealed.

Dr. Montessori's experience is that children have a greater power to change the heart and mind of grown-up people than religion. In religion, this is difficult, she says, because people are so much attached to property and possessions, and they are not used to sacrifice. The greater miracle of the Christ was that he changed the soul of man. But not all of those who came into contact with him were converted. The rich young man who talked with the Christ was told to be perfect, to be detached from property, but he was not able to give up his possessions. People will share their possessions with their children, because the child develops the spirit of sacrifice in the parents. They are glad to feel the joy of generosity. The child is for ever doing this for every man in the world, but humanity does not understand this spiritual mission of the child. The world would be a much better place if people cultivated this gift in the child's nature.

Fighting Against God

To understand a Messiah, Dr. Montessori observes, it is necessary to purify oneself. Similarly with mankind in relation to the child.

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People have the sentiment to appreciate the child, but they do not cultivate it. But this faculty of appreciation is a real spiritual force and a great help to men and women if they would use it rightly. Instead of that they try to overcome it. A father must be severe to give his child character, as he thinks. In fact he has to make an effort to be severe, and both he and the child suffer. So that mankind, instead of cultivating this better sentiment, is all the time fighting against it. And man, instead of finding God within himself and in the child, is seeking a God beyond his reach, outside his natural environment, and never making use of the faculties which God has given him in order that God might be near him.

How strange it is that men who are inspired by the divinity in natural things, in the meadow and the mountain, in seas and sunsets, are afraid, many of them, to be among children. Some barrier obstructs them from union with humanity as they have it with nature. This barrier, man must overcome, and the power to conquer it is given him by the child, especially the child in the family—"un piccolo Messia," as Madame Montessori calls him in Italian—the little Messiah.

LIVES OF SACRIFICE

If "heaven lies about us in our infancy," she says, quoting an English poet, then the divinity in the child should be more easily realized, and that should lead men to see the divinity in each other. Men do not realize that all life is sacrifice, in the cosmic sense and in the individual "Think of the fisherman on the river or on the beach," she suggests. "We do not consider his a life of virtue, a life of sacrifice. But it is really a life of enormous abnegation—he is out in all kinds of weather, whether he likes it or not. We do not consider that as unselfishness. We thank Providence for the comforts we enjoy, but we do not thank the people who actually provide them. We think of these things as inevitable and not as acts of sacrifice. That is a view of mankind which helps us to see the Messiah in the child—against the background of a sacrificing humanity.

"The life of man is a continuous sacrifice for the other man. But we have too little gratitude for the other man. We look mostly at the money-making side of life, and not sufficiently at the unity and the harmony which are inherent in human life and fundamental to right relationships."

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When God Laughed !

"When the morning stars sang together, and all the Sons of God shouted for joy."

Apart from the quality of appreciation, which is the keynote of this Convention, I do not think there is any quality more important than that of Lightheartedness. That too should be a Convention-quality—Lightheartedness, joyousness, going about smiling, going about infecting people with our smiles.

Let us take ourselves in hand with happiness and laughter. If there is anybody here who does not know how to laugh, let him remain after the Convention so that I can give him a few lessons in laughter. He must be able to laugh, of course, to start with, at himself, and he must be able to laugh through life, even though there are times when there is far less occasion for laughter and it is difficult to laugh. Even then one can smile. Even then one can *try* to smile. Above all things we who are the heart of The Theosophical Society, and the heart of the Indian Section of The Theosophical Society, because most of us here belong to the Indian Section, we can make the Indian Section stronger than ever it was, if we only take ourselves in hand.

I am perfectly certain that when God started the evolutionary process He laughed. For Him it was a game, a beautiful game, a game in which He knew He was going to win without any possibility of failure. I am sure He laughed. Because He laughed, we all can laugh, and we have to learn how to laugh, not to cackle, but to laugh.

So this must be not only a Convention of Appreciation, but a Convention of Joyousness, a Laughing Convention, in which we bring smiles upon the faces and confidence and joy into the hearts of every member.

And if he has troubles, let him pour those out upon us. There is nothing like a safety valve. If I am in great difficulties, it is nice for me to be able to have someone with whom I can talk it all over. But one talks it over not in a spirit of depression, or sadness, or weakness, or incompetence, but in a spirit of sharing our lives in case somebody can give us a helping hand.

Let us have just the feeling of joyousness and good-fellowship among us all. That is quite enough.—G.S.A.

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Temple Music: A Gift From the Gods

BY MARGARET E. COUSINS, MUS. BAC.

So often we listen to the strains of the nagaswaram in the distance, playing in the dawn, and rising out of the walled enclosure of some temple, that it was a unique treat to have right in the midst of our audience of delegates under the Banyan Tree on Saturday evening a group of temple musicians, men of supreme excellence in their art, men whose very appearance showed them dedicated to the worship of God through instrument and rhythm.

There was nothing spectacular or dramatic in the eight men who sat cross-legged on the simple platform—two drummers, two nagaswaram players, two cymbal players, and one whose lower face was surrounded with a white cloth and who gave a touch of mystery to the performance. He was the producer of the never-ceasing shruti or drone tone on which the whole edifice of sound was built—the First Cause in terms of tonality.

What simplicity of appearance, barebodied the majority, ordinary dhoties, a couple in modern shirts, the master musician in a fine white shirt with open neck, long sleeves. No thought of building up an effect. Impersonality, unimpressiveness, for a start. A big drum, the dowl with its replica, two dark-looking reed instruments with a brass open mouth at one end and a movable reed mouth-piece similar to that of a western oboe at the other end, holes along the stems, perhaps about 2½ ft. long.

Sri Veeruswami[1] is today the most famous player of the nagaswaram in South India. With what mastery he created ravishing melodies out of time and space by the control of breath and the activity of fingers! There seemed to be no possibility of variation of each chosen theme or combination of sounds which he did not display to express the emotion he felt. His power of initiative, of creativeness, was infinite, the melody moved downwards like steps of stairs, it rushed upwards impetuously, it soared, it swirled, it

[1] The full names and titles of these musicians are.

Nagaswaram by Thiruvadamardur Sangeetha Vidwan Veeruswami Pillai.

Dhowl by Needamangalam Dhowl Vidwan Meenakshisundaram Pillai.

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tumbled in somersaults, sometimes it was so speedy in doubling up and down on itself that it produced the effect of harmony. The player was scientist, artist, devotee, physical culturist. pranayamist, sensitive, magician, all interwoven. How perfectly he knew the way to use contrasts to keep his listeners on the *qui vive*. You would have only ceased gasping after the lightning flash of scale passages up and down and across of blinding speed (such execution in finger and breath work), when he would stand on one beautiful single tone so long that it seemed as if he could not tear himself away down it. Over the one and the many he had equal power. From each kind he could give you and himself and the Deity he worshipped equal joy. Then again he suddenly introduced an unexpected flattening of the tones, or he used the quarter-tones in gamakas of exquisite refinement of effect. Never have I heard the plastic effect of music so perfectly demonstrated. At times the sounds were an ecstasy of blending and melting into one another as if they had never been created as separate tones. At other times he made single notes stand out like rocks around which other phrases beat like fussy little waves. I could write pages about all the details! He himself was a rock of a man—serenity of expression, strength of body, a vivified statue out of a temple replete with heavenly sound.

But raga is only a half, tala is the other half. The player on the dowl, Sri Meenakshisundaram Pillai, was absolute complement for the nagaswaram. He did anything he liked with that drum and with us through it. Through us he poured strength, vivaciousness, tenderness. He slapped us, tickled us, stimulated us, hyptonized us. His hands and stick were only part of his weapons of attack. His head, his hair, his facial expression, even his shoulders shared in producing his emotion and conveying it to us. Yet always he was within the Plan set by his Leader, and always all the stream of sound and percussion flowed between the banks of Time—the chosen tala as given out by the cymbals—and through the movements of Pallavi, Anupallavi, Charanam, never deviating from the key-note for that period of manifestation, that never-ceasing sruti emitted behind the Veil.

The other members of the party supplied the necessary accompaniments in echo or recollected or reinforcing work to give periods of rest to their chiefs. The whole performance raised our consciousness to a cosmic level. It was extraordinarily exciting in the spiritual plane

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That has to be expected from the very quality of the drum and the nagaswaram. Percussion, reed, close hearing, we are piercing the heavens, all our atoms are set in dancing motion. Yet hours of that stimulating Kurukshetra-like experience sent us away refreshed, not tired. It was an artistic climax to Convention given by the visit of these supremely great musical artists to our gathering together for spiritual service to humanity.

THE PRESIDENT'S TRIBUTE

Paying high tribute to the splendid nagaswaram music of Veeruswami and the dowl as rendered by Meenakshisundaram Pillai, the President, in his announcements, earlier in the day, said:

"I do not think I have ever come nearer to inner plane music than through those two personages. I do hope that my western brethren will be able to appreciate both the flute and the drum. Some of us will be in raptures when these great artists play. Anyone who knows something of the inner music, of the Cosmic Drums, of the Flute as it is sometimes played elsewhere than here will understand. Let those who have ears to hear open them to the glorious music of these two great personages who come and give of their art so freely at the request of Rukmini Devi, who is gathering around her such great geniuses."

BOOKS THAT SELL

The Besant Spirit series, a best seller. The first four volumes are Annas 8 each, and the last volume embodying *India: Bond or Free* is Re. 1.

The T. P. H. has some charming books of poems. *The Dark Well* by Harindranath Chattopadhyaya, and a very beautiful book of poems, *The Temple Invisible*, by Miss Mary Corringham. She is a great poetess, and the President very cordially recommends these poems as full of the real spirit of poetry.

THE BAROMETER

At 3-30 p.m. on Saturday, December 30, the total registration of Delegates was 867, composed as follows, the Indian delegates being grouped under Federations:

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FEDERATION

1.	Andhra Central	53		Forward	409
2.	Andhra Circars	36	13.	Tamil East	109
3.	Bihar	12	14.	Tamil West	33
4.	Bengal	20	15.	United Provinces	35
5.	Bombay	49	16.	Youth Federation	98
6.	Gujarat and Kathiawar	41		* * *	
7.	Karnataka	104	17.	Absentee Delegates	48
8.	Kerala	18	18.	Non-members	104
9.	Marathi	38	19.	Non-Indian Delegates	18
10.	North Western	3	20.	Unattached members	12
11.	Rajputana, Central India	14			
12.	Sind and Baluchistan	21		Total ...	867
	Forward ...	409			

GOOD-BYE!

The Kurukshetra Convention DAILY NEWS now goes into pralaya. It had the double honour of stirring the Convention fires and ushering in the New Year. The Editors are most grateful to Mrs. Peterson for verbatim reports—she worked night and day; and to Mr. Subbarayudu and his "chapel" at the Vasanta Press—they worked day and night happily, imperturbably. We shall reincarnate in another form for the Golden Jubilee at Benares.

A Happy New Year to Everybody.

THEOSOPICAL CEMENT

Mrs. Cousins: Each one of us must make it our aim in the coming year to make friends with some family, some people in each community. One of our most crying needs is for us to become friends with members of the different communities. That goal we must keep in the front of our minds as a base from which everything must grow. Through understanding, appreciation, the spiritual motive, we can reach the Muslims, the Harijans and other communities and bring more into The Society. It is from the centre of the heart that we can make the unities with those we wish to be our friends. We must be the cement between the warring communities. In Theosophy there is a realization of unity, of spiritual fellowship which comes from the universal kinship that includes both sides of life, the lower kingdoms and Superhumanity.

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Our Marching Orders for 1940

ADYAR AND BENARES

The President :—We are gathered in a little informal conference to discuss what can be done especially this New Year of 1940 to draw the power of Kāshi closer to the power of Adyar, and the power of Adyar closer to the power of Kāshi.

There is very little doubt, I think that we are going to have a difficult year, so far as India is concerned. We hope, of course, that she is in the birth-throes of her new age, but that is necessarily to be envisaged as a period of great difficulty. The more we can do to strengthen the forces for the Right, the better. There is no doubt to my mind, and I have lived in this country for well over thirty years and have been strenuous in many fields of activity, that if both Benares and Adyar can be vivified as centres, it will be of inestimable advantage to the strengthening and the steadying of the forces that will be at work here in India.

Merely from the study of the newspapers we can see what difficulties there are, what clashing forces are in our midst. The problem is as to what Benares and Adyar can do, not as separate entities but together to minimize the clashing and to maximize the consolidating elements.

My personal opinion is as follows :—

Straight Theosophy

First, that we must do everything in our power to spread what has been called "Straight Theosophy." We should spread the simple elements of Theosophy, not necessarily in Theosophical terms but in the Theosophical spirit, not only among the educated classes, though certainly among them, for they need them more, but among the masses as well.

The educated classes, I think, are on the whole less educated than the masses. We have all the trimmings and trappings of this objectionable western system of education which is in our midst. We have our knowledge of English, and all other kinds of knowledge that are knowledge far more than wisdom, so that while I am anxious that we shall certainly spread Theosophy among the masses, because we must contact them and give them all the help we can, so that we can protect them and guard them against being subject to evil influences, at the same time there is so much power added to so much wrong in the so-called educated classes that we must try to strengthen them and help them to emerge from the miasmic influences in which they are living.

So my first programme for Benares and Adyar is to concert together means whereby we can do something to spread in the most effective way Straight Theosophy in its relation to modern conditions.

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There are the Eternal Principles of Theosophy. There are their applications to the times in which we live, and we ought to be able to stress those aspects of Theosophy, one after another, clearly, netly, which particularly apply to the war times in which we live, and there is as much war going on in India as there is on the Western Front. I am almost inclined to say that the warfare here is worse than on the Western Front. I have much reason to believe that the French soldiers, the British soldiers, and the German soldiers are only too anxious to be good friends. They may in the course of their duty have to kill each other, but there is a greater tendency to mutual friendship than to enmity, and that is as it should be. There is a great tendency for fraternization among those who have had to fight according to their dharma.

But here in India there are definite and almost seemingly irreconcilable antagonisms. Upon the peace, the strength, and the prosperity of India depends the peace, the strength, and the prosperity of the world. Of that we need have no doubt whatever. During 1940 the two great Centres of spiritual power, of a certain kind at all events, must work together to help India to be free, to perceive her own great duty, and that is well within the range of members of The Society, because it does not involve us any political party.

The first work is to present straight and simple Theosephy with specific reference to modern conditions, first to educated people who need it more, second to the uneducated who need it less, for both need the simple compelling truths of Theosophy as Theosophy applies to modern conditions.

The Hindu-Muslim Problem

The second thing we have to do is to concentrate our forces on the Hindu-Muslim problem that looms so extremely large in India at the present time. I have the greatest sympathy for the British Government, because it is almost between the Scylla and Charybdis of the Hindu and the Muslim communities. There are those seemingly "irreconcilable" antagonisms, and I certainly say that if I were the British Government, I could not possibly knuckle down to the Congress insistencies, because I would know if I did, I should have implacable Muslim opposition, and equally true would be my opposition if I yielded the other way around. I think we onght to realize that if the British Government does not move as we want it to move, it is entirely our own fault in this country. If we knew our own collective mind, if we knew what we really wanted, then the path of the British Government would be comparatively clear. It is because we are as a house divided against itself that my sympathies are much more with the British Government than it is with the Hindus and the Mohammadans. To all Hindus and Muslims who cannot settle their differences comes the clarion call: "You must come together. When you come together and know your own minds,

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Britain will have no other alternative and will want no other alternative than to accept your ultimatum."

It is very easy when we do not know what to do to belabour some useful whipping-post, such as the British Government. The ills India suffers, the disagreements under which she labours, and the slow growth of her nationhood, depend upon herself for solution.

Therefore Adyar and Benares must come together to do everything in their power in order to draw the two communities together. I am personally going to see what I can do by lecturing on the subject, and especially lecturing on the subject of Islam. I wish to give my own personal testimony to the beauties of Islam. That may have some effect with our Muslim brethren.

It is most important that Benares and Adyar should come together and work together, adopting a common policy. Adyar is as much interested in India as is Benares, and Adyar is a force centre from which influences can go abroad to affect the world. I feel so tremendously keen about this whole question that even though I am overdue in South America, I doubt if I shall be leaving India this year. There is so much to do for the 1940 Golden Jubilee and you have my most full and hearty co-operation.

A Unifying Meditation

I should like to make a definite and positive suggestion as to what Adyar and Benares can do together. I should like to suggest a rather general meditation to use the inner forces and powers which we know are at our disposal for the purpose of helping India, which, of course, is the object of bringing Adyar and Benares together. I would suggest a unifying meditation on the part of the members of the Indian Section that would take just a few minutes each day.

In the first place, let us think of Adyar and Benares to bring them into one thought, feeling, or will-form, according to our respective temperaments. Some people work most easily with the will, others with the mind, others through the feelings. It does not take me more than a flash to bring Adyar and Benares together with the will. First let them will, feel, or think Adyar and Benares as one. They *are* one from very many points of view.

Having brought Adyar and Benares together in unity, let them hold that unity for a moment or two. It does not need to be long. Hold it just for a moment or two either in terms of the flash of the will, the thought of the mind, or the flow of the emotions, in terms of lightning, in terms of process, or in terms of aspiration.

When we have done that for a moment, if successful, we should become bathed in the power of the two together. We should feel a baptism in the flow of power of these two great Centres unified. In this baptism we should feel ourselves renewed, refreshed, strengthened, re-oriented.

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Then, contacting that power, entering into the spirit of the refreshment of whatever nature may be given to us, impregnated with that power, we will send it forth impersonally—let us not have any personal equations muddling it—we will send it forth as selflessly as we possibly can, being simply a channel, first to irrigate the Indian field, the whole of India with the power of unification of Adyar and Benares which will modify the inhibitions and accentuate the potentialities.

We can do all this with the help of the imagination. The average Theosophist does not know how to use his imagination. The imagination, the intuition, these two faculties are immensely necessary for us.

If we know there are certain specific difficulties, we can be ourselves a channel towards the solution of these difficulties, without trying to get anything done according to our own individual conceptions. We think a great deal and plan a great deal, but we do not use the image-making, bridge-building faculty of the mind to its fullest.

We who contact Adyar-Benares as a force can make a cup and fill the cup with its appropriate "wine." Then we pour forth that which has come into the cup, without our touching the force, in the direction of irrigation in any specific field.

All this can be done by anybody at any time according to his own convenience and thereby he could do very much more than could be done in any other way. Do it without adopting any special postures. Do not think you have to go into a shrine-room, a temple, a church, or a mosque. Sit in your armchair or on your chowki, and then bring into your lower self the tremendous Self of a united Adyar-Benares.

Not only will you thus irrigate India and draw yourselves nearer to the two great Centres, but you will clarify your own activities. Not only must we be active on the physical plane, but in such contact with the Realities of Adyar-Benares, which are dependent on inner sources, will those activities be clarified.

Both Adyar and Benares work independently of the residents who dwell in these places and who either consecrate or desecrate them. Never mind what the residents are like. These Centres are superior to all the persons who live in their midst. People come and go impermanent. Adyar and Benares remain eternal for the world work.

———

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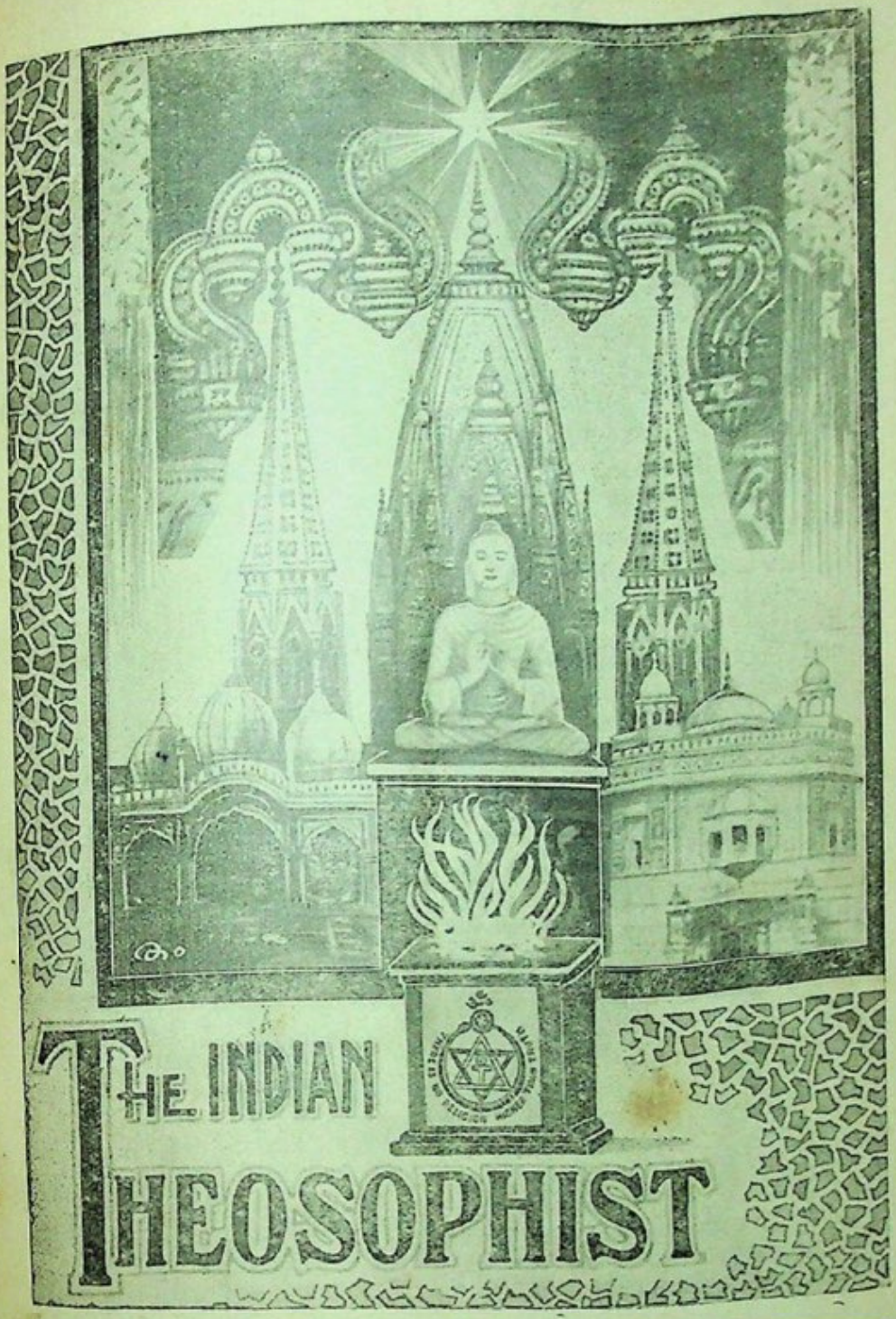

THE INDIAN THEOSOPHIST

Vol. XXXVII FEBRUARY 1940 No. 2

Let us celebrate the Golden Jubilee with Golden Deeds.

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The Indian Theosophist

Monthly Review

Vol. XXXVII | FEBRUARY 1940 | No. 2

Theosophy Explains

What is the meaning of it all—
The destinies that rise and fall,
The losses and the gains ?
What is the Power that moves our sphere
And guides the life evolving here ?
Who is this God we love and fear ?
Theosophy explains.
What is the purpose ? What is real ?
Where shall we seek ? To whom appeal ?
How may we burst our chains ?
Why are we born ? Why do we die ?
Where do we go, and how, and why ?
And who are you and who am I ?
Theosophy explains.
There is an answer—we may know,
The Great Designer planned it so ;
His Consciousness sustains.
Theosophy reveals the Plan
Whereby the whole creation can
Reflect the Archetypal Man.
Theosophy explains.

HELEN PALMER AWEN.

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What Theosophy Gives

By Geoffrey Hodson

Theosophy gives a sense of the worth of life, a realisation of its supreme importance which inspires and nerves its students to evolutionary effort.

Theosophy provides a co-ordinating philosophy of life and opens up to the thought and aspiration of the student the vast vistas of the future with their challenge to the present.

Theosophy, by revealing the great plan of life, sends the student on his way into that future confident, serene, knowing that happiness and fulfilment await him.

Theosophy offers a scientific philosophy of life which embraces both the physical and superphysical worlds, each with their varied forces and phenomena. Nevertheless, Theosophy affirms that each man can, and eventually must, win his own spiritual experience and understanding.

Theosophy teaches that every man has tremendous spiritual power at his disposal. This power, he can discover and release both for his own regeneration and for the regeneration of the race. He who discovers and radiates this inner force becomes as a pillar of light in both the spiritual and the material worlds.

Theosophy inculcates in the student reverence for the Divine Life in all beings and in all things, reverence for those greater than himself, reverence for every woman as mother or potential mother and preserver of the race, for every child as symbol of the Christ Child, "for of such is the Kingdom of Heaven".

Theosophy gives to each his own deeply religious faith consistent with scientific thought. This faith need not be blind. It can be founded upon direct interior experience and be therefore unshakable.

Theosophy thus emancipates the spirit of man from the well of suffocating dogmatism which, upheld by formalism and the inculcation of fear, so long closed in upon that spirit and stifled its voice.

Theosophy strikes the note of spiritual and intellectual freedom and this great note The Theosophical Society sounds forth continually.

Theosophy teaches the divinity of man as a spirit, the uniqueness of man as a soul and the freedom of man as a personality. Yet within

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that uniqueness and that freedom exists the fact of unity. From realisation of unity springs the greater love, the impersonal love for all that lives.

This impersonal and selfless love guides every thought and action of the true Theosophist. By it, he knows, the world and all within it will one day be set free from the darkness of ignorance, sorrow and pain.

To that great day of liberation, the Theosophist looks. For it, he works, confident that by his labours, and by the labours of all who love their fellow-men, the age of light, of brotherhood and of peace will dawn upon earth.

In abundance, these riches of the mind and spirit Theosophy gives to the world.

Theosophy the Next Step in Politics

Dr. George S. Arundale, President of the New India League, has addressed a statement to "those who are in favour of India framing her own constitution," discussing the question of a Constituent Assembly for the determination of such a Constitution, and the methods of bringing a Constituent Assembly into being.

1. *By indirect vote* : This would mean an indirect election of the Constituent Assembly by the votes of persons composing the National, the Provincial and the Sub-Provincial units of Government. This method is ruled out, first because the vote would have to be taken on the basis of the existing franchise, "which is highly unsatisfactory," and second, because such a body, elected by vested interests, "either in the shape of a political party or of an economic class," would not be truly representative.

2. *By popular vote* : An electorate of the whole adult population of India, though apparently very democratic, has its dangers—it would invite mass demagogues to stir up the feelings of the people and throw "the delicate work of Constitution-making into the whirlpools of rabid emotionalism," and it would give opportunity to party-managers to turn Constitution-making into a party issue and "pave the way for a ruthless party dictatorship.

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3. *By revolution*: For a certain section of political opinion, a Constituent Assembly could only come effectively into being as part of a national revolution, after the overthrow of British power in India. This method also is ruled out, "first, because no true patriot could desire India to disappear in a welter of revolutionary madness, and second, because the whole spirit of India is opposed from time immemorial, to all destructive and degrading violence."

4. *By party organization*: Still another method is to allow some political party, the National Congress for example, to make a nation-wide appeal and itself constitute a Constituent Assembly largely on the basis of its own supporters. There are groups outside the Congress which are of no less importance and do not endorse the Congress policy, and to these groups "a purely Congress-made Constitution would not be acceptable. Hence this method would not achieve that solidarity of Indian Nationhood which is essential if India is to preserve her own freedom."

After eliminating all these alternatives, Dr. Arundale suggests as a way to "begin the work of framing our Indian Constitution," the following method, as to which he invites opinion:

5. *By representative Indian leaders*: "It would seem that the only safe method of organizing the people as a whole, behind a clear-cut statement of India's freedom is for those who are already recognised as representing the various interests of the Indian people to come together—first, to reach a greatest common measure of agreement as regards the fundamental principles of India's status as a self-governing nation; second, to evolve out of such agreement a Constitution which formulates those principles in workable details; third, for such Constitution to be placed by its signatories before the Indian people, that it may be explained as to its implications in the daily lives of the people, its due regard to the interests of all communities, and, therefore, its title to public endorsement and support.

"The Constitution thus drawn up by the leaders of the various majority and minority parties would be submitted by the various leaders to the parties they represent in order to receive endorsements from their constituencies. Furthermore, these leaders would, of course, familiarise the general public with the provisions of the Constitution and organize them to support it."

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"So far as I can see, the only kind of Constituent Assembly—or we might call it a Round Table Conference—which would command general confidence would be a representative body, comparatively small, dominated by no political party, but including the interests of the principal majorities and minorities throughout the land. Only such a Constituent Assembly could safely appeal to the general public on the basis of justice done to all interests."

"Thus we arrive at the conclusion that what is wanted is not an unwieldy and almost certainly unrepresentative election process from below, but a call from the wise and the patriotic leaders of India freely gathered together, to the people. India thus has the unique power today of making a very great contribution to political history, and to the adjustment of modern forms of democracy's essential nature, age-old as it is and the hope of the future of the world."

"As regards the manner of calling such representatives together, I think we might safely leave the procedure to a few intimate and informal conversations among some who, while unchallengeably leaders, may be trusted not to seek in any way to dominate either the selection of leaders or the Assembly they would constitute, with the programmes of their respective parties."

Dr. Arundale asks each one whether he is prepared to support such a Constituent Assembly composed of the leaders of India, or has he any other solution that will enable India to state her case for her freedom in a manner acceptable to majority and minority interests alike.

—*New India Weekly Survey.*

Benares Calling.

My first duty this year is to remind you that we have now entered into the Golden Jubilee year of the Indian Section, that is, at the end of the year, we shall be completing half a century of our existence. I remember seeing a Chinese Play in London, in which guest after guest came in and congratulated the heroine's father on his birthday; but the old man could not understand at all, how he had deserved all those felicitations. When the tenth guest came in, he cried out in anguish, "How could I help it?" I am sure our case is not as bad as that;

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and we have certainly done something worth doing, during these fifty years. Only last month, a great scholar and thinker like Dr. Radhakrishnan, now the Vice-Chancellor of the Benares Hindu University, spoke of us in the following terms :—

"At a time, when with all kinds of political failures and economic breakdown, we were suspecting the values and vitality of our own culture, when everything round about us and the secular education happened to discredit the value of Indian culture, which led us to this impasse, the Theosophical movement rendered great service, by vindicating the value of those values and ideas. That service cannot be measured by the numbers who happened to be in the Theosophical Society. Influence is either conscious or unconscious, and in this particular case the influence of the Theosophical movement on the general Indian Society is incalculable."

—*The Leader.*

* * * 2 * * *

This compliment to the work of the Theosophical Society in India, in which the Indian Section must have had some share, coming as it does, from a great person, is very encouraging to many of us, who cannot help seeing, how much *yet remains undone.* But it is interesting to note that this tribute was paid by him, in his Presidential address at the Rishi Valley School at Rajghat. I wonder if Sir Radhakrishnan was aware of the fact, that to our friends on the banks of the Varuna, "there are no Hindus, no Christians or Muslims, no Theosophists." But I am digressing.

* * * 3 * * *

As a doubt has been expressed as to whether this is really our Jubilee year, I am reprinting extracts from the Supplement to the Theosophist of October 1890, which ought to convince the sceptics. Any way, I do not see what is there to worry about. Are we not always seeking for some excuses for "celebrating" something ? Such occasions do give us a feeling that we are already "celebrated", and what is more, goad us on to better things, to live more intensely. Our hearts and even our heads open up, when we are in a happy mood, and that is why all True Educationists tell us, "*Keep the child happy, and it will learn.*" That is why every Religion has a round of festivities. In India we have special opportunities of observing the feasts of so many Religions, (and the fasts of none, but that is another topic). We have of course our Annual feast peculiar to the

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T. S. when we combine these all; but we too need an occasional *extra* Pick-up. Who can ever forget the Golden Jubilee of the Society at Adyar in 1925? And shall I add, that we are all determined that the 1940 Convention shall be for Benares, what 1925 was for Adyar. If Adyar opened the Bharat Samaj Temple then, we shall open ours this year, and so on. Who knows what other good fortune is in store for us, if only we prove worthy of it. "All good gifts come from above, and come to the worthy and worthy alone." Can we not try?

* * * 4 * * *

My next duty is to express my gratitude to you, for permitting me to work for you on this glorious occasion. While it often makes me conscious of my unworthiness, at times, I do get a glimpse into the possibilities; and at any rate, while you ask me to carry on, I have not the heart to refuse. One of our members is convinced that until all the "inefficient" officials of the Section, Federations and Lodges—not excluding myself—are weeded out, the work of the Society will not prosper. Other "inefficients" should beware; but for myself, I have assured that friend, that I have not the least desire to hold any office in the Society, and I will gladly make room for a better person, as soon as a fair minority wish for the change. Meanwhile, if you want me to carry on, please help me with your thoughts, words, and deeds. Send us your good wishes, your ideas, your criticism, your money no less, and in December give us the pleasure of your company.

* * * 5 * * *

The President has dealt with some of the High-lights of the last great Convention. May I invite your attention to one of the "red lights"? Those who were present at Adyar could not have failed to notice the tone of despair, in which Dr. Arundale referred to the Besant Theosophical School at Adyar—I mean to the financial burden it imposes on him. He told us how, it was in fulfilment of a dying wish of Dr. Besant's, that he has tried to keep alive that type of Education for which she stood all her life, as the one true memorial to her. He explained to us, how he has carried on the work practically with money brought from abroad, and how members of the Society in India, barring few exceptions like Bombay, have failed to give it the necessary sustenance, and how, if things do not improve, he would be compelled to close down the school in sheer shame.

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To see Dr. Arundale of all people, in that mood was an experience, and for a moment, I almost felt sorry that we ever started a second Besant Theosophical School in Benares. But that was only for a moment. My mind rushed back to the last Benares Convention, when, in fulfilment of a living wish of Dr. Besant's and as a crying need of the hour, and only because, we could not bear the thought of allowing her great Educational work in Benares to die out, we resumed her work, in her home, in her name, amidst scenes of unexpected enthusiasm. I could not persuade myself that, that was all wrong. Yet, the difficulties are there, and Dr. Arundale has done us a reat service in inviting our very serious attention to it.

* * * 7 * * *

I am afraid, we in India do have the habit of taking the wish for the deed; and that is why the Advaita Philosophy is so popular with us. Every thing is *Parabrahman*; we are all immersed in it. So, why bother? To think of this world is unspiritual; to many, the mention of money in a Society like ours, has almost a sordid ring about it, and yet, when we *receive money*, we like to see that every coin rings true. With all talk of the Eternal now, when some painful experience comes our way, we whine and weep, because we do not see the *distance in time, between the Potential and the Actual*, between the Latent and the Patent. It is this ignoring the time factor that makes the prospect of a "complete life" here and now, so alluring to every one; we forget that it implies a "life of awareness" every moment of our life. In modern days, it is again this tendency to overlook the difference between a Resolution and the Realisation, that prompts us to celebrate Independence, long before achieving it, not to speak of keeping it. Reading of it every day as we do, we forget the frightfulness that Finland has to endure for her Freedom, as if, that will never overtake us in this Land of Non-violence. We want Independence, "Complete Life", Liberation without having to pay the price for it. As a Sanskrit Poet pointed out long ago, we all seek not good deeds (*Punya*) but the Result of good deeds (*Punyaphala.*)

* * * 8 * * *

In a world, where there is but One life, good deeds means thinking of others, and it takes time to get accustomed to this. It is a question of changing our out-look, our tastes, our habits, not towards Independence as some of us believe, but towards Interdependence,

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and this change has necessarily to be slow and gradual. And what is more important, it has to come out from within. Even unselfishness imposed from without by force has no real value; and that is why, in our Theosophical Society we have these voluntary appeals for sacrifice, for the Society, for the Educational work at Adyar and at Benares, for the Kalakshetra, for the Bharat Samaj, for the New India League, for the Golden Jubilee Drive, for the Local Lodge, for the Beauty campaign—with many more to follow. All these are Mental darts intended to open out our hearts, to the crying needs of the day; and as long as our heads assure us, that all these are steps in the right direction, that is towards our goal—the formation of a Nucleus of Universal Brotherhood, it is our duty to put our hands into our pocket. Heart, Head, Hand—that is the Trinity that rules. No current can flow until the circuit is complete.

* * * 9 * * *

But the essence of the Good deed is constant awareness, and so we must cultivate the habit of recognising the claims of the outside world, which we have all decided to serve through Theosophy. Let us every day think of that item of work we like best, or all of them by turns, and voluntarily give up for its sake a drink, a cinema show or something like that, and send the savings to Adyar or to Benares. Have we not heard that when Dr. Besant had to bear defecits of 40 and 50 thousand rupees for New India, she felt that she must sacrifice something out of her own little comfort, and all she could give up was the luxury of having a half-bottie of grape-juice everyday ? Well, that is the example before us. If we get our income not daily but monthly as most of us do, we can lay by some percentage from it regularly, and send it along for the Theosophical Schools. No sum is too small for us, and none too big. Send us a hundred rupees, or ten or one per month, and in as much as you will be constantly thinking of us, we shall value your gifts far more. They will come back to you a hundredfold, and make it unnecessary for Dr. Arundale or your General Secretary to make frantic appeals. 4000 members at even an anna per day...well, I will not count the chicken before they hatch. But that is not an impossibility. It is with such little contributions that our Muslim friends carry on their religious work, and so do the Sikhs. A Voluntary income-tax of ten per cent is considered a very reasonable share by millions of devout men and women all over the world. That is what our Lay-Brothers of Service were expected to pay. Shall we not try to live up to that ideal ?

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I know quite well that we have so many other claims on us, and I have not the least desire to suggest that we should starve our families, or ignore the legitimate needs of our children. Their food, clothing, shelter and then Education must be paid for, but when we come to savings for a rainy day, it is possible to exaggerate what is necessary. Fortunately for us, the present generation of young men and women have now imbibed sufficient communistic ideas from Russia. They will not expect any inheritance, which they all look upon with contempt. That ought to ease our problem a good deal; but it is often a great help to try to picture to ourselves, as to what would happen to the family in case we suddenly died of cholera, or influenza (by which we lost 64 lakhs of people, twenty years ago in India in six months.) No body *wants* that to happen, but I have found it a very useful thought, which helps us to realise in times of difficulties like the present, that it might always have been worse. And has not Bishop Leadbeater assured us that, what God does for us is about the best that could ever happen to us? So, if we really feel pained by the state of affairs in the world, in education, politics, etc. we cannot feel happy till we have done our best in thought, best in word and best in deed. Let us try it, and then only shall we be worthy of gifts from above, which always come to the worthy and worthy alone. Let us try.

* * * 11 * * *

The Planning Committee have asked me to convey to Miss Jean Glen-Walker our special thanks for the very good work she has been doing for the Indian Section, not only by moving about the whole country, but in bearing her travelling expenses herself. They have invited her to continue that good work on the same understanding. All Federations, who like her to visit them, will kindly write to me or to her direct at Adyar.

G. N. G.

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The Birth of the Indian Section

I

27th December 1890

In the Presidential address Col. H. S. Olcott said :—

"Mr. Keightley's appointment of the consolidated Indian Section takes effect from 1st January, 1891."

II

28th December 1890

The Convention reassembled at 12 noon as the Indian Section of the T. S. Mr. Bertram Keightley proceeded to put to the Convention, and to ask it to adopt certain Constitutional Rules,—article by article, —which he had drafted for the Indian Section, as its acting General Secretary *pro tem.*

ARTICLE I.

1. The Indian Section of the Theosophical Society is constituted under the rules of the Theosophical Society, as adopted in the session of the General Council held at Adyar, Madras, on 27th December 1890.

Pandit Gopinath moved that the appointment of Mr. Bertram Keightley as General Secretary, made by the President-Founder be ratified by the Convention. Mr. P. R. Mehta seconded, and it was unanimously carried amidst acclamation.

The (original) motion was then carried unanimously.

Mr. Keightley in acknowledging the honour done to him in ratifying his appointment, said that he hoped that he would prove himself worthy of their trust and their confidence, and capable of doing great and good service in the cause of India through the Theosophical Society.....With the help of their active support and cooperation he hoped to make it the mightiest of all the agencies at work for the National regeneration of India.

The General Secretary asked for a sum of Rs. 4000 for expenses. The President-Founder headed the list with Rs. 100 for Mme. Blavatsky and a like sum for himself.....

III

We have the good fortune to have amidst us Mr. Bertram Keightley; and we shall all look forward to meeting him in December next

———

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The Golden Jubilee Drive

The Planning and Organising Committee

of

The Indian Section

Address all communications regarding the Golden Jubilee Drive to Miss Anita Henkel, Publicity Officer for the Indian Section or Mr. Rohit Mehta, National Lecturer, both at Adyar.

The 64th International Convention of The Theosophical Society was a great Convention from many points of view, but specially from the point of view of the Indian Section. The President struck a very dynamic note for Indian delegates when he said 'There must be a great Golden Jubilee Drive in the Indian Section'. Indian Section being the 'Mother-Section' of The Theosophical Society, its responsibilities are all the more great. We in India must make 1940 a year of dedication, giving all that we have for the strengthening of our movement in India and forgetting our pettinesses, prejudices and our personal preoccupations. Let us remember the words of our President while we enter this eventful year :

'We have got to be afire in 1940. The fire of Theosophy must flow, and I want to work up to such a Convention at Benares that it will be entirely out of hand, so entirely out of hand that the workers at Benares will not be able to cope with it. I am sure it can be done. It must be done. There is a link, a very vital link, between this Golden Jubilee and the future of The Theosophical Society in India.

Let every member in the Indian Section work for this Golden Jubilee Drive in his own way so that in the Christmas of 1940, we may have a great overflow Convention at Benares. For this we will have to work strenuously, each one of us and throughout the year.

A Scheme for Re-vivification :

During the Indian Section Convention, a scheme for the re-vivification of the Indian Section was proposed, discussed and finally adopted. In accordance with this scheme, a Planning and Organising Committee of the Indian Section has been appointed. The Committee

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has also appointed one Publicity Officer and Three National Lecturers. The Committee consists of :

Mr. Hirendra Nath Datta
Mr. G. N. Gokhole : General Secretary & National Lecturer
Mr. Jamshed Nusserwanji
Mr. Harjivan Mehta
Mr. A. Ranganathan
Mr. Nritya Lall Mookherji
} Jt. General Secretaries of the Indian Section
Mr. N. Sri Ram : National Lecturer
Mr. Rohit Mehta : National Lecturer
Miss Anita Henkel : Publicity Officer
Mr. A. Rangaswamy Iyer
Mr. M. Subramaniam

It has also been proposed to hold two Training Camps during the year. At Adyar, there will be a Camp during the Easter Holidays and at Benares in October during the Pooja Holidays. The details with regard to these Camps will be published in these pages as soon as they are ready. It is hoped that Indian Theosophists will take advantage of these Camps in large numbers.

Main Objectives :

The Scheme lays down that during this Golden Jubilee Year, every unit of the Indian Section, the Provincial Federations, Local Lodges and Individual members, will draw up their plans in the light of the following three main objectives :

1. More vigorous spread of the Truths of Theosophy among the Indian people who are really hungering for the same.
2. Showing the people how Theosophy can be applied to the problems of Indian Reconstruction.
3. Working in the direction of a real cultural awakening of the people, there being a danger of India's essential culture being forgotten in the rush of political changes.

The Provincial Federations :

The success of the Planning Committee depends upon the amount of co-operation given by the Federation Secretaries and their

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Provincial Committees. In the Indian Theosophical Movement, the Federation Secretaries hold key-positions and hence no plan for the revivification of the Indian Section can succeed without their whole-hearted support. It is suggested that Provincial Federations too might have their own Planning Committees to draw up plans and execute them so far as their provinces are concerned—of course these provincial plans should as far as possible be in complete harmony with the general plan for the Section. They might also have a Publicity Officer to do systematic propaganda in their areas. The Federations should hold their Training and Study camps during the year with a view to creating more workers. The Federation Secretaries are requested to see that Lodge organisers and Group Secretaries in their areas do visit the Lodges under their jurisdiction and ask quarterly reports from them. It would be desirable to ask these Organisers and Group Secretaries to submit their plans of work for the whole year. Federation Secretaries will please note these various points and see that their Federations are as planful and purposeful as possible.

Local Lodges.

In order that all members of Lodges in India feel their place in Lodge workings, it is highly necessary that Lodge work should be de-centralised as far and as much as possible. No member should be allowed to remain a mere spectator. In order to fulfil this, Lodge work should be distributed into various Committees and each member should be a member of one or other of the Committees. There can be Youth, Propaganda, Social, Study, Service, Art and Beauty, Ceremonial and such other Committees. If possible every member of the Lodge Executive should be made responsible for at least one department of Lodge work. It would be desirable to have in each Lodge in India an Adyar-Benares Group the purpose of which will be to bring members nearer to Adyar and Benares, to make them Adyar-Benares-Conscious. These Groups can organise from time to time 'financial drives' to help the activities of these two Centres. It would also be very fine if all our Lodges during the whole year can meet in their rooms every day at a particular time for group meditations. Think of the powerful thought-form that would be created in India and maintained throughout the year if 4000 of our members can meet day after day at the same time and meditate on the same thought previously given to them ! We would like to know

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the views of different Lodges on the point and then we shall correspond with regard to this meditational aspect of our work.

A Questionnaire containing 100 questions has been sent to all the Lodges. Secretaries of Lodges are requested to call a meeting of members at an early date to consider this questionnaire and send their full replies in the light of these discussions to the Committee on or before 15th February 1940. If any Lodge has not received this questionnaire so far, it can be obtained from the Committee Adyar.

MONTHLY CAMPAIGNS FOR 1940.

It is proposed to have during this year eleven Campaigns, each lasting for a month, to be undertaken by all the Lodges in India. The main idea behind this proposal is to turn the energies of our 250 Lodges in the same direction and make Lodge activities during the year more purposeful. We will publish a few details about these campaigns every month in these pages. We are not revealing all these eleven campaigns all at once; they will appear month after month so that you will have to look into these pages and find out what the next campaign is. We do not want to take away any initiative from Lodges with regard to the conducting of these Campaigns. We will give only general directions and the details will have to be worked out by Lodges themselves in accordance with their local conditions. But it is hoped that every Lodge will try its best to fall in line with the Campaign of the month. We request the Lodge secretaries to kindly send monthly reports of their work and we will be glad to publish important points out of these reports in these pages so that the experiences of one Lodge may be shared by others. PLEASE BE BRIEF. So please do not be isolationists—share your experiences with others through these pages.

NATIONAL LECTURERS.

The National Lecturers are planning their tour programmes and it will be published as soon as it is finally settled.

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THE FIRST CAMPAIGN

FOR THE MONTH OF FEBRUARY 1940

The Campaign for Beautifying the Lodge and the Home

"Everything in the Lodge room helps or hinders. Beauty need not mean costly decorations: Beauty arises from proportion, fitness, arrangement, "taste," and often from sheer simplicity. There is no Lodge room which cannot be made more beautiful to the inner sense than it now is, and it is important that we should make our Lodge rooms centres reflecting an inner beauty."

C. Jinarajadasa

29th February is the birthday of our dear leader, Shrimati Rukmini Devi. It is but fitting that the first Campaign of this Golden Jubilee Year should be in the month of February for she is the very embodiment of the Spirit of India and we enter this eventful Campaign year with our homage to her and with our dedication to the work she has been doing. So the first Campaign will be for Beautifying the Lodge and the Home. The Lodge and the Home are the vehicles, through which the life of Theosophy should be expressed. And we must make our vehicles as pure and holy as possible. The Lodge is the Cup into which will be poured the waters of Theosophy. In order that the year 1940 may be fruitful, it is necessary that we begin our work by sanctifying our instrument.

Let the month of February be a month of cleaning up—it is a month of preparation—purifying ourselves, our Lodges, our Homes so that each may become a suitable vehicle for the expression of the Divine Life. Plan for Beautifying of Lodge and let every member of your Lodge be active in this work. At the end of the month of February your Lodge must be as beautiful as possible and the home of every single individual member be a fitting instrument for Their Work.

To Beautify the Lodge is an important item of work for Indian Lodges. And Beauty need not be expensive. Mr. Jinarajadasa once said that to beautify the Lodge room is a question very largely of removing certain things rather than adding.

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What can you do during this month ?

1. Clean up your Lodge, every nook and corner.
2. See that your Lodge ceases to be a lumber room.
3. Decide what things in the room you can remove.
4. See that your Lodge library is in order.
5. It is important that the Lodge room should radiate the Indian atmosphere. To this end it is desirable to overhaul particularly the sitting arrangements in the room. Why not remove tables and chairs altogether ? Keep a row or two of chairs for those who cannot sit on the floor. Have a chowki and nice carpets in the Lodge. This will give a beautiful Indian appearance to the Lodge room.
6. Begin your meetings with a little music always.
7. Have flowers in the Lodge during all meetings.
8. Use incense before Lodge meetings.
9. See whether the walls of your room are not stuffed with too many photographs. It is always desirable to have a few nice photographs. Very often the Lodge room tends to be a photographic studio. Change pictures as often as you can.
10. Keep the Lodge room as light as possible—members should not feel a sense of heaviness—as is the case so often.
11. See whether you cannot use beautiful local products for decorating your room.
12. Appoint a Committee for Beautyfying the Lodge room and it must function throughout the year. It must see that the Lodge room maintains the Beauty—standard reached during this month and even improves upon it month after month.

As our President once put it : 'Dustiness is un-Godliness' see that your lodge room is free entirely from this dustiness. Leave this work to the Beauty Committee and let all members co-operate wholeheartedly with it.

For Beautifying the Home, let this Committee help all those that need help.

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Make a big Beauty-drive during this month : Remember if there is even one Lodge that is ugly, the whole of the Indian chain will suffer. A chain is as strong as its weakest link : See that in matters of Beauty, your Lodge is the strongest link.

The coming campaigns will be successful only to the extent to which the Lodge room and the individual homes are made beautiful. The member's home is an extension of the Lodge. Try and make your Lodge room as beautiful a Temple of Theosophy as possible.

WATCH FOR THE NEXT CAMPAIGN IN THE NEXT ISSUE OF THE INDIAN THEOSOPHIST

ADYAR ——— BENARES

A FOR ACTION. B FOR BEAUTY.

———

Notes

THE THEOSOPHY OF VEMANA :—

Vemana lived in the 15th century at Katarupalli in Guntur District. His age, birth, family and the material status and other circumstances connected with him are subject-matter of controversy among the biographers and critics. A few details are available. He was the last of his brothers and he was weaned from a life of low morals chiefly through the instrumentality of a pious, chaste, and cultural lady, his sister-in-law. He had not married ; he widely travelled in Andhra Desa or rather in the Ceded Districts. From his middle age he renounced the world ; he was Reddi Kapu by caste.

He composed nearly 4 to 5 thousand verses. The diction is simple and direct. The language is mostly spoken telugu. He is not generally bound by rules of grammar or prosody. His words are pregnant with meaning. A good deal of meaning is compressed in a small and laconic sentence.

He touched politics, economics, society, morals, education, and religion and adorned everything he touched. He has lessons to all sorts of men, for all ages, and for all stages. His practical experience of all phases of life must have stood him in good stead.

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As a poet, his place is unrivalled among the highest in the land. As a reformer, he criticised men and things with vehemence that is unworthy of a Yogi, as some call him a teacher; He scorned all lapses in all the fields of life, but without any sympathy, tolerance, kindness or any other finer qualities of the heart. Rituals, Samskaras, Caste, Yagnams, Vedas, Puranams, Shaivisim, Vaishnavism, etc. received his free and unqualified condemnation. As a teacher he was angry, and sometimes egoitic; he could not reason out his conclusions and does not care whether others follow him or adopt his view. Like the kite, out off from the thread, Vemana comes low almost to the earth, goes too high for understanding and keeps a fleeting pace in the middle for running comment. He was a man with merits and demerits.

His message to the posterity is valuable: his teachings are easily receptive as proverbs: some of his teachings should not be forgotten and should be put to operation by all human beings; if they adequately receive such practical homage at least by the so called high society-men, half of the dust and din there, would have gone to final rest. Again, a few of his teachings are of an eternal character in that he proclaims the universal brother-hood of all human species and that God and Atma are identical and Co-extensive ultimately. Vemana bids us see God everywhere in life and ourselves in all things and all things in us. On the whole, Vemana strikes us as a highly evolved soul or individual.

Kallepalli Bulletin.

Theosophy is the Next Step

THEOSOPHY IS ALL

That which is the next step through Theosophy cannot be put in one isolated statement. The next step in which direction? On the whole, it is not possible to point to one thing only in which the next step is Theosophy, for Theosophy is all.

Theosophy is the arc of light that bears witness in its fullness to understanding, brotherhood. It is the awakening from the lethargy of unconsciousness to the knowledge, the sincerity, the philosophy of life, met within the truth of its teachings. It is liberation from prejudices, through the clarity of understanding that it brings to our minds.

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Theosophy is a science that is not only to be studied but is to be lived. It lifts up right action in the soul as a lighthouse, a luminous beacon lights up our consciousness, gives us the guiding line to be followed for the good performance of our actions. It is the sign of interrogation suspended over the thoughts of the world; it is the divine hand signalling the flowered path of light with the finger of justice; it is the brilliant aurora that blinds man already in the shade of the dark night of his passions.

Theosophy is the key of good life. It is the light on the path darkened by the clouds of discontent, of confusion and of ignorance. It is the fire that as it creates, destroys the barriers and frontiers which separate men. It is the architect who builds in every heart a temple of peace and true brotherhood; for man having the feeling of justice as his guide, kills in his soul the ambition that otherwise annihilates thought and dazzles the senses, overwhelming the world in an abyss of blood, misery and sorrow.

He who lives Theosophy intensely, beyond any limitations imposed by fanaticism, meets in it the science of the arts, of education; the science of good citizenship of the world. He is the citizen who in his love for his native land yet understands all races, all languages, all castes. He is the man who bears the clear light of true brotherhood in his consciousness without egoism, without negative ambition. Without Theosophy the life of the world is choked, blocked, for Theosophy, God-Wisdom, is indeed the breath of life.

—CAYMEN N. DE MADRIGAL.

CAMPAIGN NOTES, 1940

The year 1940 will round off the work of this Compaign. It should reach a pinnacle. Programmes for the new Lodge session which begins in so many National Societies in January will have been carefully arranged to this end.

Bring the programme up-to-date. The method of approaching all subjects will have given a firm background where Lodges followed that for their public course. Now it may become necessary to fill in the outlines that have been drawn; or even, to pay marked attention to the definition of one or two subjects in the final drawing of the picture! If classes or audiences have proved especially responsive to one subject, say the Next Step in Social Conditions, then continue

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it in some way—perhaps, by devoting a group of meetings to some of the many sides of the question. A scheme that works well is to take the main subject and apply to it one by one the basic life-principles that are the foundations of the Plan of Life such as we perceive it to be: the main and vital principle, that all life is one, and its fellows, that life manifests and evolves, that it evolves under law, that this is the law of justice, and that the world—and man—creates its own time of evolution through the principle of reincarnation, by this law.

Have Theosophical principles been applied practically ? The need for today is to bring the ideal, the real, into sound issue with the world of everyday affairs. Here is another opportunity ! Consider this one chosen subject and analyse it into topics for classes and meetings to cover the teachings. For instance the discussions or public meetings here can be listed in some such way as this:

Human society follows the way of evolution, and by cycles. Derangements of the social polity are seen in history when laws are transgressed; and the readjustments that restore the balance can be observed.

Citizens (and Theosophists alike !) are responsible for the future trends of society; and the action of the principle of reincarnation upon the individual, and in the civic, sense of evolution is well worth study.

The relization that *the ideal* is the practical matter of the moment is essential.

And finally, the benefits that accrue to the social fabric when man knows himself as one with every other, are well worth study.—If this analysis is supported by facts, then indeed will the Lodge prove for itself that Theosophy Is The Next Step for the social body.

Give a fresh turn to advertisement. Instead of announcing in the Press the new scheme of the discussion groups or lectures consider the question of specific advertisements of the series of Campaign Booklets. These by the way have proved good advertising material, because they are so cheap. 42,500 have been sold in three months, even despite war conditions. They are being reprinted.

A good method for Press advertisements for them is to pay for a short paragraph in the "personal news" column of local papers and

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give there a brief account of the purpose or body of one particular Booklet, mentioning the rest of the series also, but quite incidentally. Choose for this Booklet one that will be of interest to your neighbourhood where possible: or perhaps, one that has an immediate personal interest due to the visit of someone who is associated with that subject in some manner,—a research worker; or has reference to some concerted effort being made in the town as for instance, child welfare work.

Part of the purpose of the Campaign is to indicate the valuable aid given to the world by a knowledge of Theosophy. If we can associate its fundamentals with the day-to-day activities of the town as well as the individual, we shall continue to be asked for *The Next Step*, and it will still be *Theosophy*.

———

Notes on the Campaign Booklets

Now that we have had time to read and consider the booklets issued for the Next Step Campaign it is possible to give some indication of their contents.

FOUR BOOKLETS BY THE PRESIDENT—The Next Step for Those who are Happy, for Those who Love, for Those who Suffer, and to More Youthful Living. These are all better read than written about. They are full of Dr. Arundale's characteristic stimulus and generosity of outlook and put many deep truths in new ways. They are probably more suited to individual reading and application and to informal discussion than to formal methods of study. Group leaders should in any case, recommend them to members for personal use, and use them for discussion when desired. As they are longer than the others they are priced 2d, each.

BOOKLETS ON INDUSTRIAL, NATIONAL AND INTERNATIONAL LIFE—The titles of the nine booklets dealing with these subjects are given below.

The first three in this list deal with international problems. Mr. Sri Ram attributes the failure of the League of Nations to our racial failure to achieve, as yet a true will to peace, and suggests methods of developing this. Mrs. E. Marion Lavender considers the

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question of racial development. 'Over emphasis on nationalism is the stamp of youth, and the excess of a virtue.' She explains the transitional period through which the world is now passing. 'In Politics' presents a very interesting study of the passage of the world to-day from rampant nationalism through what the author calls 'The Continental Period' to a World State. 'In Statecraft' contains a brief summary of the Code of Manu and gives some evidence for the validity of true caste, based upon the differentiation in capacity, at the present time. It suggests modern applications of the Code. The Next Step for Education Towards World Citizenship is a splendid presentation of Modern educational ideals in the light of Theosophy. This booklet is especially suitable for public circulation. Mrs. Baillie Weaver's essay is concerned with the principle of justice. Progress is envisaged in terms of the growth of a sense of responsibility, not only towards humanity but to sub-human kingdoms also.

THE NEXT STEP IN BUSINESS, by Mr. Sidney Cooke, an English business man who is the General Secretary of the American Section, pleads for a reversal of values, a change from the exaltation of property to realization of the need, felt by each human being, for 'a place in the scheme of things' where he will be recognized and appreciated not as a cog but as a man. Mrs. Lavender, in For Industry and Leisure, notes a trend toward the socialization of industry, and the need to extend educational influences so that they include to cultivation of man's spiritual capacities. Mr. Williams sees unity as an economic necessity and suggests the adoption of the plan now known as 'Federal Union', described in C. K. Streit's book Union Now.

RELIGION, PSYCHOLOGY, SCIENCE AND THE ARTS—Miss Charlotte Woods has written a characteristically profound and scholarly booklet on the gradual breakdown of sectarianism in religion and philosophy and the development of a 'mutually illuminative' spirit instead of the 'mutually' exclusive attitude of a generation ago. M. E. Norman Pearson's booklet is an excellent introduction to the group on psychology. Mrs. Adelaide Gardner's gives useful data in support of traditional theosophical teachings and contrasts the eastern and western approach to the subject. Dr. L. J. Bendit applies certain fundamental theosophical principles to the problems of psychotherapy, and in the booklet on medicine shows the change in attitude and practice which occurs when the physician applies theosophical knowledge in his medical work.

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A MODERN BOOKLET—Science and Social Reponsibility. This Transaction by Prof. D. D. Kanga shows very clearly how the half-truths of Science have proved a menace to civilization. The "struggle" for existence is the law of the jungle. "The Law of Allience for Existence" is the law for man. He indicates distinctly where science fails to fulfil this law in its "lack of human and Spiritual guidence." Man has shown himself incompetent to use science rightly. For that the scientist is responsible. And the first change must come in the scientist then in the metaphysical foundations of science. The scientist must grope deeper and deeper into the true origin of man. Theosophy shows him in this, the kingly path of the Yoga, the inter-relations between man and the universe. Let the scientist work in dedicated service. Prof. Kanga points out that science has, in the past, given man control over certain of the forces of nature but has not given him control over himself. Theosophical teachings add this essential factor. Here again we have a useful booklet for public distribution. Miss C. G. Trew agrees that science needs as a back-ground a spiritual philosophy, science and religion. Mademsoelle Brisy, General Secretary of the Belgian Section, shows how the art of to-day is reflecting the uncertainties of modern life. She pleads for the application of art in every-day life as well as in town planning and such larger matters. She also stresses the need for economic security so that the true artist may be free to express that which is in him.

Looking at the series as a whole, one is struck by the abundance of new and valuable material presented, and the many practical applications of theosophical truth to contemporary life. Thoughtful study of these booklets and their intelligent distribution to those likely to be interested should do a great deal to spread the theosophical ideals of which the world stands in such great need.

———

Important Notice.

I desire to remind members of The Theosophical Society that residence at Adyar, for however short a time, depends upon the permission of the President, and that no one should come to Adyar without obtaining his written permission for each visit that is desired;

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and I draw attention to Rule 27 of the Rules and Regulations of The Society, which reads as follows :

> The President shall have full power and discretion to permit to any person the use of any portion of the Headquarters' premises for occupation and residence, on such terms as the President may lay down, or to refuse permission so to occupy or reside. Any person occupying or residing under the permission granted by the President shall, on a fortnight's notice given by or on behalf of the President, unconditionally quit the premises before the expiry of that period.

I desire to point out that in any case for the present and until further notice only members in good standing should apply for permission to reside for a period at Adyar, and that I shall only give such permission in the case of those who come to work for The Society, or who by their service to the Society have earned the right to a period of recreation. Adyar is primarily the workshop of The Theosophical Society, and only those who are definitely working for The Society, together with their families, should ordinarily reside at The Society's Headquarters.

The heads of the Bhojanasala and of Leadbeater Chambers are, however, authorised to grant permission for residence for a day or two in cases of emergency.

I cannot too strongly insist that without my previous permission no individual, even if a relative of a worker residing at Adyar, must come to stay, for however brief a period. I do not want to be compelled to ask anyone to leave who comes without permission. But I shall not in future hesitate so to act.

GEORGE S. ARUNDALE
President.

January, 1940.

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The Besant Theosophical School Benares

DONATIONS RECEIVED:—

	Page 414—Brought Over (upto 20th Sept. 1939)	Rs.	8,498	12	0
96.	Mr. R. S. Bhagvat, Thana	,,	100	0	0
97.	,, L. Arathoon, Indore	,,	50	0	0
98.	,, E. S. Shrine, Benares	,,	23	0	0
99.	,, D. R. Todywalla, Bombay	,,	50	0	0
101.	,, Dinsha H. Hodiwala, Surat	,,	4	0	0
102.	,, L. Arathoon, Indore	,,	50	0	0
103.	Dr. Iqbal K. Taimini, Allahabad	,,	50	0	0
104.	Mr. L. Arathoon, Indore	,,	50	0	0
105.	Mrs. Irene S. Durham, Seattle, Wash, U. S. A. $5.0	,,	16	2	0
106.	Mr. L. Arathoon, Indore	,,	50	0	0
107.	,, Harjivan K. Mehta, Bhavnagar	,,	101	0	0
108.	,, V. D. Dantyagi, Lahore	,,	100	0	0
109.	Prof. R. K. Kulkarni, Gwalior	,,	100	0	0
110.	Mr. S. K. Kulkarni, Poona	,,	12	0	0
111.	,, Lilaram Premchand Wadhwani, Karachi	,,	5	0	0
112.	Sjt. Hirendra Nath Datta, Calcutta	,,	1000	0	0
113.	Mr. Madhav Prasad Nagar, Benares	,,	5	0	0
114.	In memory of late Mr. Vaman P. Phansalkar	,,	100	0	0
	Total upto 20th. January, 1940—	Rs.	10,364	14	0

Indian Section Council.

A meeting of the Indian Section Council of the Theosophical Society, was held at 2 p.m. on 26th. December 1939, at the office of the Recording Secretary, Adyar.

The following members were present :—

1. Sri Hirendra Nath Datta, 2. Mr. Tulsidas Kar, 3. Mr. V. Karunakaran Nair, 4. Mr. Chandra Deva Narayan, 5. Mr. H.K. Gurtu, 6. Mr. Gurudas R. Phansalkar, 7. Mr. J. Nusserwanjee, 8. Mr. R. M. Alpaiwala, 9. Mr. P. R. Green, 10. Miss Indumati Mehta

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11, Mr. Rohit Mehta, 12. Mr. Chaitanya Deva, 13. D.B. Chandrasekhara Ayyar, 14. Mr. A. Rangaswami Ayyar, 15. Mr. C. R. Parthasarathi Aiengar, 16. Mr. Radha Kant Saran, 17. Mr. A. Ranganatham, 18. R. B. Panda Baijnath, 19. Dr. R. V. Phansalkar, 20. Mr. G. Sriniwasa Murti, 21. Mr. M. G. Kanitkar, 22. Mr. V. G. Bhatt, 23. Mr. Harjeevan K. Mehta, 24. Mr. Nritya Lall Mookerjee, 25. Mr. R. K. Kulkarni, 26. Mr. M. Hafiz Syed, 27. Mr. G. N. Gokhale, 28. Mrs. Bhagirathi Sri Ram.

1. Sri Hirendra Nath Datta was voted to the Chair.

2. The Minutes of the last meeting which had been printed in the Indian Theosophist, and circulated to all members, were taken as read and confirmed.

3. The audited statement of Accounts and the Balance-sheet circulated amongst the members were taken up for consideration and after certain points had been explained by the General Secretary were passed.

4. The Annual Report of the General Secretary, as printed and circulated to all the members was accepted, and the General Secretary was asked to place it before the Convention.

5. In connection with the two plots of Land in the occupation of the R. V. T. for the Girls School, it was resolved that the Indian Section Council endorsed the action of the Executive Committee in serving a notice on the Rishi Valley Trust on the 27th. June 1939; and having taken into consideration the reply received from the R.V.T., it authorised the General Secretary in consultation with the Executive Committee to take legal action to recover possession of the plots of land covered by the said notice with buildings thereon and for incidental relief.

6. The Section Council also authorised the General Secretary, in case the Rishi Valley Trust was agreeable, to refer the whole dispute to arbitration by a neutral Authority in consultation with the Executive Committee and the Legal Advisor.

7. The Council also authorised the General Secretary (in consultation with the Legal Advisor), if thought necessary, to serve a fresh notice or notices on the Rishi Valley Trust to quit, vacate and give to the Indian Section quiet and peaceful possession of the said two plots of land with the buildings thereon and on non-compliance, to take legal action to recover possession thereof and for incidental relief.

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8. The following resolution passed by Circular was confirmed :—

Resolved that the sale of the plot of land at Agra for the sum of Rs. 800, eight hundred, be approved on condition, that the amount be utilised towards purchasing another plot of land in a more suitable place.

9. The following Resolution passed by circular was also confirmed :—

"Resolved that the building standing on Khas Mahal Plot No. 821, and 824, (part) measuring about 0·9½ of an acre in Gorabazar, Berhampur, Bengal, bearing Municipal No. 8 and belonging to the Theosophical Society (of which possession was obtained from Mr. P. N. Mahata some time ago) together with the said plots No. 821, and 824, (part) be sold at the price not below Rs. 1200 (One thousand and two hundred only) and the General Secretary I. S., T. S., Benares, be authorised to execute the necessary deeds."

11. The Rules under the Rai Bahadur Panda Baijnath Trust were considered and passed with slight verbal changes.

12. The consideration of the proposal to sell the Gorakhpur Lodge property was postponed.

13. It was resolved that in the Constitution, Article II, Clause 6, the words ... "and must wherever possible be endorsed by two members, "...be omitted.

14. The proposal to alter Rules 23 and 24 was dropped.

15. With regard to the proposal of the East Tamil Federation re. War membership, it was resolved that the Council had no objection to the Federation trying the experiment on the understanding that the Section Dues for the number of members equal to the average of the previous three years, were paid to the Indian Section before the end of December and that the number of magazines supplied will not exceed the average of the previous three years of full paying members.

16. The Council decided to place on record its great sense of loss at the passing on of Bro. Pranjeevan Odhavjee of Bhavanagar, who had been such an ornament to the Section for a long time.

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

Confirmed
H. N. DATTA
Chairman
30-12-39

(SD) H. N. DATTA
Chairman.

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II

A meeting of the new Indian Section Council was held at 12 noon, on Saturday the 30th December 1939, at the office of the Recording Secretary, Adyar, when the following members were present;-

(1) Sri Hirendra Nath Datta. (2) Mr. Chaitanya Deva. (3) Mr. J. H. Bilimoria. (4) Mr. C. Rama Kamath. (5) Mr. Chandra Deva Narayan. (6) Mr. W. L. Chiplunkar. (7) Mr. M. G. Kanitkar. (8) Mr. H. K. Gurtu. (9) Mr. G. V. Subba Rao. (10) Mr. N. Sri Ram. (11) Dr. R. V. Phansalkar (12) Mr. K. G. Bhadbhade. (13) Mr. A. Rangaswami Aiyer. (14) Mr. P. R. Green. (15) Dr. Shri Ram. (16) Mr. Tulsidas Kar. (17) Mr. C. R. Parthasarathy Aiyengar. (18) Mr. Rohit Mehta. (19) Mr H. K. Mehta. (20) Mr. Venishankar G. Bhatt. (21) Mr. A. Ranganatham. (22) Rai Saheb Nritya Lall Mookerjee. (23) Dr. G. Srinivasa Murti. (24) Mr. Jamshed Nusserwanji. (25) Dr. Mohammad Hafiz Syed. (26) Rai Bahadur Panda Baijnath. (27) Mr. G. N. Gokhale. (28) Mr. D. A. Jayavant. (29) Mrs. Gool K. Minwalla. (30) Mr. Radha Kant Sharan. (31) Mr. Gurudas R. Phansalkar.

Sri Hirendra Nath Datta was voted to the Chair.

1. The minutes of the last meeting, dated 26th December, 1939, were read and confirmed.

2. The General Secretary read out the names of members who had been declared elected by the Scrutineers as follows :—

1.	Mr. G. N. Gokhale	300
2.	Mr. Hirendra Nath Datta	280
3.	Mr. Rohit Mehta	274
4.	Rai Bahadur Panda Baijnath	249
5.	Mr. Jamshed Nusserwanji	244
6.	Dr. R. V. Phansalkar	236
7.	Mr. N. Sri Ram	231
8.	Mr. M. G. Kanitkar	231
9.	Dr. Srinivasa Murti	217
10.	Dewan Bahadur Chandra Sekhara Iyer	211
11.	Dr. C. R. Kamath	190
12.	Mr. D. A. Jayavant	181
13.	Mr. Damodar Prasad	173
14.	Dr. Mohammad Hafiz Syed	150

There was a tie between Mrs. K. Taimini and Mr. P. R. Green with 147 votes each, but as Mr. Jamshed Nusserwanji was elected Joint General Secretary for the North, and there was thus an additional vacancy, both of them were declared elected to the Council.

3. The General Secretary reported that the following had been elected by their Federations as their representatives to the Indian Section Council :—

1.	Mr. C.R. Parthasarathy Aiyengar	Andhra (Central Districts) Federation.
2.	Mr. G.V. Subba Rao	Andhra (Circars) Federation.

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3.	Mr. Chandra Deva Narayan	Behar Federation.
4.	Prof. Tulsidas Kar	Bengal ,,
5.	Mr. Jalbhai H. Bilimoria	Bombay ,,
6.	Mr. Venishankar G. Bhatt	Gujerat & Kathiawar Federation.
7.	Mr. N.P. Subrahmanya Iyer	Karnataka Federation.
8.	Mr. V. Karuna Karan Nair	Kerala Federation.
9.	Mr. W.L. Chiplunkar	Marathi Federation.
10.	Dr. Shri Ram	North-Western Provinces Federation
11.	Mr. H.K. Gurtu	Rajputana & C.I. Federation.
12.	Mr. M.G. Mehra	Sind & Baluchistan ,,
13.	Mr.A. Rangaswami Aiyer	Tamil-East Federation.
14.	.....	Tamil-West ,,
15.	Mr. Chaitanya Deva	United Provinces Federation.
16.	Mr. K.G. Bhadbhade	A. I. Federation of Y. T.

4. The Council co-opted the following four members :—

1. Pandit Ramchandra Shukla,
2. Mr. Radha Kant Sharan,
3. Mr. Gurudas R. Phansalkar,
4. Mrs. Gool K. Minwalla

5. Mr. G. N. Gokhale was re-elected the General Secretary for the year 1939-40.

6. The following seven members were elected to the Executive Committee.

1. Rai Bahadur Panda Baijnath
2. Dr. R.V. Phansalkar
3. Babu Damodar Prasad
4. Mr. Chandra Deva Narayan
5. Mrs. K. Taimini
6. Dr. Mohammad Hafiz
7. Mr. Gurudas R. Phansalkar.

7. The Budgets, both for the Indian Section and the Besant Theosophical School, were then placed before the Council by the General Secretary, and were passed with the following remarks :—

(a) A suggestion was made that in future in making out budgets 3 years figures should be taken into consideration.

(b) An increment of Rs. 10/- (rupees ten only) per mensem was given to Mr. D. A. Jayavant, Asst. General Secretary, from 1st October 1939.

(c) A grant of Rs. 1200/- (rupees one thousand and two-hundred only) for the Besant Theosophical School, Benares, was sanctioned.

8. Dr. Mohammad Hafiz Syed suggested the appointment of a small sub-committee at Headquarters and Agents at different places for collecting funds for the Besant Theosophical School, Benares. And a Sub-committee consisting of the General Secretary and Dr. Mohammad Hafiz Syed was appointed to work at the Headquarters and the following Agents were appointed for the different Provinces, with power to co-opt :—

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Mr. Jamshed Nusserwanji	...	Karachi.
,, Jalbhai H. Bilimoria	...	Bombay.
,, H. K. Gurtu	...	Gwalior.
Dr. Mohammad Hafiz Syed	...	Allahabad.
Mr. C. R. Parthasarathy Aiyengar	...	Chittoor.
Rai Saheb Nritya Lall Mookerjee	...	Calcutta.
Mr. Gurudas R. Phansalkar	...	Benares.

9. Mr. Rohit Mehta was appointed as the National Lecturer under the Rai Bahadur Panda Baijnath Trust, subject to the sanction of the General Council to the Rules framed.

The meeting terminated with a vote of thanks to the Chair at 1-30 P. M.

(Sd.) H. N. DATTA,
Chairman, Indian Section Council.

Lodge Activities.

BEHAR FEDERATION

Muzaffarpur Dist. T. S. Conference was held at Hajipur. The cultured wife of the S D. O. presided. The S. D. O. was also present. The local Saraswati Hall was packed to its fullest capacity. Hindus and Muhammadans participated and hailed the attempt for mutual 'Mel-Milap'. Miss Glen Walker spoke for about an hour.

Darbhanga T. S. Dist. Conference held at Samastipur in the local Municipal Hall which was packed to its full capacity. Messrs. R. K. Sharan, R. J. Sinha, Kamaldeva Narayan, P. N. Mitra and Br. Haribansi Sahay took part. It was a successful conference and "Mel-Milap" was the essence of all that was done in the interest of different communities.

Br. R. K. Sharan spoke on "Bath in the Ganges which Confers Liberation". It was very much appreciated.

Miss Jean Glen Walker visited Hajipur, Patna, Gaya, Monghyr and Darbhanga, and spoke on "Theosophy is a living Power" and "Youth's duties". She made a good impression wherever she went.

BOMBAY FEDERATION—headed by the great Blavatsky Lodge, arranged a very fine entertainment programme, in aid of the Besant Theosophical School at Adyar.

BOMBAY SHADOW CONVENTION—Was celebrated at the Theosophical Colony, Juhu, and was happily enjoyed as a very homely gathering of 55. (including adults, youths and children). The most attractive feature was the items of dances by Mrs. Gandhi, and Sister Mithan Contractor. Bro. F. J. Ginawala presided and Bro. A. M. Modi gave a talk on "The Significance of a Convention and the Importance of a Shadow Convention".

SIND AND BALUCHISTAN FEDERATION—Karachi very active as usual. Celebrated 17th. Nov., Hyderabad active; Rohri active.

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GITA JAYANTI was celebrated on 22nd. Dec. at Bhagalpur, B. T. S., Calcutta, Chodavaram, Darbhanga, Kallepalli, Tanjore, Triplicane and Madras.

THE PRESIDENT'S BIRTHDAY was celebrated at Belgaum as well.

Ahmedabad—held an Echo Convention and discussed the Problems that confront the Individual, Society, the Nation and the World for four days. They held a very successful Exhibition of Arts and hobbies, and ended with an At Home by the President Dr. Solomon.

Aurangabad Deccan—On the 10th December '39, Mr. Mohammad Ahmad, M. A., lectured in the Town-Hall on "The Idea of God"; Sardar Moreshwar Chintaman, B. A., was in the chair. On the 24th December 39, Mr. Syed Abdul Hafiz, the Secretary, lectured on "The seven Planes of the World and the seven Principles of Man"; Mr. C. R. Kuppuswamy was in the chair.

Benares—Bro. Madho Prasad Khanna delivered a lantern lecture on the Life of Lord Buddha, under the auspices of the Maha Bhodhi Society.

Jamshedpur—The new Lodge celebrated 17th. Nov. as well as Guru Nanak day. Bro. R. K. Sharan gave an address on "Theosophists and the World Crisis."

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In Memoriam

Bally—Rai Bahadur Dr. Satish Chandra Banerjee, President of the Bally Lodge, T. S. He was a Senior and earnest member of the Bengal Federation.

Bhavnagar—Bro. Manilal Harilal Mehta, a very old and earnest member, who joined the T. S. in 1903.

Bro. Pranjeevan Odhavjee about whom the Indian Section Council passed the following Resolution:—"The Council decided to place on record its great sense of loss at the passing on of Bro. Pranjeevan Odhavjee of Bhavnagar, who had been such an ornament to the Section for a long time.

Bombay—Brother Vikaji E. Vakharia, after a long illness patiently borne, passed on to Light Eternal on 28th December 1939. He was one of the ornaments of the Blavatsky Lodge, and it could ill afford to spare such a valuable worker.

Chittoor—Bros. C. R. Kuppaniengar and C. Krishnayya Chetty, both earnest and very longstanding members of the T. S.

Kurnool—Bro. M. Sundara Ramayya, a very ardent and active member of the Lodge.

Sylhet—Bro. Jaimini Kanta Roy Dastidar, a regular and devoted member of 26 years good standing.

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Medicine	Religion and Philosophy
Nationalism	
Psychology	Science
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NOTE.—Lots of 100 can be arranged, so many of different subjects at purchaser's choice.

D. Set of 22 Booklets, India only Rs. 1-0-0.

The Booklets for this Campaingn are being issued by THE PUBLICITY OFFICER, The Theosophical Society, Adyar, Madras, and not as in the last Campaign from the Publishing House. Please address all communications and orders as above.

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.*

THEOSOPHY AND WAR

A Theosophist Looks at War	*Why War ?*
The High Purpose of War	*Right and Wrong in War*
The Fruits of War	*When Shall War Cease*
Death in War	*Good Citizenship in War*
Peace through Suffering	*Heroes Reborn*

The leaflets are the oblong shape of the President's Letters, purple ink on good light-weight paper, 4, 6, or 8 pages each. Plans have been made for these to be obtained in England from headquarters.

The price has been arranged at cost, plus postage, as is also the case with the Campaign Booklets. The great aim of the series is the spreading broadcast of Theosophical ideas.

They are obtainable from *The Publicity Office*, Adyar, Madras, at a cost of : 100 for 10 annas, 200 for Re 1-4-0, 1000 for Rs. 6-4-0.

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 150

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पुस्तकालय

THE INDIAN THEOSOPHIST

ओं

"Feed the hungry and visit the sick, and free the captive, if he be unjustly confined. Assist any person oppressed, whether he be Muslim or non-Muslim".

The Sayings of Muhammad.

March, 1940.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

Vol. XXXVII | MARCH 1940 | No. 3

From The President, T. S.

(7TH FEBRUARY 1924)

To each Lodge of the T. S. in India,

TO BE READ AT A LODGE MEETING

BROTHERS:

During the last year 104 of the T. S. Lodges in India, aided by many donations from abroad, helped to support our Schools by contributing to the T. S. Public Purposes Fund.....Unless you continue to support them during the coming year they cannot be carried on, for my own resources are completely exhausted, and I have to pay interest on, and ultimately to repay, the loans contracted by me during these last years to support the educational and political work carried on.

With the political work the T. S. has nothing to do, and I make no appeal to you for that. But the education given in Theosophical schools, including the unique religious and moral training of character in accord with the religion of the students, is a vital part of our service to India, and its continuance must depend on you.

There are 435 Active Lodges in India, and only 104 of these have so far shouldered the burden; some of these, large ones, paid as much as Rs. 50 per mensem and thus our expenses were covered. I appeal to those who have not yet helped to help this year, and to those who have helped so generously to continue their help. They thus render to India the service of giving to her good citizens, boys

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and girls trained along the best lines of education, boys and girls of high character, patriotic, brave, orderly, loyal to "God, Crown and Country," who as men and women will be worthy to be citizens of a free country and to bear the burdens and responsibilities of Freedom.

Theosophy alone, reverencing all religions as ways to God, can bring religious peace to India, wherein religions war against each other and cause civil strife. In our schools, boys and girls of all religions work together, play together, together worship the One God in the prayers of each great faith, thus learning to respect each other's religion, and to feel that, though each religion uses a different name for the Object of Worship, all worship the One.

My brothers, each of you should have a share—if only by giving an anna a month, if you are very poor—thus doing a duty at once religious and patriotic Will even one of you refuse the offered opportunity of Service ?

Your faithful servant,
ANNIE BESANT, P. T. S.

Brotherhood

BY A. P. WARRINGTON

May the Peace and Blessings
Of the Holy Ones dwell
In the Spirit of Brotherhood,
Throughout the world.
Brotherhood, Brotherhood,
Universal Brotherhood
Brotherhood in every land ;
Brotherhood, Brotherhood,
Universal Brotherhood,
Brotherhood in every heart,
In every heart, in every land,
Universal Brotherhood.

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Meditation for the Indian Section

(By the President)

"What is the best form of meditation for members of the Indian Section for use during the most favourable influences offered by the Golden Jubilee year of the Indian Section of The Theosophical Society?

The meditation urgently needed is that meditation, whatever be its form, which will induce better action on the part of the individual member with regard to himself, to his family living, to his occupation, to his leisure, to his Lodge, to his Federation and to the Indian Section as a whole.

1. He must live more as a Theosophist should live. Let him constantly meditate on "The Golden Stairs" of H. P. Blavatsky, on the Scripture of his faith, on "At the Feet of the Master": and put their precepts into daily practice. This alone will immensely influence for good every aspect of his living and will bring new and much needed strength to the Indian Section.

2. With himself he must be absolutely honourable. In his family he must be a tender, respectful and helpful friend. In his occupation he must be thorough. In his leisure he must be dignified and refined. He must personally so cherish his Lodge that it is a model to the town or city in which it is situate of simple beauty and ordered cleanliness. As its members are so is a Lodge perceived to be. He must help his Lodge to be a place of happy meeting for all activities which exist to promote Brotherhood. By all means in his power he must strengthen his Federation, and he must constantly be thinking of ways and means to give more vitality to the Indian Section and to Kashi, its headquarters.

3. He must do all he can to help India, the Mother, so that her glory may once more suffuse her and her righteousness give happiness to her own citizens and spread peace and happiness throughout the world.

An Act of Unification towards Hindu Muslim Unity.

I should like to make a definite and positive suggestion as to what those who know something of the power of the imagination may do with the expenditure of only a few minutes each day to bring the Hindu-Muslim communities together.

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First let us think of the great Hindu people with their magnificent traditions, and then of the great Muslim community with its own splendid traditions, and then let us envisage them in a single act of unity as *Indians*. This can be done in a thought, feeling or will-form, according to our respective temperaments. Some people work most easily with the will, others with the mind, others through the feelings.

Then having brought the Hindu-Muslims into a unity as Indians, let us hold that unity for a moment or two—it need not be for long. Hold it either in terms of the flash of the will, the thought of the mind, or the flow of the emotions, in terms of lightning, in terms of process, or in terms of aspiration. If we are successful in our effort, we will become bathed in the power of these two great streams of life. In this baptism of a flow of power we will feel ourselves renewed, refreshed, strengthened, re-oriented. Impregnated with that splendid and unified power, let us send it forth impersonally, selflessly, through ourselves, clean and clear channels, to irrigate the whole of India with the power of understanding and comradeship.

Our Mother India calls to her children to forget their differences. Let us all who feel ourselves as her children through the image-making, bridge-building power of the imagination make a cup into which can be poured the wine of her spirit for the revivification and refreshment of her peoples."

George S. Arundale

The Silkworms and the Butterfly.

Said softly a Silkworm once to another,
While munching mulberry leaves

"Did you notice that fool, oh Brother
"Who not in our manner believes.
"Oh, he went on a hunger-strike,
"And meditated in a cocoon;

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"Having grown wings now so birdlike,
"From this our paradise he's flown.
"To flit from flower to flower,
"Heaven's message to give—' he says
"What rot ! what rot ! dear brother !
"The butterflies' are foolish ways.

For a far-off fancy life's pleasures to forego
Was little short of madness
Thus opined worms high and low
Though the butterfly would'nt confess.

* * *

"May be one day you too will evolve
"And be on this rung of the ladder
"To think my way, to see my view
"And to feel pure, noble, and gladder".

* * *

That was the thought of the butterfly bright ;
And might be of young Lord Buddha
When he saw the spark of the heavenly light
And left the sleeping Yashodhara.
The lure of a Kingdom, and pleasure's beck,
The call of the flesh, and pride
With a brave, firm heart he ignored,
And let heaven's light his guide.
And took the path that step by step
Leads to the Eternal knowledge
Of the soul and the self, of the glory to be,
And the way out of Human bondage.
And may be, me too, a wriggling worm
Shall go on a hunger-strike soon
And sleep meditating in my cocoon ;
A butterfly out of me will be born.

SHRIDHAR.

———

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Benares Calling

My first duty today is to offer Shrimati Rukmini Devi our homage on the occasion of her birthday, which falls on 29th February. She gets it once in four years, and so we must give her our four-fold felicitations, on her Great work for the regeneration of true Art, in the *Kalakshetra*, in her Dance that "elevates", and in which, the higher centres flash out their glowing colours, in her constant insistence on a cultural outlook, and last but not the least, in the example of sweet simplicity that she sets us all. May she live many many leap years.

* * * 2 * * *

As we all know, our revered Bro. Jinarajadasa feels, that if any birthday of his is to be observed at all, it should be the one on which he was born into the Theosophical Society. That was on 14th March 1893. How I wish that the Elemental in charge of his Physical body, knew and fully appreciated the fact, that he is only forty-seven and no more. While we are all rightly grateful to him for all that he has done for us, let us not leave him to bear the entire burden of the new London centre. Let our greetings be golden.

* * * 3 * * *

May I invite your attention to an appeal that was issued by our President Mother in 1924, which many of you must have read and responded to. The conditions today are not far different; and the need of a truly religious education is as great as ever. In fact it is now much greater, in view of the Great developments, we are all looking forward to, in the Destiny of our Nation, and when we are still groping for the right type of Education suited to our genius. When we talk of our ideals, many people tell us that they are all beyond the average teacher; and that is why Krishnajee in expounding his Ideals in Education, in his *Education as Service* felt it necessary to add that "I can thus point out at least to one Institution, where I have seen many of the suggestions made here carried out." That was in 1912. By 1940, we should have had a number of such institutions. But alas, even those we have are dependant on the good-will of Theosophists who are expected to understand the value of a broad foundation of Religion for all true Education. A "Basic" education, with this "base" omitted, can never prove a blessing.

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* * * 4 * * *

During the last Convention some one asked as to why nobody *wants* to commit sin and *still does it*. In reply, I spouted out whatever came to my lips; but I have been thinking over the problem, because it struck me, that we all *do look at it* from that point of view. The idea of Merit and Sin, *Punya* and *Papa*, good deeds and bad deeds, does enter into the equation, that governs our conduct. We often do many things, because they are meritorious, and avoid others because they are sinful. We go on a pilgrimage, because it will add to our stock of merit, and often suffer great hardships. We refuse to eat on Ekadashi day, because it would be a sin to do so and so on.

* * * 5 * * *

In understanding this, if we make a distinction between *Punya* and *Punya-phala*, merit and the results that accrue from merit, we shall at once see that almost always we have not one, but both of our eyes on the latter. Merit is said to lead to happiness, and it is *the happiness we want*. We do not mind if the happiness is deferred to a later date; and if we only feel sure of a good measure of it, we are even ready to suffer for the time being, just as we suffer castor oil or quinine. In fact, a little pain in the beginning is considered not only the proper prelude to all future happiness, but we have almost begun to look upon it, as a necessary preliminary. That is why people find it difficult to believe that the little sugar pills that the followers of Hanemann give us, can ever cure our ailment. A good solid dose of a bitter decoction seems decidedly more efficatious. We like our fast, so that we may enjoy the milk and honey, that we shall get in abundance in heaven later on. The fast acts as an appetiser.

* * * 6 * * *

If the modern young man does not like fasts, I am afraid it is not because he is a great "rationalist" as he likes to tell us, but because, he really has no faith in the milk and honey that is said to come later on. He prefers the good things, that are already in front of him, to many more that may never materialise. He is evidently convinced that the "bird in the hand, is worth two in the bush." He does not believe in the existence, or often even in the possibility of worlds other than our own. He brags that he is not afraid of "hell"; but he knows of no "heaven" either, except what his senses

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can show him here and now. He wants exactly what his old father wants, and is equally prepared to suffer present discomfort. He too takes his mag-sulph, or goes out on a bitterly cold night to a Cinema show; only he is in a greater hurry. He is more "realist". If only he can feel convinced that he is not going to be cheated out of his enjoyment, he will fast, and go to temples and do all the other things, that they did in the last generation. I do not think human nature has changed so very much, even in the twentieth century.

* * * 7 * * *

I am afraid we shall never understand the real problem until we leave off thinking of the *Punya-phala*. Of course every action will have its reaction: and we can trust God or Nature for that. But we must not forget, that all existence is of the nature of motion, vibrations, waves and like. Other Units of Consciousness send us various waves; we receive them through our senses, and we send out our response in the form of waves. We receive waves; we trasmit waves, waves of various wave-length, various periodicities. Some of these travel only 1100 feet per second, while others rush on at a speed of 186,000 miles in that short time. But all alike require the *element of TIME* for their manifestation. They all get reflected from some "Heavside layer" and the return-wave is exactly the same wave-length, as the one we sent out, but they may "come home to roost" after a second, or an aeon. In time sequence, what happens to us is of course the mathematically correct result of what we did in the past, but it is not necessarily the result of what we did, just the moment before. The letters we get today, are the replies to those we posted many days ago, and may have nothing whatever to do, with the contents of those, we posted this morning. And so it is, that we can not judge of the results of our meritorious deeds from what happens to us, immediately after we finish the work. But we are all in such a hurry—so realistic—that we put the seed into the ground in the morning, and expect to gather the harvest in the afternoon. That is hardly reasonable. The only sensible way is to sow the best seed, we can think of, and leave the fruit of it, to God, or Nature, with the fullest assurance that we shall ever "Reap as we sow".

* * * 8 * * *

But the problem can be looked at in another way. We all know the Law that a pendulum of a particular length will swing to

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and fro only at a particular rate, and that is why we raise the weight in a pendulum-clock when it gets slow, and that is why a short man has to walk fast while a taller person finds it more suitable to walk slowly. Of course he has his compensation in being able to take longer steps. In a stringed instrument we can get a particular note, only from a wire of a certain thickness stretched only up to a certain point, and these physical constants depend upon other properties like elasticity of the material, of which the vibrating part is made. That is why we cannot use lead wires or cotton strings, in a sitar or a violin. They will not stand the stretching necessary for the purpose. We use thicker wires for the lower notes, and further adjust the vibrations to the note we want, by changing the length with our fingers. As we know, empty vessals emit a higher pitched note, or make more noise, and as we fill them, they sober down. An electric oscillating circuit with a particular inductance and capacity will send out or resound to only one particular wave length, and that is how we *tune on* to different stations. Although the catering, on a cargo boat is not as good as it is on Passenger ships, many people prefer it because the heavier boat is necessarily steadier, and to them, the quantity of food they retain, is more important than what they put in. All these things depend on the Great Law, that things with certain definite properties can vibrate only at a certain fixed rate.

* * * 9 * * *

The Law is true not only in the Physical world, but in all other worlds, which are after all composed of matter of different densities. The whole Creation itself is nothing more than an ocsillatory motion of some sort round a point of absolute equilibrium, which has been described as (*तमोभूतं अप्रज्ञातं अलक्षणम्*) Darkness, unknowable, indescribable, "Eternal, Immortal, Invisible," whatever it may mean. For us puny mortals, it is enough that *we are*. None of us can doubt *that* at any rate, and it is much better to begin from what we know. We are all Units of Consciousness, each with a body or bodies with myriads of particles, of various densities each of which again has its own rate of vibrations. It is these particles which move up and down, or to and fro, when we "think, feel or act". We cannot transmit nor can we receive any wave unless we have the requisite capacity in our circuit, and so it is, that we can not get angry, nor be affected by anger, unless we have particles in our bodies, suitable to the

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wavelength, we call Anger. Our poets know more than do our present-day scientists, when they speak of a "heavy heart, and a buoyant spirit"; and our musicians know better when thay adopt a slow rhythm for grief, and a quick one to express joy. It is the *sharps* and the *flats* that enable them to express their feelings so vividly. It is all a question of Periodicity, and having particles suited to the rythm we want.

* * * 10 * * *

And what do we really want ? Evidently what harmonises with what we already have. It is again another immutable Law of Harmony, and along with it comes in the Law of Resonance. Every moment of our life innumerable waves are beating on us, but we notice only those, to which we can tune in and what is more, whenever we do so, we put our Life into it. We attract more matter suited to that wave, and throw out matter that does not harmonise. That is why Love begets love, and waves of hatred call out the hatred in us. Every time we get angry, not only do we radiate waves of anger, but we add to our stock of "anger" particles, and increase our capacity to get angry; and that is true of every Emotion, good and bad. These adjectives have no place in talking of wave-lengths and periodicities. That all depends upon where we want to get to; it is our goal, our Ideal, which decides what is good, and what is bad, what is meritorious, and what is a sin, what is *Papa* and what is *Punya*.

* * * 11 * * *

To one who accepts that All Life is One, there can but be only one goal—"Realise the One in the Many, and the Many in the One". All that separates is therefore sinful, all that unites, meritorious. He will carry on a constant struggle against the separative tendency, by refusing to yield to undesirable emotions, by refusing to think thoughts which do not harmonise with the Laws of Nature. That is real *Ahimsa* and *Satya*. He will use his Life-forces to damp the vibrations of anger and like, and gradually lose the very capacity to get angry. Instead of doing this, most of us get more irritated and hence more irritable as we grow old, until we have a collection of undesirable particles, much larger than we can manage. Then steps in Lord Mahadeva in His Compassion and turns off the Life Current, disperses all the undesirable guests, gives us another glimpse of the Goal, and sends us down again. He cannot destroy the seeds of

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our emotions, unifying or separative. If we are surrounded by love in our child-hood, in our home and in our school, the bad seeds would get shrivelled, and the good grow apace. But alas, as is very often the case, the undesirable seeds get a better chance, the dispersed guests our *Skandhas*—soon return to us, and one more life is lost, for all practical purposes.

* * * 12 * * *

But it is heartening to remember that we need not wait till we die, for dispersing these undesirable guests who are staying with us. Lord Mahadeva is ever ready to help us, and what is more, the Lord of Anger (*Manyupati*) himself will do this at His command, if we but give them a chance. He will burn up our sins—i. e. disintigrate the heavy particles of Anger and sensuality that we built up into our body since yesterday, as easily as we burn up the camphor in His name, we have only to appeal to him i. e. to tune in, to His disintegrating wavelength, and provide the machinery as laid down in our Rituals like the Bharat Samaj Puja. But we must not forget that even the Lord will not (simply because that is the only way of our growth) cancel the results that have already taken shape from our anger of yesterday. Those waves have already left us on their journey, and will and must return to us again some day. That is the fruit of the sin we committed yesterday—the *Papaphala*; the repayment of which the Lord can but delay, while we get the fruit of our *Punya* at once in our tendency to get angry not being increased since yesterday. Cash for Punya, credit for Papa; therein lies the Lord's Compassion.

G. N. G.

An American Lady Theosophist about whom I put in a note in August 1936 is still desirous of coming to India. She is willing to work as a Governess or Housekeeper in an Indian family. She can of course furnish references. She is connected with American Indian uplift movement, and has studied their folk-lore, etc. to some extent and can lecture on these subjects. Will those who are likely to take her up write to the General Secretary, Benares?

G. N. G.

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The Golden Jubilee Drive

The Planning and Organizing Committee of the Indian Section

While Mr. Rohit Mehta is on tour, address all communications regarding the Golden Jubilee Drive to Miss Anita Henkel, Publicity Officer for the Indian Section, Adyar, who will be in close communication with Mr. Mehta.

Just to Remind You

A Recapitulation of points presented last month.

1. Make 1940 a year of dedication, giving all that we have for the strengthening of the movement in India.

2. "Be afire in 1940. The fire of Theosophy must flow. It can be done. It must be done. There is a very vital link between this Golden Jubilee and the future of The Theosophical Society in India." The President.

3. Two workers camps to be held during the year.

4. The Main Objectives of the Drive: More vigorous spread of the Truths of Theosophy among the Indian people. The application of Theosophy to problems of Indian Reconstruction. The cultural awakening of the people.

5. Federation Secretaries hold key-positions, and the success of the Drive depends upon their co-operation and that of the Lodges.

6. No member should be allowed to be a mere spectator, he should work on some committee.

7. An Adyar-Benares Committee is desirable which will make members Adyar-Benares conscious, and organize various ways of supporting the activities of these two centres.

8. Group or individual Meditation for strengthening the Indian Section.

9. The monthly campaigns to be undertaken by all Lodges in India in order that the energies of the whole Section may be focussed to a more purposeful year.

10. Campaign for beautifying the Lodge Room during February.

Cooperation:

Already there is an enthusiastic response to the first month's suggestions regarding the Golden Jubilee Drive. Federation Secretaries are writing of their activities in pushing the plans in their areas, Lodges

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are returning the Questionnaires which are proving exceedingly useful, individual members are responding whole-heartedly.

It is impossible and perhaps even unwise for a Lodge to try to carry out every suggestion which we make in these pages, but it is important that every Lodge choose as many suggestions as it can carry out faithfully.

And who will write us what you are doing? Who can write the most interesting story describing how your Lodge cleaned and beautified the rooms? Who can give us suggestions for other Lodges? We want to use these pages for the exchange of *your* ideas and *your* good work. Who will help us? And be sure to send us the answers to your Questionnaire soon.

NATIONAL LECTURER:

Mr. Rohit Mehta begins his tour from the middle of February. He will visit the provinces of Gujarat and Kathiawar, Behar, Bengal and the United Provinces before the end of April. Programmes with regard to other provinces will be published in these pages in future. He hopes to cover the whole field of Theosophical India before the close of the year.

THE WORKERS' CAMP:

The first Workers' Camp of Indian Section workers will be held at Adyar during the first two weeks of May. Details with regard to this Camp will be published in the next issue of the Indian Theosophist.

The March Campaign

MUTUAL CONTACT BETWEEN MEMBERS

Every Lodge must become a powerful centre for Brotherhood and Goodwill. But this can happen only when the Lodge is full of active and positive friendship and love. The members of our Theosophical Lodge should have towards each other a feeling of intense brotherliness, for a Lodge is above everything else a family. It is this family conception of the Lodge that must be emphasised and lived so that during this Golden Jubilee Year all the 4000 members feel themselves linked together in a great spiritual family.

It is with that idea that we are proposing a campaign for Mutual Contact between the members of every Theosophical Lodge

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in India. Is it not true that our members are still strangers to each other? Remember that our Lodge is an instrument. We must see to it that that instrument is in proper working order on all the planes of existence. We feel sure that during the month of February you have done all you could to make your Lodge physically nice and beautiful. We are also sure that you have created the required machinery for keeping it always clean and beautiful. This means that your Lodge instrument is now physically fit to be offered to the Great Ones for the use They may desire to make of it for the helping of the world.

But the physical fitness alone will not do. Emotionally the Lodge must be in a condition for becoming a channel for higher forces. This is all the more necessary in these days of war and destruction. The whole world is emotionally in a tense condition; the emotional balance of the world has been very rudely shaken, and this emotional shock is bound to influence people everywhere, as the war spirit works its way into their lives. No wonder if there is emotional tenseness everywhere so that relations between human beings in families, in organisations, in nations, in faiths are likely to be disturbed very violently. War let loose in one department of life tends to permeate all the fields of human existence. We should not be surprised if we find members of the same family fighting among themselves, organisations breaking up, friends misunderstanding each other. Those who remain merely negative in the face of tremendous world forces are bound to be attacked by the war-fever in some shape or form. It is in the midst of this world-destruction and misunderstanding and petty quarrelings, that we Theosophists must preserve our balance and create a better standard of human relationships. When others fight, when everywhere misunderstanding seems to be reigning supreme, when organisations break up under the tremendous war-pressure, Theosophists must stand like a strong wall to resist all force of unbrotherliness. Every Lodge must become a *Guardian wall of Brotherhood.* It is with that purpose that we launch this campaign for mutual contact between members. In times such as these, we have to be on guard lest we give way to the forces of separation and destruction that are working more strenuously than ever before in this world. Let every Lodge in India stand up solidly before these forces. Let every Lodge become one body so that we become the distributors of the forces of Brotherhood and

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Love in India—in India that is so much divided today and that needs the power of Brotherhood for her regeneration.

What can the Lodges do during this month ?

1. Ask every individual member of your Lodge to square up any differences, if at all they exist, with all his or her fellow members. The month of March should begin a new chapter in the lives of all the members of the Indian Section so far as their relations with other members are concerned.

2. Arrange your Lodge programmes in such a way that during the month the members of the Lodge will at least once visit in their own homes all the dormant and dropped out members.

3. Arrange socials and picnics during the month so that members may come to know each other better.

4. Try to arrange at least two meetings exclusively for the members of your Lodge and emphasise the idea of the Lodge as a family and the place of the Lodge as an instrument of brotherhood in these troubled days.

5. Visit all your ailing members during this month.

6. Appoint a Host and a Hostess in your Lodge whose duties will be to look after the comforts of new members and sympathisers of your Lodge.

7. Instruct someone to gather suitable material from our Theosophical literature regarding "What a Lodge ought to be", and let this be placed before members for their consideration and quiet reflection.

8. Have a group photograph of all your members and let copies be given to as many members as can afford so that during meditation more definite thoughts of goodwill may be sent to all the members and particularly to those who are in great need of the same.

9. Have regular group meditation in your Lodge during this month so as to create a thought-form through combined efforts for brotherhood and goodwill.

10. Celebrate the birthdays of your members—those that happen to fall in this month and continue that practice throughout the year.

11. Appoint a Mutual Contact Committee to work throughout the year, whose duty will be to hold up the Family ideal before the members and to work for the realization of the same.

Let us remember the words of a Great One given to us in 1925 : "You need each other and we need you all". Whatever our individual

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weaknesses and failings, we all have been "called to active service" in the Cause of Theosophy and our Commander has told us that They need us all. We have no time to quarrel among ourselves on any issue however big it might appear to us. We have no business to divide our ranks by our prejudices. Let us not flaunt our superiorities at each other. The enemy of unbrotherliness is threatening to capture the very citadel. Division in our ranks at this hour means disaster to us and to our Movement which is today the strongest bulwark against unbrotherliness. Let this month of March be devoted to the closing up of our ranks, to the creation in each Lodge of a Guardian Wall of Brotherhood. Let happiness and understanding reign over our Lodges throughout the country. "Together differently"—that is the beautiful slogan given to us by our ever-understanding President. Brotherhood presupposes reverence for each other. Let our Lodges become examples to the outer world of understanding and reverence in spite of differences. In the month of March, let us march together, each with his own uniqueness towards the creation of a better order in our Indian Theosophical world.

C. FOR COMRADESHIP

ACTIVITY—BEAUTY—COMRADESHIP

WATCH FOR THE NEXT CAMPAIGN

IN THE

APRIL INDIAN THEOSOPHIST

Lodge Meetings

Do you hold Lodge meetings regularly ? We find some Lodges do not. Are we, then, as Theosophists, failing to do our part at a time when the world so urgently needs every contact with the spiritual worlds, and the Great Ones need every channel, every focus of power, however small, through which to pour Their influence ?

"Each Lodge is a miniature Theosophical Society of the same nature and essence as the world-wide Society. It is a nucleus in its own town, its own area of influence, as is the whole Society to the world. All the splendour of being a centre from which the spiritual energies stream forth belongs to each Lodge, however obscure, however humble. All the dignity of this high office, all the majesty of this royal priesthood, clothes each Lodge in garments

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shining like the sun. The good karma of the past—some loving service and self-sacrificing effort, some pure thoughts and tender deeds—have brought us into this living nucleus, and the power of White Brotherhood pours through us, as a body, to the helping and uplifting of the world. Wherever a Lodge meets, a star is shining 'mid the darkness of the world and its magnetic influences stream through the atmosphere, carrying blessings wherever they go."

What Lodge, deeply appreciating the meaning and purpose of its existence as thus set forth by Dr. Besant, can fail to realize that during these next few months it has a duty as well as a privilege to hold regular meetings? And not only is regularity essential, but there should be an atmosphere developed by the beauty and cleanliness of the room, by meditation, by the fragrance of flowers and incense, and the dedication of the members, which will make the meeting worthy of Those Who will use it for pouring Their blessings upon the world. Will not the Lodges of India thus spring to their task which, because of their great spiritual heritage, they should be able to perform, as no other Lodges in the world can perform?

The Value of a T. S. Lodge

(By K. J. B. Wadia)

"Let knowledge grow from more to more,
But more of reverence in us dwell,
That Mind and Soul according well,
May make our Music as before,
But vaster."

Tennyson.

We are told that the Theosophical Society is a mere bubble on the vast ocean of Theosophy, and it is a nucleus of the still vaster and greater Universal and Divine Brotherhood of Angels and Men, Birds and Beasts, and Earth and Water and Fire and Air. Every Branch or a Lodge consisting of seven or seven hundred members is a smaller replica on the physical plane of the Higher and grander Lodge above; for the simple reason that the Theosophical Society is not an ordinary worldly Society like the Royal Asiatic or the Royal Geographical Society, or any other Society of that kind, but it is a Society behind which stand the Great Masters of Wisdom, Truth and Compassion, who form the Inner Government of the World,

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In this manifested Universe of ours, there is what is called the Spirit side on one hand, and the Form side on the other. Theosophy is a Spirit—while Lodge is a Form. The Spirit of Theosophy, the World-Wisdom must shine through its Form, the Lodge. The Lodge consisting of even a few faithful and devoted, skilled and learned members, always shines forth in the eyes of the World and the Masters. Well then, the value or worth of a Lodge depends always on its members and how they think and speak and act. Every member who joins a T. S. Lodge has on him a triple responsibility. Firstly, the responsibility towards himself, secondly, towards his Lodge and thirdly, towards the world around him. The first and foremost lesson a member learns from his Lodge is that the influence that he gets from the Lodge is centered in his "home and hearth" and it is from this place that it should radiate all around to his friends, his city, his country. Then again the value of the T. S. Lodge consists in the Ethical or Social, Artistic or Poetic side of the Lodge, where a member, if he so chooses, can enter into the cheerful spirit of his entire environment and make it better and nobler every day of his life. Having achieved this aim successfully, a member, true to his Lodge, may gather fruit from its Study-Classes, from the public Lectures, from its ever-wide platform and above all, from reading and re-reading, grasping and digesting the innumerable cultural thoughts he may gather from the vast and very helpful Theosophical Literature, either simple or sound, deep or divine, which rouses his Higher Consciousness. But that is not all. The value of a T. S. Lodge consists in something higher, richer and nobler than what is described above. It is understanding one's own religion in its true Theosophical spirit and building one's character in the Light of Wisdom, Strength and Beauty—not only that; but by becoming really broad-minded and open-hearted, one can achieve the Height and Light he is aspiring for, and thus through the Esoteric School of Theosophy, he may come nearer and nearer to THEM, who are secretly and serenly behind—or rather in the Centre of the Theosophical Society. Theosophy is indeed greater and more glorious than the Theosophical Society. Visible forms will vanish away one day—but yea—the Spirit remaineth for ever, and it is through the visible form of a Lodge that a member can gather the Light Spiritual, the Life Eternal, and the Love Perpetual and in this trinity of Light, Life and Love lies the potency of Peace—Power

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and Plenty on one hand, Hope—Harmony and Happiness on the other. All these are gathered unto us from the Lodge through which the real success of our Birth and the glory of our Death are realised. Any one of enquiring mind, and of craving heart, can join a T. S. Lodge, and by dint of courage and caution "enter the Stream" and pass through the noble eight-fold Path, and crossing the portals of Science and Ethics, Philosophy and Religion, conquer his own Self. Some enter the Lodge and the Theosophical Society out of curiosity and often remain dormant, some with an idea to gain worldly power and earthly honours, some with an idea of getting knowledge with regard to his own higher self or God and His Universe. Some join the Lodge or the Society with an idea to get and develop psychic powers, some with noble aspiration to serve others, some to gain something and some to give away everything. Thus every one gets to his deserts.

The Members' Mite

In the Drive for the Golden Jubilee Revivification

(Extracts from a paper read by Mr Kersasp H. Kanga, Secretary of The Bombay Theosophical Federation before the Blavatsky Lodge, Bombay, and the Vasant Lodge, Santa Cruz.)

This year is to be dedicated to the Revivification of the Indian Section. We must all be up and doing in that cause. Let none of us languish lazily and say what can I do? If we cannot do much we can each do our bit. Let us seek out what little we can and busy ourselves in doing our mite.....

Let each ask himself: Have I a little of the gift of the pen wherewith to present the problems that perplex us? Then let that pen be dedicated to the service of the Federation and Section Journals to inspire and enthuse my friends in the Plan of Revivification. Have I a little of the gift of speech wherewith I can rightly enthuse? Then let me dedicate my talent to enthuse and arouse my friends to plan wisely and execute accurately their achievements in this Grand Revivification. Have I a little of the gift of clear thought and ability to plan projects? Then let me dedicate that faculty completely to the Service of this Planning for Revivification. Have I a little of the organising ability? Then let me dedicate that ability to execute ably some part of the Plan of Revivification. Have I nothing but the love for little children to contribute to the Plan of Revivification? Then that is no small gift. I will dedicate this love of the little ones to the service of the Plan of Revivification and achieve my mite, performing my part in the Lotus Circle, bearing to the little ones as much happiness as I can. Have I no other gift than a sunny smile and a sociable nature that is ever seeking joy in making others happy? Then that is a grand gift and I shall dedicate it to the Plan of Revivification, tendering my service in the Plan as a Host or Hostess. Have I a little of the faculty of Love? Then let me pour

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out that love intensely and unselfishly and let my circle of love b ever and ever expanding so that it shall in due season blossom forth into that Universal Love radiating its compassionate radiance ov the callously clouded and cruelly crushed world engulfed in wo Have I a little of the faculty of understanding? Then let m endeavour to understand and appreciate all the different points of vie expressed on problems that arise. Let me earnestly endeavour t harmonise them. Let me weed out all that is jarring and let m weave together all that is essential and fundamental in each poi of view. Let me endeavour to present this synthesis to each especially from his point of view and so perhaps create understanding out o misunderstanding. This shall be then the contribution of my love and understanding in the Plan of Revivification.

One's ability and faculty may be quite germinal and in not the smallest measure outstanding. That matters very little. Service of others rendered to the best of one's ability alone is the way for a germinal faculty to find its full fruition. Only such efforts sharpen and polish the faculties and lead to their growth, making of them lustrous tools in the service of the Master Builders. But unless we bring to bear upon our abilities and faculties the very constant pressure of using them to the utmost of our capacities, they shall not be sharpened, they shall not be polished; the faculties shall fail their fruition, remaining a while as dull and tarnished tools, and even atrophy in the end. The royal road to their fruition is incessant, earnest exercise of them in the service of others. Then let us use our talents, small as they may be, in the service of the Plan of Revivification that through such service they may blosssom forth in due time into fairest faculties.

THEOSOPHY IS THE NEXT STEP IN INDIA'S PROBLEMS

Inquiry Groups

Seven Synopses for Planned Discussions

For

INDIA'S GOLDEN JUBILEE DRIVE

Applied Theosophy: Lodges feel the need to make Theosophy a practical proposition to their friends. But often they find themselves in the notch of a cleft stick, for as their attempt is made to discuss the problems that exist in the world, a tendency becomes apparent to talk of the problems only. Applied Theosophy does not mean talking about the subjects to which it is to be applied. It means, talking Theosophy.

Planned Discussions. These can play their part in the Golden Jubilee Drive. Use them now, letting them take the place of any meetings which have finished their allotted programme, or to freshen a set of public lectures. For they can be used for the public, or for Lodge study, letting various answers to the question given be prepared

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beforehand by different people. The bibliographies at the end of each of the "Next Step" Booklets form a good introduction as well as references for the discussions.

An Up-to-date Method: The twenty-two Campaign Booklets form a modern way of approaching such subjects. Under each heading for these Inquiry Groups, pointers are given for the discussions, and questions to guide the groups, with references to Theosophical solutions outlined in various Booklets

INQUIRY GROUPS

Attractive Publicity: We are not raising this as a propaganda activity, but it can be good Publicity, offering to friends the explanations that will help them. Write out the titles of these discussions in a series, and send them out as informal invitations to join the Inquiry Groups at the Lodge. It is even better if the whole of the titles, with the synopses, are printed, or duplicated, and these also used to invite attendance at the group meetings.

1. Harmlessness Transgressed—What is the logical result in our attitude to the animal world, from the teaching that animal consciousness is working out the power of mind? How does this affect the practices of animal-sacrifice, and of the slaughter houses? What relation should there be between man and animal when viewed from the idea that both form and consciousness are evolving? How does this affect problems of ill-treatment of animals, of sport and of vivisection?

See ("*Humanitarianism*" and "*Medicine*")

2. The problem of Hindu-Muslim Unity—What are the common ideals in the two faiths? What great sayings are there in both that speak of the unity of religions, and tolerance and understanding of their faiths?

(*Religion and Philosophy*, and as below, *Nationalism*)

3. The Difficulties of Religious Reform—Where have superstitions crept into religious practices? Which teachings of the Scriptures need re-emphasis to restore the simple direct richness of the life-flow? Which Laws of the Manu should be faced anew to make the need for the education of the priest class a vital question? And which Laws would give the Harijans religious education?

(*Religion and Philosophy*; *The Science of Social Organization*, Bhagavan Das)

4. India as a Nation—Why should it be said, "Disunity is the curse of India"? Trace in outline the race relationships of the Parsis, the Hindus and the Muslims. Which Theosophical principle would, when lived, wipe out the element of distrust now present in the minority communities? Note the mental wealth in India's different languages, and the convenience of the spread of one language for use as a common medium. What greater qualities will be added to India when she discovers herself more fully as a nation?

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(*Nationalism*; *Internationalism*; *India, a nation*—A. Besant, *The Besant Spirit, Vol. IV.*)

5. Education for the Future—In what ways does Theosophy show the need for widespread education?—the abolition of the illiteracy? and education for girls? Has Theosophy any indications to give of the value of an Indian education for Indians? But Theosophy can also show the worth of an international education and of a common language medium.

(*Education towards World Citizenship*; *Statecraft*; *The Besant Spirit Vol. 2.*)

6. Theosophy and Social Reforms—What light does the ideal of reincarnation throw on the problems of caste difficulties, and of the Harijans? Will not the concept of a hierarchical System place great responsibility upon the elders? Can this above be applied to India's bigger problem? What effects on the question of prohibition would the picture of the evolution of the individual to a social unit produce?

(*Statecraft*; *Science and Social Responsibility*)

7. Problems in Indian Economics—Will the fostering of village industries end the machine age in India? How can we further the advent of the age of the "Social Sense," while giving play to the due needs of the Individualistic age? How is the ancient ideal of beauty in daily life to be applied to Modern industrial India? India is a part of a world whole.

(*Industry and Leisure*; *Unity and Economic Necessity*; *The Arts*; *Business*)

Place the Campaign Booklets on Sale—It will be useful if every member of the Inquiry Group has the Booklets for reference. Order from the Publicity Officer, Adyar. Full set, 22 subjects, Re. 1 post free; or mixed, (all subjects, or as required) 100, for Rs. 4. 4. 0. Packets sent V. P. P. cost 3 annas extra. *Note*—the Lodge can sell the Booklets at the low rate of 1 anna each, and make a small profit.

E. MARION LAVENDER

The Chinese Good-will Mission

His Eminence the Venerable Tai Hsu, Archbishop of the National Government of China and Hea, of Good Will Mission to India, visited the Indian Section, T. S. Headquarters at 11 a.m. on 2nd February 1940. His Eminence was received with a welcome song by the students of the Besant Theosophical School and members of the Kashi Tattwa Sabha Lodge, T.S., assembled in the Section Hall. He was presented with an Album of Views of the Indian Section, a copy of the Ritual of Mystic Star and some of our literature about Theosophy and the Society. His Eminence expressed his thanks to the Society for renewing his acquaintance with them in India. He added that he already knew about the Society and had visited many Lodges in Europe as well as the Lodges in Shanghai and Hongkong. He had the honour of meeting our President 10 years ago in Paris and

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therefore felt he was already amongst friends. He knew that the Theosophists were prominent amongst those who were for the spread of vegetarianism, and if vegeterianism could be established all over the world by the joint efforts of us all, it would be of very great benefit.

He explained how in China they were looking after the regeneration of the country both materially and spiritually and he would mention the Theosophical Society in this connection when he goes back to China. He was happy to see the children of the School being brought up in a religious atmosphere and he only wished to remind them that they were the future of India and should make every effort to make themselves worthy of that destiny.

General Secretary's Tour

The General Secretary, started from Benares on 4th December, 1939 and after visiting Delhi, Agra, Gwalior, Morar, Jhansi, Bombay, Thana, Dadar, Poona, Kolhapur and Adyar returned to the Headquarters on 14th January, 1940. At New Delhi he opened a new Lodge, conducted Hindu Congregational Pooja twice and delivered a public Lecture. At Agra he delivered 3 lectures and gave a talk on Hindu Congregational Pooja followed by a practical demonstration. He next visited Gwalior and Jhansi, and went to Bombay where at the Institution of Engineers he lectured on "The Engineer as a Creator." He then proceeded to Adyar to attend the T. S. Convention after visiting and lecturing at Thana, Dadar Poona and Kolhapur. He returned to Benares after delivering 26 lectures in all.

Golden Jubilee Drive.

Donations Received :—			Rs.	as.	p.
Dr. G. S. Arundale	...	...	500	0	0
Sri Hirendra Nath Datta	...	...	500	0	0
Anonymous	...	...	1	0	0
Up to 1st. Feb.			Rs. 1001	0	0

Official Notice

No Magazine, English or Vernacular, will be supplied to members who will not have paid their dues for the current year with all previous arrears by the 20th March, 1940.

Unattached members of the Section are requested to pay their annual dues for the current year with all previous arrears before 20th March, 1940. 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

Lodge Activities

Arkonam—Bro. L. Subramanyam visited the Jyoti Lodge. He preformed the Bharat Samaj Ritual, after explaining how it was intended to revitalise Hinduism. He also spoke on the Message of Theosophy, and admitted eleven new members.

Aurangabad-Deccan—On the 14th and the 28th January Mr. Syed Abdul Hafiz, Secretary, delivered lectures in the Town-Hall

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on "The Theosophical Society: its Objects, its Founders and its Presidents," and on "World-wide Brotherhood-Racial, National, Religious, Social, and Industrial." He also issued many books on Theosophy to the audience with a view to spread Theosophic ideas and ideals.

Benares—The Chinese Good-will mission headed by His Holiness Tai Hsu, paid a visit to the Headquarters, and to the Besant Theosophical School. The K. T. S. continues their weekly classes on "Study in Consciousness", "The Secret Doctrine" and "The Science of Social Organisation." They have now added another one on "Education as Service" which is attended by the teachers of the Besant Theosophical School as well. Bro. Madho Prasad Khanna gave a lecture on the Life of Lord Buddha at the Kashi Vidya Pitha.

Kallepalli—will in future dress their excellent Bulletin in Telugu. My hearty congratulations; but at the same time I hope they will continue to send me *a short* resume of their bulletin, which I have always found very interesting and useful.

Karachi—The T. S. held a very successful function in honour of Brothers Anklesaria and Kotwall, who had served the Lodge very faithfully and with great devotion for many many years. Bro. Khushaldas welcomed all and explained how he had always found them loving, tolerant and helpful. The Secretary, Bro. Bhagchand spoke in glowing terms of their mute philanthropy and their spirit of humility, not to mention Bro. Kotwall's punctuality. After Bro. Anklesaria had replied in suitable terms, photographs of the honoured guests were unveiled by Sister Rukma Dinghomal, the youngest member present.

Lahore—Are organising a series of discussions on topics of general interest for youths.

Multan—People in Multan witnessed a miracle when our Sister Mehra, wife of the President of the local Lodge, alone and unaided, bravely faced and turned away a furious mob which attacked her house, without any physical damage to either party. My hearty congratulations to her on her stand, "firm but without provocation."

In Memoriam

Benares—Mr. D. A. Jayavant Assistant General Secretary, Indian Section, T. S., and a member of the Arundale Lodge. He was a Mason high rank. member of the Round Table, and the Lotus Circle. He joined the T. S. in 1908 and was very much devoted to the T. S. He was also taking classes every day for a period in the Besant Theosophical School and taking part in all the functions of the school. As he had definitely planted himself in Theosophical work he may soon return to us.

Karachi—Mr. Narayanji Jagjeevan Dvivedi, an old member of the Lodge who took keen interest in Bharat Samaj Puja.

Unattached—Rai Bahadur Champa Ram Misra, Dewan of Chhatrapur State, a very long standing and devoted member.

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The Theosophical Society

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Vice-President : Mr. Hirendra Nath Datta, 139, Cornwallis Street, Calcutta.

INDIAN SECTION

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

Joint General Secretaries

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Mr. A. Ranganatham, Besant Avenue, Adyar

Rai Sahib Nrityalal Mukerjee, 10, Bhairab Mukerjee Lane, Shyambazar Post, Calcutta

Mr. Harjeevan K. Mehta, Khijada Street, Bhavnagar

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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, Mani Bhavan, East Gopalapuram, Cathedral P. O., Madras
14. Tamil Federation—West	Mr. V. Rangaswami Iyengar, Vakil, Venkatesa Vilas, South Chitra Street, Srirangam. S. I. R.
	Mr. L. Subramania Iyer, Blavatsky Annexe, 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. G. R. Phansalkar, The Theosophical Society, Benares City

Miss Meher Dubash, Opp. Grand Cafe, Victoria Road, Karachi.

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THE INDIAN THEOSOPHIST

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"Youth shall
reshape the world.
Hitch your wagon
to a Star."

Said a Young man;

"But see that it is
not a Cinema star,"
Added an old one.

MAY, 1940

THE THEOSOPHICAL SOCIETY – INDIAN SECTION
BENARES CITY

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The Theosophical Society

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar-Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

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

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

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

Freedom of Thought

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

What is Theosophy ?

Theosophy never endeavours to convert any man from whatever religion he already holds. On the contrary, it explains his religion to him, and enables him to see in it deeper meanings than he has ever known before. It teaches him to understand it and live it better than he did, and in many cases it gives back to him, on a higher and more intelligent level, the faith in it which he had previously all but lost.

(Continued on cover) *(C. W. Leadbeater's Textbook of Theosophy).*

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The Indian Theosophist

Monthly Review

Vol. XXXVII | MAY 1940 | No. 5

Diary for May

8th May—White Lotus Day
" " —Dr. Tagore's Birthday
11th May—Krishnajee's Birth Day
18th May—Goodwill-Day
21st May—Vaishakha Full Moon
India 7-03 P. M.

The Hindu-Muslim Fraternity

BY DR. G. S. ARUNDALE

The very urgent need in India today is to bring the two great communities of India together in greater friendship. In this country, where party politics dominate the entire field of public life, the essential greatness of the Hindu and the Muslim communities tends to be forgotten. "Fishes and loaves" of office and position seem to be more important than the age-old friendship between the two communities. The Hindus and the Muslims have remained in India as friends and comrades for several centuries. India belongs exclusively neither to the Hindus nor to the Muslims. Both have contributed much towards the enrichment of this great country. In religious and philosophical thought, in art and architecture, in literature

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and politics, in cultural traditions and social happiness, each has contributed a considerable share and each has much to learn from the other. The Hindus and the Muslims are complementary to each other. In their co-operation and friendship shall India find her true happiness.

Despite political differences, it is possible to preserve this age-old friendship between the two communities. It is with that purpose that we launch a movement for Hindu-Muslim Fraternity. It is entirely a non-political movement. A person joining this fraternity must leave his or her political personality out of this organization, although it does not mean that the person should resign his or her membership of any particular political association. The Hindu-Muslim Fraternity will look upon its members not as belonging to this, that or the other political party—but only as brothers belonging to the one or the other community. The sole purpose of this Fraternity is to bring the two communities together, *culturally*, *religiously* and *socially*.

THE AIMS AND THE OBJECTS OF THIS MOVEMENT ARE :

1. To establish closer social contacts between Hindus and Muslims.

2. To make an appreciative study of the cultural greatness of the Hindu and the Muslim communities.

3. To emphasize the essential unity and the particular uniqueness of the Hindu and the Muslim Faiths.

4. To educate the people with regard to the cultural, the religious and the social greatness of the Hindu and the Muslim communities.

ACTIVITIES TO BE UNDERTAKEN

To fulfil the above-mentioned Aims and Objects of the Fraternity, the following among other activities shall be undertaken :

1. To establish Hindu-Muslim Clubs at as many places in India as possible.

2. The Clubs shall undertake to study in an appreciative spirit the cultural traditions, social customs and religious truths of the two communities.

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3. Transactions shall be published either by local clubs or by the National Organization of the Hindu-Muslim Fraternity regarding the greatness of the Hindu and Muslim communities, citing historical incidents.

4. If possible, the Clubs shall establish Hindu-Muslim Homes of Greatness.

5. The Clubs shall celebrate Hindu and Muslim Festivals in which persons of both Faiths shall participate.

6. The Clubs shall try to introduce in schools and other educational institutions the idea of Hindu-Muslim Fraternity in all possible ways and particularly

(*a*) By celebrating Hindu-Muslim festivals in schools.

(*b*) By putting before the students the lives of great personages in both communities.

(*c*) By carrying on campaigns for the deletion of those portions in textbooks and history books which do injustice to either of the communities.

(*d*) By popularizing the idea of introducing religious instruction in schools.

7. The Clubs from time to time shall organize public meetings to be addressed both by Hindus and Muslims from the same platform on cultural and religious subjects.

8. To call Provincial and All-India conferences, if possible, for Hindu-Muslim cultural fraternity in different parts of India.

9. The members of these Clubs shall take a pledge never to indulge in harsh and unfriendly criticism of the other community.

10. The Clubs from time to time will organize socials, picnics and other light programmes so that members of both communities may come to know each other better.

11. The Clubs will carry on propaganda through articles in newspapers and magazines for greater understanding between the two communities.

ORGANIZATION

Any person belonging to *any community* who subscribes to the above aims and objects can join the Hindu-Muslim Fraternity.

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Local Clubs shall frame their own rules and will have their own subscriptions for conducting the organization.

Provincial and All-India Organizations shall be formed after a certain number of Clubs have come into existence.

A Provisional National Committee shall be nominated immediately to organize this movement. The Committee shall consist of persons from various provinces and belonging to all the communities in India (Hindus, Muslims, Sikhs, Parsis, Europeans, etc.). The purpose is that all the communities may join together in bringing about this unity between the two major communities in India.

—*Conscience.*

Hindu-Muslim Age-Old Friendship

The *Hindu* has done India a service in citing many instances of the fine friendship possible between the two splendid faiths of Hinduism and Islam:

The Nanjundeswara temple at Nanjangud contains the Hyder Lingam, a gift of the great Muslim potentate Hyder Ali who also maintained the temple in repair during his reign, and gave it rich gifts.

In Kadiri in the Anantapur District a Hindu temple and a mosque exchange gifts so that their respective buildings may be annually whitewashed. The origin of this custom is lost in antiquity.

In Travancore on the Sabarimalai Hill it is believed that the local deity wishes all pilgrims to visit the mosque as well as the Hindu and Buddhist shrines. Near Madura also there is a little hill where devotees worship both at a temple dedicated to the God Subramanya and a shrine of the Fakir Sikander, a Muslim saint. Thousands of pilgrims of both faiths visit the shrine of Miran Sahib, a Muslim saint, entombed in Nagore. The Baba Budan Hills contain the Pita Shrine sacred to the Hindus as the shrine of the God Dattatreya who incarnates in the world when a fresh era begins, and sacred also to the Muhammadans as the tomb of the saint Hazrat Dada Hayat Mir Qalander. The man in charge of the shrine is a Muslim who conducts puja for both communities. Another such spot of Mutual worship is Dhavalappana Guda in Chitaldrug.

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THE HINDU-MUSLIM FAKIRS

But perhaps one of the most unusual instances of Hindu-Muslim unity is the caste of *Honnur Fakirs* who must be blessed by both a Muslim and a Hindu guru before they receive their complete initiation.

The caste was created by Pirbhava Fakruddin, a Muslim divine, who came from North India and settled in Penukonda in the year 1155. The local chieftain gave him a Hindu temple and a monastery in recognition of his spiritual powers. Fakruddin lived in that temple and during his lifetime attracted a large number of disciples from both the Muslim and Hindu ranks.

—*Conscience.*

Musings

War—cruel—Heartless
Pityless War—
Yet, may it not be a Blessing in disguise ?
To solve the riddle of new forms of life to come ?
May it not be a lesson
We sorely need to learn ?
To live and to distribute
The gifts aright—amongst Mankind ?
Would it be not to our good
To stop indulgence in profitless hysteria
And inventions of new "catch words" ?—
But instead—calmly—solve a problem
Set before us ?
Who knows—what is right and wrong
Before the Throne of God ?.....
What are the plans of Mighty Force,
Behind all seeming cruelty, bloodshed—horrors?.....
Forgive me—if I will say
(It may be a mere fancy)
That I seem to have caught a glimpse of purpose—
Yet—my lips are sealed
And I do not reveal

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The things, which may not be real
To you to-day.....
Yet, what I saw—was enough
To quench the fire of hate
Forever in my heart,
And is there not a promise of to-morrow
In each setting sun ?—
Let us not despair—
The bright side of life must come
And will again.

W. GRZYMALA-SIEDIECKA
(*The Malayan Theosophist*)

Benares Calling.

The month of May marks the ending of winter, when all nature springs up to attention at the call of Spring. The change is naturally more noticeable in countries where the cold is severe and so is it, that people clung to their May Day in Europe, all through the Middle Ages. At dawn everyone, old and young, went to the woods and fields, to gather flowers and blossoming boughs, and to bring them into the villages and towns. There a May-pole was set up, and round it danced the prettiest maidens, winding gay ribbons in and out, in honour of the May Queen who was chosen from among their number every year. Of late they all observe it as the Labour Day, when many labour organisations march in procession with bands playing and banners flying. I am afraid they have not much time to rejoice in Europe on the 1st. of May this year. All the same, it is a Day on which human beings would feel like making merry.

* * * 2 * * *

To us, May is notable for the White Lotus Day, on the 8th, when our H. P. B., without whom there would have been no Theosophical Society, passed on to peace, after a life of very useful labour. Then there is Dr. Rabindranath Tagore the Poet, whose name is a watchword for India all over the world, whose birthday falls on the same day. On 11th. May was born our Krishnajee. Whatever else he does or does not do, he would still be remembered with gratitude, for that never

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to-be-forgotten jewel, in which he describes in the simplest possible language, the way to "the feet of the Master". 12th. May is the anniversary of the crowning of King George VI, the symbol of the Unity of the Indo-British Common-wealth of Nations, the Corner stone of Tennyson's World Federation. May 18th. is the Good-will Day, when the children of many lands will vow friendship towards each other; and then we have the Full Moon Day of Vaishakha, thrice-blessed for the Birth, Illumination and Nirvana of the Lord Buddha, the First Flower of our Humanity. So in all reverence, in this memorable month of May, let us make our bow to all to whom we owe a debt of gratitude.

* * * 3 * * *

Our little Besant Theosophical School, in which we have resumed Dr. Besant's Educational work at Benares, grows apace, under the fostering care of our Bro. M. G. Kanitkar. The chants from various religions are daily heard in the school, and so is a good deal of music. We have now two lady teachers who attended the Montessori course at Adyar. We have our Gajananjee and Miss Virbai; and we are hoping to get more workers, when we reopen on 1st of July with standards VII and VIII added. The physical plane affairs of the school are being attended to, and we have now a smithy, machine-shop, and weaving department running. The paper factory is coming, and so are other things of which we shall tell you later. Many of the class rooms have been thoroughly repaired, and you can now walk on a cement path from the Hall to the school, a convenience which everyone who has spent a rainy season in Benares will appreciate. We are going slow, and know our short-comings better than others can, but we can honestly say, that our train is running between the rails laid down by Dr. Besant. We are doing our best and will gladly hand over to better people. We need better and more workers, and of course more students. Please do not forget that it is a Residential school with arrangements both for boys and girls. We are grateful for all that our Federation secretaries and other friends are doing to collect money; but if the school is to be kept going in a manner worthy of the name which it bears, we need greater efforts.

* * * 4 * * *

May I again invite your attention to the priceless book, "War and After" by Mr. C. Jinarajadasa. It is a book that everybod

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wishing to understand the problem should read. The first edition o this is finished and a second one is now in press at Benare Please order your copy early from the Manager Indian Book Shop T.S. Benares, if you do not want to be disappointed. Five annas post free It is fully worth it.

* * * 5 * * *

In December last in reviewing the Book about Mr. Krishnamurti by Ludowick (Vide pages-512-13) I wrote ;—

"It is stated on the cover of the book, that the translator has discussed this translation with both Mr. Krishnamurti and with Mr. Rajgopal, his Manager, in connection with the original French that is in their possession, which guarantees the accuracy of the narrative both in letter and spirit."

I have just heard from Mr. J. Kirshnamurti himself that "what was printed on the jacket, about our discussing the contents of the book, is false and misleading."

I hasten to give this the same publicity, with great pleasure. Any comments that I made on that supposition, naturally fall through.

G. N. G.

The Golden Jubilee Drive

THE PLANNING AND ORGANIZING COMMITTEE OF THE INDIAN SECTION

Routine matters may be communicated to Miss Anita Henkel, Publicity Officer for the Indian Section. Urgent communications for Mr. Rohit Mehta may be sent to his home address, Parsee Agiari Lane, Ahmedabad, for forwarding.)

WORKER'S CAMP

The forthcoming Worker's Camp at Adyar from May 8th to May 21st, inclusive, is our next urgent concern. We must all throw our energies into making it a success. These two camps, the first at Adyar and another later at Banares are our collective responsibility.

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From all sides has come the word that the greatest need of Federations and Lodges is for trained workers. How better can we get workers than to train them in such a camp ?

Two things are essential for the success of the Adyar Camp. First, workers and potential workers from every Federation in India, second, a practical programme of work. At Adyar we shall try to fulfil the second requirement. We must look largely to the members and Lodges to fulfil the first.

Living accommodations will be provided free. Food rates are as follows :

Two meals with two tiffins & coffee	Rs.	16/	per mensem
Two meals alone	,,	13/	,, ,,
One meal with one tiffin	,,	9/	,, ,,
One meal alone	,,	7/	,, ,,
Coffee & tiffin twice a day without meals	,,	6/	,, ,,
,, ,, ,, once a day only	,,	3/8	,, ,,

Lodges, cannot you send at least one worker to the Camp ? If necessary, can you not pool your resources and send your most promising member for this camp ? Some have already intimated their intention to attend. We do not want a large registration necessarily, but we *do* want those who are interested in learning to do better work for the Society.

Write at once to Adyar and make your reservations.

* * * * * *

CORRESPONDENCE COURSE SOON READY

The First Correspondence Course, "Theosophy at Work" will be ready for distribution by May lst. This Course has been prepared to fill an urgent need and a long-standing demand. It consists of a series of ten pamphlets, each complete but forming part of a whole. The material is comprehensive, simple and clear. The suggested reading lists balance living with technical Theosophy and guide early studies into easy channels. Order from The Publicity officer, The Theosophical Society, Adyar, Complete set of ten costs 8 annas, post free.

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For Lodge Consideration & Discussion

Since the great Cry is for more workers, why do we lack workers ? Why in your Lodge are there so few real workers ? Is it because a few discount any work not inaugurated by themselves ? Is it because the new member who joins filled with enthusiasm and a desire to help is chilled as his first attempt by older members who think he does not know enough ?

Some Lodges say we should have paid workers in Lodges and Federations. What is your view ? What justification may there be for paid national workers which may not be applied to local workers ? What would be the value ? Which carries the most weight ?

It has been suggested that lecturers should remain longer in Lodges, in order that greater gain may accrue from their visit. What are the advantages of longer stops, what also are the disadvantages both to the Lodge and the Section ? What is the chief value of these flying visits of national lecturers ?

We would be glad to have the opinion of individuals or groups on the above questions. Perhaps they might serve for a Lodge discussion and the results sent to us. Send your opinion to Miss Anita Henkel, Adyar.

* * * * * *

The Duty of a Lecturer

I have very often said that the duty of a lecturer is not to lay down what people are to accept, but just to lay before them what he believes to be the truth, and that his real work lies not in trying to carry people along a road by his efforts or thoughts, but only in acting as a kind of signpost, pointing to the road that he believes is the best way to the goal. No man can live by the talk of another, nor can he live by the experience of another. Every man must make his own efforts, must gather his own experiences, and deduce from those experiences the lessons day by day impressed on him. The value of a lecturer lies in provoking the audience to think ; not in telling them what to think, but in spurring them on to intellectual efforts, not merely putting before them cut-and-dried theories. Only the truth that you can assimilate is truth to you. That which may be

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true to me, because I am passing in a certain direction, may not be true to you if you are passing in some other direction, if you are in some other attitude ; for just as a wheel has a centre, it also has a circumference, and people on the circumference, as you and I are standing now, must walk in different directions from the circumference to the centre, even in opposite directions if they are at opposite points of the circumference ; yet, if they seek the truth, they inevitably find it ; if they learn part of the truth and practice it, they inevitably find more and more as the practice grows. So what we want is the seeking for truth, the will to find truth, and we should be ready to listen to any fellowseeker who may from his standpoint see a different aspect of the truth ; learning from him, we may add to our own store, and perchance may have something to give him in exchange which will enable him also to have a larger vision of the truth.

Annie Besant, The Theosophist, Oct. 1921.

The May Campaign

Theosophy and India's Women

In a land where the woman is, perhaps above all other lands, the keystone of the home and the family, it is said indeed that the membership of The Theosophical Society is limited so largely to men. In every other country with few exceptions, the women predominate in The Society. What can be done to draw Indian women into The Society, how can Theosophy be spread among the masses of the women, for it is the woman who guides the young mind and heart, who answers the first baby questions, who nurtures in the child, the future citizen, all that is finest and best. It is the woman who stands most firmly for the moral unfoldment and spiritual growth of the race, who influences the man as he builds the nation.

Is India to be denied the influence of the Theosophical women who, with a broader vision and a more understanding heart can the sooner make possible the regeneration of this great nation ?

Let us then, during the month of May, concern ourselves in The Theosophical Society with ways and means to bring Theosophy to the women of India. It is less important that they become members of

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The Society than that they shall become imbued with the knowledge and the understanding of Theosophy. What can be done by your Lodge ?

Language is the first obstacle. Then Theosophy must be presented in the language of the province. Inability to understand and lack of interest in the highly abstract discussions of the men may be a second. Then what are the interests of the woman and how can they be met? In a discussion among a group of women at the South Indian Easter Conference, it was discovered that women like music, they like devotional Theosophy, that which uplifts and inspires them; they want to know something about the care and training of their children; they want to learn handicraft and needle work, they want to learn English, they want the fundamentals of Theosophy in simple language.

Could not the Lodge form a Woman's Association among the women members, or even among the non-member women-folk of the men Theosophists? Such an Association might meet weekly in the afternoon, with provision made for care of the children who cannot be left at home. At such an informal meeting may be combined many of the needs of the woman. Let music by individuals or by the group, or both, form part of the programme, followed by a short talk in simple language on the fundamental principles of Theosophy and a short talk on Child Care in the light of Theosophy. Needle work, particularly that peculiar to the province, could keep hands busy while the heart and mind are being fed.

Such groups should be sponsored by the Lodge but conducted by the women themselves, and need not necessarily be made up of Theosophists. If women members of the Lodge are available they could be pressed into service. If not, would not the wives of members serve in this capacity? The whole atmosphere of such meetings should be such as to make the women at ease.

Books suggested as a basis for talks in the local language: "*Bhagavad Gita*", "*At the Feet of the Master*", and "*Education as Service*", by J. Krishnamurti, "*Child Training in the Light of Theosophy*," by Prof. R. K. Kulkarni, "*The Care of Children*", or "*Talks to Mothers*", by an Indian Lady with a foreword by Dr. Besant.

Another way for drawing the women into the atmosphere of Theosophy is to arrange frequent Lodge social meetings, perhaps

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monthly, with music and refreshments and *allow no man to attend who does not bring his wife or some woman member of his family.* A woman would be his "open sesame".

A third suggestion is that Lodge members prepare short and simple public Theosophical talks along the lines which most interest the women, and take these out to the masses in whatever way is open to you.

The men of the Lodge should encourage their women-folk to enter into all activities available to them in the various women's organizations which are growing up, particularly those for social uplift. In this way women will grow in an understanding of the truths which Theosophy teaches and will be able to spread those ideals far and wide through their own lives.

Help your women-folk to understand Theosophy, inspire them with its beauty as well as its practical aspect, make them feel they have something to contribute to the Lodge as well as to contribute to other women and soon our Indian Lodges will feel their influence in a new life and power.

Theosophy is the Next Step :

FOR PROGRESS.

WHAT IS THE REASON OF MAN'S MISERABLE SITUATION IN THE PRESENT AGE ? The symptoms are broadly spread. There is upheaval within the bounds of civilization. The work of destruction of a great part of material progress in Spain ; the wholesale and purposeless loss of life there and elsewhere ; the intense suffering inflicted on the survivors ; the emphasis by Japan upon itself, its own desire for expansion at the expense of China, and the present shattering of the new cultural growth in China ; Italy and Germany with similarly self-centred purpose pitting themselves against the world ; these are well known to us.

WHAT IS THE MOTIVE BEHIND THESE WARS OF DESTRUCTION ?

For the surface analysis generally given is not deep enough. Efforts are made to stop the onset of wars by concessions, and peaceful alliances. But pacts are broken again. The analysis of the cause

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of this entanglement will not stop its action immediately. But it will blaze the future path that man must follow, and erect the signposts he needs. He has lost his way; for he did not employ the true compass for human life. The conflicts that blind him have arisen because the compass was not perceived, nor its guidance accepted.

THE SUPREME PRINCIPLE OF HUMAN LIFE, THE LAW OF CAUSE AND EFFECT IS THE MOTIVE. Science has met it in its investigations. But it is a rediscovery only. It has been known since the beginning of history, and is the base of every religion. It has been stated in aphorisms by the religious teachers. It may be the Golden Rule, "Do unto others as you would they should do unto you." Another religion states it, "As a man soweth, thus shall he reap." It is the key that elucidates every problem, religious and social, particular, personal or collective. In its light the problems are seen as one, religious and spiritual. When the followers of the religions let slide the great philosophical teachings on life, and were instead preoccupied with formal rituals, and with arguments and disquisitions on the merits of separate philosophies that have one root only—then spiritual progress was retarted.

THE NEGLECT OF LAW BROUGHT in its train as a natural corollary the loss of the spiritual conceptions, the slowing down of outward progress. Material and intellectual progress were a dead weight lacking inner inspiration. Lack of harmony in the evolutionary advance can give no other results. Material and intellectual results were vitiated for they were not found on, or used with thoughts of brotherliness and mutual service. They were the origin of prejudices rather than of benefits.

THE LAW OPERATES by sending like results to follow like causes. Wars follow one another in endless chain until humanity understands the need to cease to sow causes contrary to the law of love. The debts owed to life, when the natural law is broken may be repaid and equilibrium restored by destructive forces other then war—droughts, pestilences, cataclysms, either cosmic or personal. Such effects work with benefit to none, and so arouse a conception of the impersonal law behind. Mark the difference between the destruction produced by ourselves, such as war, and the realization of destruction by cosmic powers.

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MAN IS NOW APPROACHING THE POINT WHERE THE DREAD LESSONS SHOW THEIR BENEVOLENT SIDE. He begins to see that what he calls Science, is not the only type of knowledge. The history of the relation between scientific and religious thought is reaching its culmination. Science is leaving its preoccupation with the material and should now co-operate in spiritual progress. In mediæval times thought was confined as in a circle of iron by the uncompromising mandates on beliefs little understood, and worse explained. Thoughtful people were almost afraid to search for the basic principles that rule the Universe. But so-called Science began investigation into external phenomena, and demands the right to use the power of human reason. It insists, on reasonable grounds, upon contradicting the false assertions of religious dogma and the blind superstitions about the physical universe prevalent at the time. Yet as it refused to see that reason could not stand alone among man's powers, that higher powers must be given weight, science itself reached conclusions mistaken and negative. Further it occupied with exploring questions of physics, rather than with the more important sciences that affect human life—with the exception of medicine.

Neither science nor philosophy—because based on either the use of reason alone, or on materialism—was able to deal with the question of the purpose of existence and the diversity of conditions in the midst of general harmony, the progress of a civilization and its general decadence. Concerning man, science recognized the physical body, and thought that the human personality was built of no other kind of materials. Yet anasthetic drugs were discovered. Scientists did not know, nay, did not even wish to know, why insensibility was caused, or for what or whither man, the ruler of the body, had left it. Materialism was in the ascendant, the existence of such a ruler was denied, man was mortal, and life was extinguished within the death of the body. Can one wonder war succeeded war, when there was no vision of the object of life? In the end in its eagerness to destroy superstitions, science confused them with ancient truths disfigured by time, and made their own truths supreme.

OF RECENT YEARS THE WHEEL HAS COME FULL CIRCLE HOME, and science begins to find that matter and material things are not the be-all and end-all of life, but thought itself is material; or, dare it be said, matter and spirit are one? Therefore, The

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Next Step in human progress is the realisation of the Theosophical foundation, that the evolution of form is dependent upon the inner unfolding of life. And—developing that same imperative step,—the recognition by science of the law of causality in the principle of volution must be extended to the moral and the spiritual world.

The wars and the destructive force of materialism will lose their power, brotherhood will be the law of social life, and life itself will flow freely because it is allowed to flow fron its source, the one spiritual centre.

Faustino Solera. (President de la Logla Sirio de Alajuela).

News and Notes

PLATINUM INTO GOLD. Modern scientists have succeeded, where the alchemists of the middle ages failed, in producing gold from another element. Instead of the baser metals used by the alchemists the substance employed by the twentieth century experimenters was platinum.

This metallic element is strongly resistent to chemical action; the method used was the bombardment of platinum by radium. Atomic particles emitted by radium (a very small amount was sufficient) turned platinum of atomic weight 195.25 into gold of atomic weight 197.2. The transmutation took several hours.

The Leader.

Correspondence

A New Sphere of Service for Theosophy

BY A PROPAGANDIST

Members of the Theosophical Society are legitimately proud to be associated with the quantity and quality of illumination on individual and world problems, available in books, published by Theosophical leaders throughout the past sixty years. Even

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to name the following few uplifts one's spirit :—"Isis Unveiled, Esoteric Buddhism, The Secret Doctrine, The Perfect Way, Occult Chemistry, Invisible Helpers, A Study in Consciousness, Life the Goal, First Principles of Theosophy, Synthesis, Nirvana, The Brotherhood of Angels." These and thousands of similar books and articles in Magazines have been based on the universal ideals of the Theosophical organisation. The First Object only is obligatory, namely, "To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour."

The International Jubilee Convention at Adyar in 1925 gave the world a demonstration, that Theosophists have conquered all barriers of race. Do we not remember the member from Iceland sitting under the Banyan tree beside the Indian, the American, the Russian, the Mexican, the Chinaman, and members of twenty other different races, all full of the Unity of the One Life given us by the one Father-Mother creator ? And have not the efforts in India of our Theosophist Labour leaders, Harijan leaders, Jail-visitors removed obstacles between us of caste which seemed impregnable ?

Have we been equally successful in overcoming the distinction of sex which is so noticeable in India ? Theosophy has led the world in having women as the Presidents of a spiritual movement. H. P. B. was the Occultist President ; Dr. Anna Bonus Kingsford, the Mystic President ; Annie Besant, the orator and organiser President. And today Srimati Rukmini Arundale has had every opportunity given her without distinction of sex, creed, caste or colour to lead the 62-year old T. S. into the service of the world through Beauty. Certainly in the cases of these exceptional women members, the Theosophical Society has allowed men and women equal opportunities for spiritual leadership, hitherto not so completely known in other religious organisations.

But in India do we Theosophical members feel that we have done all we can for our women ? De we not groan in spirit when in an Indian audience we see only a couple of women crouched timidly in some corner, although there are over a hundred men present ? To make us feel thoroughly ashamed of ourselves for our indifference about women members of the T. S. in India, we ask our General Secretary to give us the statistics of men and women members in the T. S. total membership ; and we ask our Secretary of the Indian

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Section to give us the number of men members; and of regularly signed up women members in India. Facts and figures give us precision; they show up our faults; they give us the urge, the courage, the clues by which to improve the situation.

Although we have not the figures we Indian Theosophists know that we would not be far wrong in saying that Theosophical propaganda for our women has been woefully neglected. The paucity of workers, who during all these years have laid themselves out to give women the spiritual Theosophical help they need, makes their names shine like stars. But we need hundreds of new workers for women to give them anything like the opportunities that men have had during the past sixty years.

The world of women has to be won for Theosophy. Many people have an idea that our women are not clever enough to understand Theosophy, or that their lives are so busy that a Theosophical idea could not be pushed into it (more shame to all concerned if they must be such slaves !), or that it is better not to upset their old-fashioned simple faith. All this kind of talk used to be said about women and politics also, but Indian women showed the world in 1930 that it was false. So it can be, must be, will be, with Theosophy. Will women not welcome the breath of fresh life, by which we members have been made newer, more capable, happier creatures ? Of course they will. But the good news must be passed to them by means suited to them and suited to the times. The old technique suited the past, but the very spreading of Theosophy predominantly in English is not giving it "without distinction of sex" when actually only 20% of Indian women can read any Indian language, much less understand English.

The first necessity is that all programmes in India to be chalked out for women and the masses must be carried out through the Mother-tongue of the locality primarily, Hindi second in preference, and let us not *depend* at all on English. Then next, our Theosophical explanations must arise out of the experiences of life. Let us weave our propaganda into the dramas, music, festivals, marriages, story-telling times, the hours given to cottage industries. Let our Theosophy to be expounded in women's gatherings be such as will build a spiritual self-assurance and self-respect into every woman present enabling each to overcome her present inferiority complex, her timidity,

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her fear, her sex-consciousness (all these falsely continued as modesty, shyness, reserve). Any of the activities of a woman's life can be made a pathway for the message of Theosophical enlightenment and encouragement—a cooking class, lectures on food, on care of the body, marriage hygiene, planned parentage, a study of women's natural psychic powers and intuitional faculties. And would not Theosophical Camps for Women open out a hundred new ways of interesting women in Theosophical explanations of the problems of life, and give "life more abundantly"? Women have much strain in their lives, every one has her own battle-field with its risk of death, woman's own yoga of renunciation and realisation,—but all needing more self-conscious awareness and understanding, which we Theosophists should awaken.

If Theosophical helpers come from the West longing to help us as much as they did all these past years, their first service must be to learn Hindi. We hope they will, as the missionaries do, for we need unity with them. Men helpers also must transcend their sex-consciousness, drop being awkward and shy, or oppressed by "conventions". Purity, sincerity, desire to help, and courage, will enable us men and women to meet every experience as free human Theosophists while we try out new ways of propaganda.

As a valuable aspect of Theosophy's service towards its ideal of "without distinction of sex" all Theosophical writers should become aware of their usual omission of words which apply to women readers. They should discipline themselves to use terms that express women as well as men. English is quite rich in such words. Instead of the "man, brother, him and his" we can choose from "person, reader, individual, comrade, people, human beings, everyone, fellow-members, citizen, men and women, sisters," etc., and any awkwardness of pronouns can be overcome by constructing the sentence in the plural which then expresses our First Object in composition. Often a woman reader is hungry to see any word to show that such a thing as a woman might exist! The old male lexicon is inadequate for interesting today's educated woman. Perhaps in our new form of propaganda we might as a gently humourous way of demonstrating how single-sexed it is at present, get an article written in terms of woman instead of man, and with entirely feminine pronouns also! Why should that seem more silly than putting it all in the masculine? Literally "woman" combines man and woman! Consideration for the women readers that our new needed campaign for women Theosophical

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Members will rope in, will strengthen our determination to give a lead to the world in accuracy, precision, inclusiveness, kindliness in our Theosophical publications. The Indian woman T. S. Member is entirely worth remembering and serving.

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* * * 2 * * *

Straight Theosophy

ESSENTIALS FOR CONVEYING THEOSOPHY TO OUR READERS IN A CONSISTENT, PRESENTABLE AND ACCEPTABLE FORM:

1. Theosophy is for all, that is,
   - (a) For the villages
   - (b) For both sexes
   - (c) For uneducated as well as educated

   Up to now educated classes only have mattered, and since Theosophy had reached them, Theosophical influence appeared to pervade everywhere. Today because of our National Movement the masses also have become conscious of themselves, and what today will not influence them will not be considered in these times.

2. Theosophy must be so presented as to attract:
   - (a) The youth
   - (b) The Mothers

   } So that our hold on the future is assured.

In order to accomplish **1** and **2** above I would propose a five-fold campaign through our Federation journals, maintaining a certain sequence in the arrangement:—

1. Sex
2. Youth
3. The problem of unemployment
4. The village
5. The awakening among the ladies

If we agree so far, we shall then be boldly tackling the problem of *sex* without being scared away by the discarded old moral values. What should matter is cleanliness of Emotion and not necessarily

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the hackneyed form through which our emotions have been so long expressed. It should certainly be our business to explain to youth in a new, i. e., scientific manner, what would happen if emotions are unclean and wrongly expressed. We should then trust them to take care of themselves in a *manlier* way than now. There is not the smallest doubt if so handled, the youth will not fail to justify this confidence.

There is then the problem of *unemployment.* But this is the easier of the two and therefore is easier of solution, once the right understanding of Theosophy comes.

Then matters of interest to the *villages* will have to be studied and put in our journals in a manner so as to make them Theosophy-minded. It is clear that the villages were once happy while the present generation is not. We must study and tell them what contributes to their misery of today, and how and why they must begin again to help each other and not stay away from each other as they do today. After explaining to them what co-operation can do, as in the case of Denmark, they should be asked to co-operate and not allow jealousy and competition to have any play upon their lives. Also they will have to be told how their ancestors built their old and happy rural economy, and how they made and obeyed social, moral and civil laws and customs; what part religion played in all that, and what they must do in reshaping all this once again, so that their children at any rate may be made happy. All this should be told to them always by reference to some quotation from among their mythology, which abounds in such useful and elevating lore.

Our journals must not fail to take note of the great renaissance that is taking place in the *world of the women.* We must boldly give them true lead. For this is the most opportune time and fortunately for us, the lines are already chalked out by Rukmini Devi in one of her addresses at the last Convention. Only we will have to go with them in the beginning, to get them to listen to what we have to tell. If our journals follow such a course with a set purpose, it will not be long before Theosophy once again becomes a household subject as it was in the late twenties while our late beloved Mother was moving with a mighty step among us all.

W. D. Tophkhane, Belgaum.

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* * * 3 * * *

The Golden Jubilee Purse

The year 1940 is going to be a momentous year in the history of our Indian Section. We are having our Golden Jubilee Drive as a preparation for the Golden Jubilee Convention at Benares. No member of our section can be impervious to the impact of the great Spiritual force which is being released for the occassion. I beg to suggest, therefore, that we should take advantage of this wonderful opportunity and organise a purse to be presented to our President as a token of our love to him and the cause which we all stand for.

We all know to our shame that the financial condition of almost all our ventures, either in our Federations or in our section or at Adyar is at a low ebb. A very gentle hint was given by our General Secretary by publishing Amma's appeal on the first page of The Indian Theosophist of March 1940. Let every one of 3903 active members of our section and 464 Young Theosophists, take a solemn vow to *collect* or *contribute* at least Rs. 100/- for the same by the end of this year. It does not require such a lot of effort to do a work if we are really in earnest. Have we not great examples of earnestness and determination in the line amongst our fellow beings? Was it not only sometime back that the followers of H. H. Aga Khan presented to him gold worth his weight? And we know that His Highness is no feather-weight. Let us friends, remember the debt of gratitude that we owe to H. S. O. and H.P.B., to A.B. and C.W.L. No effort on our part will liquidate the same completely but we must nevertheless try.

I beg to put before you the following scheme; and suggestions regarding the same should be sent to our General Secretary.

i. A Golden Jubilee Purse be started.

ii. Two Golden Jubilee Purse Organisers be appointed, one for the North, and the other for the South, they should be whole time workers during 1940.

iii. A card be printed wherein every member should declare his willingness to *collect* or *contribute* at least Rs. 100/- by the end of the year.

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iv. One member from every lodge should be entrusted to get the declaration cards signed by others of his lodge. He will hold himself responsible for the success of the scheme in the lodge.

(a) Lodge collecting the amount to get 25%.
(b) Federations „ „ „ „ 25%.
(c) Benares. „ 25%.
(d) Adyar. „ 25%.

This will enable us to combine all our needs and to make one effort to meet them all. Uncoordinated effort at collection for our several needs, whether local or national, has not borne fruit so far. This Golden Jubilee Purse demands golden efforts to be made.

6. The share of the lodge should be utilised towards its lodge habitation, that is, in purchasing a plot of land, building a hall or in improving it, if it has one.

7. The share of The Federation should be utilised towards constructive schemes, that is Education or general uplift.

8. The share of Benares and Adyar should be utilised towards a nucleus of a permanent fund for the two Besant Theosophical Schools.

The idea behind suggestion 6, 7, and 8 is that money collected from the public should be spent on things of public utility.

The following are some of the methods of collection, both individual and collective.

1. Goodwill coupons be printed valued at -/4/- plus printing charge, bearing "O Hidden Life....." Such receipt books should be sent to every Federation, which should distribute the same to their lodges for collection. Every member should approach as many people as would enable him to collect 100/-. Every man of reason and light, every charitably disposed gentleman, Trustees of Charitable Trusts and men of nobility and resources should be tackled.

In all such cases a psychological approach should be made and we should talk to them about our movement, our objects, and our ventures. Appeal to men through their own interests, and some of them are mentioned below.

NORTH	SOUTH
1. "New Education" at the T.S. Benares	1. "New Education" at Adyar
2. Bharat Samaj	2. Kalakshetra at Adyar
	3. Bharat Samaj

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NORTH	SOUTH
3. Campaign of Mutual understanding and goodwill	4. Panchama School
4. "Mel Milap" Magazine, Patna	5. Adyar Library
5. Harijan Industrial School, Patna	6. Campaign of Mutual understanding and goodwill

Please add to these your local activities which will appeal to local people more. If 4367 of us were to approach 400 people for selling "Good-will coupons", the message of Theosophy would reach 17,46,800 souls. Thus we will help them to form a link with our Elder Brethren. It would not be a small achievement in the cause of Theosophy, which we cherish so dearly, apart from the financial benefit to the Theosophical Society, which we are out to serve.

2. Variety shows by the lodges; and the proceeds to go towards the contributions of the people taking part.

3. Benefit nights organised with the help of local cinemas and theatres.

4. Magic lantern lecture by tickets.

5. Arts and craft Exhibition.

6. Sale of Theosophical Books.

7. Bhajan and Sankirtan.

8. Every Theosophist should make a contribution, as many others do, on occasions like births, marriages, successes in examinations and employment in their families. We should share our happiness with our fellow brethren.

Friends, let us not pause and think, as the cause of the campaign is an ample justification for throwing ourselves into it heart and soul. Every unit of Rs. 100/ so collected will be the real indicator of the total strength of live-wires in the Indian Section. Anything less than 4367 units should not satisfy us. We have been "called to active service" and we should not desert at this crucial moment. We must take advantage of a rare occasion like this and put our very best effort in materialising the scheme. We can be certain that the Masters who are behind us all, will not allow our efforts to go in vain.

Our efforts should be worth Rs. 11-1-9 a member per month from April to Dec. '40.

Dak Bungalow Rd.
Patna, 14-3-40

INDU BHUSHAN AKHAURI,
M. A., B. ED.

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Reviews

The Central Hindu School Boys' Own Magazine, Benares, 1940 No. 1

The students of the Central Hindu School must be congratulated for producing a neat and tidy number, especially so when one finds that the magazine is really the "Boys' Own" inasmuch as more than three-fourths of the articles are from the boys themselves. Beautiful pictures of Pandit Malaviyaji and the new Headmaster adorn the number. In keeping with the ideals of the school "*विद्या धर्मेण शोभते*" the number opens with salutations to Sarasvati, the Goddess of Learning. Then comes an article by the Headmaster, whose first reaction to the place was that of coming "home." He is struck by the affectionate relations between the teachers and the taught, which creates "an atmosphere so conducive to the free unfolding of spirit, unhampered development of character and thorough acquisition of knowledge" a relic of the old C.H.C. In another article "Dr. George S. Arundale", an old colleague, pays him affectionate tribute for creating the atmosphere the school still has. Then come a number of articles, short stories and poems by the students, especially mention-worthy being "*अशोक की नीति का भारत पर प्रभाव*". The various articles have a quality of nationalism about them I hope, which, will mix well with the quality of love so ably advocated in the numerous small quotations, to inspire the reader with a love for the motherland.

The title page reminds me of the Nazi Swastika, which, according to the teachings of Theosophy, points in the wrong direction. Finally I would like to make the suggestion that the pages under the heading "Notes and News" give an account of the various activities of the students. This will complete the admirable production which the students of the C. H. S. have so ably produced.

G. R. P.

* * * 2 * * *

Where Theosophy and Science Meet—A Stimulus to Modern Thought. Edited by D. D. Kanga I. E. S. (Retd.) Published by The Adyar Library Association, Adyar, Madras, India. Price of Parts I & II each Re. 1-14, of Parts III & IV each Rs. 2-4.

We are living in the age of the aeroplane. The various discoveries and inventions that science has made have cut down the distance between countries and made communication quicker, tending

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to make the whole world an unit. But in actuality we find that things are different—one country is fighting another, one faith is quarrelling with another and the whole atmosphere is full of the spirit which makes for war. And it is fitting to enquire why this is so. The answer is that we are all mind-ridden; science, maddened with its achievements, is arrogantly indifferent to the laws of life, which are eternal. So morals have not kept pace with the advance of science and we have scarcity amidst plenty. If the present civilization, based as it is on the principle of individualism and competition, is to survive, Mind must make way for Intuition, so that collectivism and cooperation replace individualism and competition. This is the next step for humanity, as seen by the wise, and it is the purpose of this series to help in making this possible—which will perhaps be where Theosophy and Science meet.

In these four little volumes Prof. Kanga has brought to bear upon the problem so many points of view that the whole series is really a bottle of compressed tabloids. The little pills are not meant to be swallowed, but just allowed to melt in the mouth. If thus allowed to rise to the head, we are sure they will serve as a very good and necessary antidote in the modern world, we congratula Prof. Kanga most heartily on his achievement.

PART I. FROM MACROCOSM TO MICROCOSM. In the introduction the Editor points out a method of investigating the occult which science disregards. He claims that the occult method of investigation is not contradictory but supplementary, or an extension of the scientific method. Further he claims that it is more comprehensive because its field is much wider and that it observes directly the inner working of things. The whole work is an attempt to show the scientific world the validity of the above and in that direction the various authors have laboured and collected data to show that even in Science, Theosophy is the Next Step.

In "Theosophy and Modern Science" Pieter K. Roest considers the fundamentals of Theosophy and Science and shows how the occult method of investigation is scientific and yet different, because of its nature and the restrictions put on the observer.

In "From Macrocosm to microcom" Fritz Kunz gives a picture of creation as seen by the philosopher with the scientist's eyes.

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In "Man and the Universe" Gaston Polak defines the self and the not-self and shows how Science is recognising the underlying unity in nature, which the mystics have always realised.

In "Geology and the Secret Doctrine compared" A. F. Knudsen shows how many of the statements made in the Secret Doctrine fifty years ago are borne out by the later researches of Science. The same is done by G. Nevin Drinkwater in "Archeology" for the field of Archeology. He further stresses the importance of clairvoyant investigation and urges its due recognition.

In "The meaning of symbols" Marguerite Mertens-Stienon shows how symbols are employed to convey Nature's laws and occult knowledge to the deserving, thus avoiding the misuse of the knowledge.

The volume closes with a collection of passages containing similar ideas in Theosophy and in various branches of Science culled from Theosophical and Scientific works.

PART II. FROM ATOM TO MAN

This volume endeavours to give to the reader a deeper knowledge and understanding of the constitution of man and the universe, visible and invisible, and to show the relationship between the two.

In "Matter and the Atom" G. E. Monod-Herzen compares the findings of modern Physics regarding the constitution of matter with those given by the clairvoyant investigators. He further suggests that the clairvoyant should make a thorough investigation of certain problems that confront the physicist.

In "Chemistry" D. D. Kanga, the Editor shows where and how Theosophy and Chemistry meet. He tries with fascinating and illuminating diagrams, to show the Logic forces at work in the atom, the lower kingdoms and the man.

In "Physics" R. D. Kanga shows how the fundamental frequencies Light and Sound are obtained from the mystic numbers 3 representing life, 4 form and 5 their synthesis. Thus he shows that force and matter, life and form, are the two sides of the same thing.

Prof. Shyama Charan carries us away from humdrum life to superphysical heights in his learned contributions "Relativity" and "Modern Mathematical Thought."

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In "Evolutionary Biology" Margaret A. Anderson shows how forms are evolving to bring forth the full splendour of the life which inhabits them. In this process the fundamental "Principle of Discontinuity" is also seen at work in bringing about desired variations.

In "From Mineral to Man" Corona G. Trew traces the growth of life as it expresses un-self-consciously in the mineral to self-consciously in man. She sees in this one great scheme one unity from bottom to top, from first to last, and further says that the world needs this experience of unity of all that lives, so that the next advance may come.

PART III, FROM HUMANITY TO DIVINITY

This volume opens with Physiology in which Therese Brosse shows that function is no longer a mere state of activity of the organ but a positive entity, namely Life-in-Action. And Theosophy should help physiology in investigating the various energies of life.

In "Western scientific research and the Etheric Double" J. Emile Marcault brings together evidence to show the existence of the etheric double which is constitutionally electrical, and expresses the functional activity of the physical organs.

In "Mythology" Edith F. Pinchin says that Myths belong to the science of Tradition, i. e. something that is handed down. And that something is, the truth of the great Eternal Plan of Life taught to every race of Humanity by the Great Teachers of the race who present them to each race in symbolic form suited to its understanding. The beauty of the symbolism is that it has several keys, and each key gives the exact knowledge concerning that subject.

In "Anthropology" A. G. Pape gives two pictures of the origin and history of man—one as given by Theosophical literature and the other as given by the modern anthropologist. The picture given by Theosophy is more comprehensive and shows the working of the laws of Concord and Co-operation in different kingdoms of Nature.

In "Philosophy and Theosophy" B. L. Atreya makes a survey of modern philosophical thought and points out how it tends towards the Theosophical teachings.

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In "Psychology" L. J. Bendit has sketched the main points of contact between Theosophical thought and modern scientific psychology, so that to-day one often finds accepted as tenable such ideas as, survival after death, reincarnation, psychism etc., which, a few decades ago, would have been treated as sheer insanity.

In "Yoga" Vishwanath Keskar gives an exposition of the great science as understood in Hinduism and correlates it with modern western thought. The numerous illustrations are interesting.

Then follows one of the finest statements of Theosophy ever made for the lay reader, "An Epitome of Theosophy" from the pen of Dr. Annie Besant. This little-known article is reproduced from the Encyclopedia of Religion and Ethics.

In an Epilogue the Editor takes a bird's-eye view of the monographs, indicating man's place in the scheme of this evolving universe.

PART IV SOME PRACTICAL APPLICATIONS.

This Volume opens with introductory remarks by the Editor in which he shows how the existing order of things is the "old order" and points to the "new order" which should take its place for the betterment of the world. Its characteristics are given in the appendix that comes next.

In "Methods of Research" C. Jinarajadasa reviews the various methods in vogue at present and shows their limitations, based as they are on the intellect alone. He advocates the inclusion of the technique of the intuition which will reveal the universe as a bud growing into a flower, and not as a dead mechanism. This will open to science new and glorious vistas for exploration.

In "Psychical Research" D. H. Prins brings together evidence to show that the occult teachings of Theosophy can be deduced from the observations of the psychical researches. He advocates a greater co-operation between the Occultist and the Scientist, so that the whole subject can be put on a more rigorous basis.

In "Medicine" M. Beddow Bayly points out the limitations of the "Germ Theory of disease", especially in accounting for

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epidemics. He further shows how the science of Medicine is recognising the whole man, i.e. body, emotions and mind, and is changing its technique accordingly.

In "The Mystery of Magnetic Variation" Adeltha H. Peterson points out that our planet can be taken as a "World-man" and the various magnetic centres as the analogues of the various chakras. The Magnetic forces are like the life forces that flow through the chakras of the human body and are used by the Inner Government of the world to maintain health and equilibrium on the Earth.

In "Astrology" Charles E. Luntz speaks from first hand experience of the exactness of the science and points out how natal charts can be usefully employed in finding the tendencies of an individual in the professional world and also in matrimonial relations.

In "Law" A. Rangaswami Aiyar traces the progress of legal conceptions from race to race and indicates how our present conceptions based on individuality, i.e. dominance of the concrete mind, should give place to those based on the sense of Brotherhood created by the dawning intuition.

In "The practical application of Theosophy to Politics and Government" Peter Freeman shows how Theosophical teachings advocate the formation of the World State and gives its characteristics. He furtherpoints out how the doctrine of graded franchise enunciated by Dr. Besant will cure the ills from which democracy suffers to-day.

In "Education" Julia K. Sommer shows how modern tendencies in education are recognising the complete man,—body, emotions and mind—and is trying to educate all the aspects, so that a new human type may be developed. The new type with the intuition working "shall know the truth, and the truth shall make (it) free" from ignorance and selfishness.

In "And what of Art?" Claude Bragdon shows to modern art with its motto "form follows function" how it can expand into a wonderful thing only if it will let Western Science mingle with Eastern transcendentalism.

The volume closes with "Whither Science?" by Iwan A. Hawliczek, who points out that the occult of one age becomes Science

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of the next. He shows that the Lemurians were engaged in practical activity in order to discover the emotion of the world. The question the Atlanteans asked was, "What ?". The Aryan ask, "How ?". And the future race will ask "Why ?"

The purpose of the series is to help in bringing about conditions in the world such that the new race will be born. For this purpose Science and Theosophy must meet and work hand in hand. Prof. D. D. Kanga has done a great service in showing how it can be done. Our sincere thanks are due to him.

G. R. P.

The Report of the District Scout Rally, Mirpur, Dec. 1939 by Rao Ratan Singh Sahib and Dr. Sri Ramji is an instructive booklet in Urdu. The authors' advice to Scouts to do away with the root-cause of struggle and war (which is no other than hydraheaded selfishness expressing itself in some form or other in human thoughts, feelings and action) by purifying their minds and hearts is very sound and the practical rules for the improvement of sanitary conditions of towns and the uplift of the villages are excellent.

R. L. B.

Easter Conference at Adyar, 1940.

1. We gathered in and round Adyar,
   The Gardens where the light shines bright,
   To think and talk of ways and means
   By which we can extend our light.

2. Our work commenced at seven fifteen,
   On Thursday March the twenty first ;
   The evening cool and calm around
   Spread us within the Hall athirst.

3. The thirst was quenched by following words,
   Which rolled like pearls from President's tongue ;
   We listened and listened to heart's content,
   Until the clock at eight had rung.

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4. Then came some more to have their say,
As mentioned in the programme set;
The more we heard, the more it spread
The Golden light that we have met.

5. The next day was the Friday "Good"
When pujas were performed with force;
We heard the prayers duly said,
And then enjoyed our head's discourse.

6. We marched along to Sacred Church,
We heard the Solemn service sung.
And then we parted one by one
To sit at food with all among.

7. On Saturday we had some talk,
Which was of much and real worth;
The subject was "How best we can
Promote the Joy of all on earth."

8. The Sunday bright adorned the Light
Of Him who rose from mother Earth;
The Church proclaims His birth aright
To tell us all about the mirth.

9. We, one and all, enjoyed the day,
We ate and sang amidst our head;
The evening brought us sugared sweet
From President's hand so bright and red.

V. RAJARAM.

Federations and Conferences

BENGAL FEDERATION:—held their annual meeting at Calcutta during Easter under the Presidentship of Sri Hirendranath Datta Vedantaratna. The proceedings commenced with Common Worship. The President welcomed all delegates and gave a concise but lucid explanation of the meaning and significance of Theosophy. The other lectures were specially to show that in Theosophy there was the Synthesis of Religion, Philosophy and Science. Prof. Tulsidas Kar spoke on "Theosophy and Science." Next day there was a symposium

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on "The Indian Section Jubilee." Many valuable suggestions were made one of which was that during the Jubilee celebration lectures in various languages should be arranged for the benefit of Ladies. Next day the Bharat Samaj Puja was performed in the morning and this was very well attended. There was a Question and Answer meeting in the evening, followed by a Social. Later Dr. Mahendranath Sarkar delivered an illuminating lecture on "Theosophy and Philosophy" in which he showed that Theosophy removed the defects and shortcomings of modern Western system of philosophy. He concluded by emphatically asserting that the present conflict in the different fields of human activity was due to the want of Theosophical vision in the world. After the lecture there were entertainments. Next morning there was an initiation when eight new members were admitted. There was then the Third Public lecture by Sjt. Bijoy Basanta Bhattacharya on "Theosophy and Religion." Nine Lodges and the Calcutta Youth Lodge were represented. Altogether seventynine delegates attended. The Behar Federation sent one representative.

SIND-BALUCHISTAN T. S. FEDERATION

The annual conference of the above Federation held at Larkana from 22nd to 24th March 1940 was a remarkable success. In fact at the end of the conference it was pertinently remarked that almost every house in Larkana had come to know what Theosophy stood for as all the proceedings had been conducted in Sindhi. Heartening messages were received from other Federations and several leaders. The conference started with prayer songs from various religions followed by music and symposiums on "Message of Theosophical Society to Sind" and "Death and After" under the able chairmanship of Bro: Santdas Mangharam. Two youth meetings were held when short addresses on "Ideals of Youth" and "Indian Art & Culture" were given. Two ladies' meetings were held and instructive speeches were delivered on "Child" and "Woman" in a simple, homely style. At the conference subjects such as "Sufis and Sufism", "Cultural Affinities of Hindu Muslim Religions" attracted large audiences and such was the interest and enthusiasm created that scores of people did not mind bearing the discomfort of standing for long as all available seating space was fully occupied. Poor quarters in the city were also visited where sweets and fruits were distributed. For three days message of Unity and Brotherhood was ringing in the ears of Larkana public and under the blessings of the Holy Ones an atmosphere of

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goodwill came to prevail. Thanks are due to the Larkana Lodge for the excellent arrangements made for the accommodation of delegates and visitors.

On way to Larkana a halt was made at Rohri and Sukkur. At Rohri Sister Minwalla and Bro : Ram Panjwani spoke on "Unity." At Sukkur Mrs. Minwalla spoke on the "Message of Theosophy to Religions." At both the places the audiences were greatly appreciative. On way back to Karachi a halt was made at Shikarpur where Sisters Minwalla and Gudibai Chanderbhan and Bro : Ram Panjwani spoke on "Brotherhood."

During the Easter Week thousands heard the unifying message of Sufism and Theosophy and a strong thought form of Unity and Brotherhood was developed throughout Upper Sind which recently had been an arena of intense communal tension. Everyone seemed to heave a sigh of relief and from every heart arose a silent prayer "May PEACE spread every where."

MODERN BOOKLETS

Theosophy is the Next Step

Art	Industry and Leisure	Psychotherapy
Business	Internationalism	Politics
Economics	Medicine	Religion and Philosophy
Education	Nationalism	Science
Humanitarianism	Psychology	Statecraft

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A Querry

What are the Sanskrit equivalents for (1) the Pitutary body (2) the Pineal gland ? Has the Yogic word "*Devadashanta*" anything to do with this ? If so which and what is the scriptural authority for this ?.....

A. K. Sitaramashastri.

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Lodge Activities

Aurangabad (Deccan). On the 10th March, Mr. Mohammad Ahmed, M. A., delivered a lecture in the Town-Hall on "The Ancient Egyptians." On the 22nd March, Mr. P. A. Wadia, late Professor of Wilson College, Bombay, and a prominent Member of the International Fellowship, lectured on the aims and objects of the fellowship. On both the occasions, Mr. Syed Abdul Hafiz, Secretary, was in the chair.

Ahmedabad—have devised several new ways of contacting people. Sister Kamalaben's Kirtans draw huge audiences. Excursions are arranged. Then they have speakers' meetings, a Krishnamurti class etc.

Agra—Hold weekly conversaziones at the residence of Bro. R. N. Srivastava. Bro. Rohit Metha visited Agra. Dr. Kabrajee is taking weekly classes at his residence.

Arkonam—Membership has risen to 32; hold bi-weekly study classes. This infant Lodge would appreciate very much a present of books for the Lodge Library.

Benares—Kashi Tattva Sabha and Lodge Arundale observed Barawafat on april 21. Mr. G. N. Gokhale delivered a speech on the life of Prophet Mohammad.

Bellary—celebrated the T.S. birth of Bro. Jinarajadasa.

Broach—The 24th session of the Gujrat and Kathiawar Federation was held at Broach on 22nd, 23rd, and 24th March, during Easter Holidays. Bro. Gunvantrai G. Desai, M. A., of Bhavnagar presided. About 119 delegates attended. It ended very peacefully and successfully and with blessings from the Masters.

Karachi (Youth lodge)—arranged a series of lectures by Sadhu T.L. Vasvani (the Gita), Dr. Kewal Motwani (The Cultural planning of India), Mr. Jamshed Nuserwanjee (Mysteries of Life), etc.

Kallepalli—It appears that the site for the new Lodge said to have been donated by the President originally belonged to Sri Peri Somanadha Sarma, who so generously placed it at the disposal of the President. Our grateful thanks are thus due primarily to Bros. Sarma. Kallepalli continues its interesting Bulletin now in Telegu.

Kolhapur—Our Kolhapur friends under the guidance of Sir Raghunathrao Sabnis, and other gentlemen in the town, run an ideal school—the *Vidyapeetha*—which is conducted on sound principles of

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education including development of character and active habits, physical training etc. They have a children's section called "Sandipani Varga" and have a nice habitation just outside the town. The School is fully worthy of support.

Madras (Triplicane)—Have formed nine sub-committees. Dr. Kamath gave a public lecture on "Theosophy and the World structure."

Nagpur—Manu-Smriti is being studied at the Lodge thrice a week by some members and sympathisers.

Patna—celebrated the "Imam Hussain Day" on 17th March, when both Hindus and Muslims joined in reminding themselves of the great life of sacrifice led by Hazrat Hussain. Mr. Van de Poll, Manager, T.P.H., visited Patna, Muzzafarpur, Lahariasarai, Hajjpur, Chapra, Gopalganj, Rajgir, Nalanda, Nawada and Gaya and gave talks and helped greatly to bring "Adyar" to that part of the country. He is now touring Northern India.

Poona—The Marathi Federation have issued a Marathi leaflet explaining the work done by the T.S. during the last fifty years and the significance of the Golden Jubilee of the Section.

Simla—Mr. Van de Poll visited this place, and explained to all members the message of Adyar and the great work being done by the President in revivifying the Indian Section.

In Memoriam

Bombay—Bro. Bhalchandra Sitaram Sukhtankar, M. A., LL. B., who was the Vice President of the Blavatsky Lodge for 2 years and took a keen interest in several public institutions, besides being a distinguished author.

Bro. Merwanji Ardeshir Randelia, M. A., LL. B., a very old and devoted member, who joined the T. S. and Blavatsky Lodge in 1900.

Tanjore—Bro. T. G. Narayanaswami Pillai, a very earnest member of 27 years' standing.

Unattached—Mrs. Tripura Sundaramma of Chittoor. She was a Life Member who joined the T.S. in 1906.

Udaipur—Mr. Tribhuwan Nath Sapri, a very old and devoted life member, who joined the T. S. in 1900.

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You must feel perfect tolerance for all, and a hearty interest in the beliefs of those of another religion, just as much as in your own. For their religion is a path to the highest, just as yours is. And to help all, you must understand all.....But in order to gain this perfect tolerance, you must yourself first be free from bigotry and superstition.

(*J. Krishnamurti's At the Feet of the Master*).

The members of the Theosophical Society at large are free to profess whatever religion or philosophy they like, or none if they so prefer, provided they are in sympathy with, and ready to carry out, one or more of the three objects of the Association. The Society is a philanthropic and scientific body for the propagation of the idea of brotherhood on practical instead of theoretical lines. The fellows may be Christians or Mussalmans, Jews or Parsis, Buddhists or Brahmans, Spiritualists or Materialists, it does not matter; but every member must be either a philanthropist, or a scholar, a searcher into Aryan and other old literature, or a psychic student.

(*H. P. Blavatsky's Key to Theosophy*).

There is no more fertile source of hatred and strife than religious differences.....Once get a man to see that none of them has the whole truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out—then true brotherhood in religion will be established.

(*H. P. Blavatsky's Key to Theosophy*).

Religions prepared by the various great teachers and prophets of mankind for propagation in the world at large, are in all cases excerpts clothed in a more or lest elaborate symbolism, from the great body of definite scientific knowledge concerning the spiritual laws and purpose of the world possessed by the Initiates for the time being of esoteric wisdom.

(*A. P. Sinnet's Growth of the Soul*).

Esoteric Philosophy reconciles all religions, strips every one of its outward human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of a Divine Absolute Principle in Nature. It denies Deity no more than it does the sun.

(*H. P. Blavatsky's Secret Doctrine*).

Universal Brotherhood is the only thing which is binding on members of the Theosophical Society, Nothing else. The Theosophical teachings as to Karma, Reincarnation, or the Masters, are not binding on the mind or conscience of any member.

(*Dr. Annie Besant's Changing World*).

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Shall we sit down nursing past grievances, or get on with the next Item in the Plan? That is the question, that all the little *Arjunas* have to decide.

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पुस्तकालय

THE INDIAN THEOSOPHIST

ओं

"This peace we long for, can not come without Right thinking upon *everything*. For all facts and events are linked, both as between themselves, and with facts and events that have been. We understand the true drift of life, only in so far as we see it as one whole, the present with the past, and if possible with the future.

C. J.

JUNE 1940

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

Vol. XXXVII | JUNE 1940 | No. 6

Messages to the Workers' Camp, Adyar

Dear Friends,

I send you my loving wishes for a most successful Workers' Conference. I wish we could all be physically with you, but the inspiration of Adyar is in itself enough for all of us to do great work, if only we fully realized it. Being away from Adyar makes one understand what a sacred place it is and how its influence can be given to the world, especially by such Conferences.

Fraternally Yours,
RUKMINI DEVI

From the President

I send my very best wishes to the Workers' Conference which will, I believe, begin on the auspicious day of the White Lotus.

My message to those assembled is that they should plan everything practicable to strengthen the Indian Section of our Society. I do not doubt for a moment that in these distressing days, in this period of a veritable Armageddon, the outcome into peace and justice and prosperity depends far more upon India than most people throughout the world are able to realize. If we are striving for India's political freedom, as our beloved President-Mother strove so heroically for so many years, it is not only that she may

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be free to order her own affairs according to her genius, it is not only that she may be an equal among the free nations of the whole world, but also that her moral and cultural strength may, as it flowers from the fruitful soil of liberty, powerfully help to raise humanity to those nobler conceptions of living, the divorce from which has resulted in two disastrous wars.

First, India must herself put her own house in order in every department of her national life. There must be peace in India as there is not today. There must be vision as to India's pre-eminent place in the world as there is not today. To this must individual members of the Indian Section address themselves ardently. There should not be a single member of the Premier Section who is not doing all in his power to draw together the warring elements within the land. A Theosophist is one who, having a notable measure of the Light, causes it to shine wherever there is darkness: and the darknesses in India are not far to seek, especially in that field of the construction of the forms of her new political life where cross-purposes threaten an intolerable barrenness.

Theosophists must bring to bear upon this urgent problem of India's political regeneration their keenest vision and intuition, and they can, I hold, do no better than study the political activities of Dr. Besant who could have achieved Swaraj for India, so was it destined, had she received the eager cooperation of those then leading the country. I ask every member of the Indian Section to do everything possible, having regard to his circumstances and outlook, to help to lead India to solidarity and singleness of purpose.

Second, every member of the Indian Section should be ardently at work to strengthen that machinery of Theosophy in India which is the Section itself, its Federations, its Groups, and its Lodges and Centres. The machinery must run with all possible smoothness, and therefore be kept as clean and as bright as possible. The Light of Theosophy must needs become dimmed as it flows through dull, ill-working, rusty, machinery. Every part of the Theosophical organism in India must be alive and active, and it is, I venture to think, the objective of your Conference to take advantage of this Golden—or is it Diamond—Jubilee year, and of the release of power it offers, to rejuvenate every cell in the

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Section organism by causing Theosophy to become more of a living reality in the life of every member and by suggesting ways and means whereby such reality may be applied to life in the Indian world so that India will have cause to bless the presence of Theosophy and of The Theosophical Society in her midst.

So planning, you will tremendously help to cause the blood of the Section to circulate far more vivifyingly throughout its body, and the result will be seen in the greatest annual Convention the Indian Section has ever known. The 1940 should be the greatest Convention, not only because it is a great Jubilee Convention, but also because it will be set in an India on the threshold of her freedom and in a world fighting desperately that freedom and justice may be preserved for all generations to come.

This 1940 Convention should be, must be, a beacon light to India as she advances into her regeneration and to the world as it turns for light to the East whence alone light comes.

These are great times, my brethren, and we must seek our own greatness in them, so that we may be equal to the trust our Elder Brethren repose in us as Their soldiers in the greatest battle the world has ever known—a world Kurukshetra marking the final death of the old world and the birth of a splendid new world.

Nandi Hills GEORGE S. ARUNDALE
May 5th, 1940,

Is and is-to-be.

BY C. JINARAJADASA.

If we believe that there is a Divine Consciousness who guides all events, we must necessarily believe that He cannot be satisfied with the world as it is. If every right-thinking man and woman everywhere is already a keen reformer, a million millionfold more of a reformer must God be. He must be planning all the time to mould this scheme of things, which we call Evolution, into something better, where there shall be no ignorance and misery, no ugliness and degradation.

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Thinking along this line, we begin to postulate that "life" must be the interaction between two Realities. The first Reality is The-world-as-it-is; it is mankind as they are today, with all the interrelations between them and all creatures, objects and processes around them.

But there is a second Reality, which is The-World-as-it-is-to-be. This is that "Plan of God" which the Theosophist speaks, the "Archetypal World" of the Platonists.

If we visualise the two Realities spatially, we shall think of the As-it-is-to-be as hovering over the As-it-is, as a magnet might hover over a pile of iron filings, trying to draw them up to unite with it.

How can we who are placed in the As-it-is get to know the As-it-is-to-be? For then we can direct our course to Salvation correctly, and save ourselves from many a wandering into bypaths where we fritter away our energies.

Many ways have already been propounded; but there is a new way which only a few have discovered. It is the way of Art.

The poet, the painter, the sculptor, musician, dancer, in fact every true artist, is one who is impatient of merely stating, in terms of his art, the As-it-is, and is feeling his way to describe the As-it-is-to-be. He is usually not sure what that mystery is, unless he is a very great artist. Then, he is very positive and emphatic, and says to the critics as did a French sculptor: "Art—it is that star; I see it; you do not." But most artists are getting merely flashes here and there of that other world.

The artist's message to us of that other Reality must remain for us merely a message, something which we hear from another. We can only believe, but we cannot know, as he thinks he knows. Yet until we do know, directly for ourselves, we have not placed our foot on the first step of the stairway to the Reality on high.

That knowledge will begin when we too become artists. But how? That is the problem for each to solve. This much will help us all in our search—that in each of us abides the Artist, who waits to be released and revealed, for God dwells in us and He is the Supreme Artist.

———

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Benares Calling

I write this from sacred Adyar, where a few T. S. workers have gathered in conference to compare notes, and to devise new and if possible, better ways of spreading the Truths of Theosophy, especially during the Golden Jubilee year of th Indian Section. Last year when I announced such a *Dnyanayadna* four people expressed their desire to come, and so we dropped the idea. This time Miss Henkel, our indefatigable Publicity Officer, who is running the show, is more fortunate, and we have about thirty friends at Adyar from all parts of India. Unlike many a conference we shall not pass any resolutions, but we shall all resolve to do better in future, and it is for those who could not come, to say whether they find any change in us, either in the quantity or quality of our work.

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I often wish we had more of these camps and what is more important, more workers. Why is it that we do not get these? I have said more than once, that the real reason is that we do not sufficiently realise the value of our Theosophy; but there is no doubt that in many cases, we are obsessed with other worldly considerations to such an extent, that we have no time for Theosophy. I am not talking of the large number of people, who in this world have to work long hours to eke out a bare living, or those who live only to eat, drink and make merry. None of these will read these notes. I am sure we have all passed that stage. We have learnt that man does not live by bread alone. We have seen that there are other things worthy of our attention; and yet, we plod along in our own old ways, for the sake of our family as we put it. We argue that if we gave more time to Theosophy, we would naturally earn less money for them, and then they would starve. I am again not thinking of those who live from hand to mouth, and whose families would really have no bread if they did not attend to their work; nor am I even suggesting that we should not eat ourselves or earn our own bread. On the contrary, I hold that the first duty of every man is do so, if only for the sake of those who depend upon us; but I am afraid we exagerate its call upon us beyond reasonable proportions, or *merely make it an excuse.*

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I know of a very good, intelligent and sincere gentleman, who in an extra strong fit of spirituality, once made up his mind that he would devote his whole time to the work of God and the Masters, if only They gave him one lakh of rupees, which he calculated, would be sufficient for the maintainance of his family. God evidently came to know of this offer, and considered his services worth that sum. The devotee began to succeed in his profession beyond all expectations, and in ten years' time, the lakh of rupees somehow found their way into his bank account. God did his part, and as it were, silently demanded His pound of flesh.

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But then this friend found to his surprise that another factor, which he had never thought of, had now entered the equation. With His orthodox notions of generosity and being ignorant of all modern views on the necessity of birth control, along with the money, God sent to His devotee, quite a number of children, including some twins. Their number not having been stipulated in the original contract, and knowing that every Jiva has to settle his accounts with other Jivas sooner or later, God obviously got hold of as many of this gentleman's creditors as were waiting to be born, and sent them all to his family. The net result was, that he found that at the end of ten years and in spite of the additional lakh of rupees, *his saving per child* was now actually less than it was before he made the offer. We all know from our Puranas how careful one has to be, in entering into a contract with God, but our friend now found it to be too true. He is still recalculating the figures and wondering whether he is really bound to stand by the contract, and if he can afford to do so. As an average man of the world this gentleman is still an excellent person and yet he cannot be as good a worker or server as he would be, if he paid less attention to his second lakh, which by the way he finds it more difficult to pile up. It is an interesting case, and I mention it because I am sure we have in our society many who are in a similar if not the same, predicament. If they could only see that some time or other, they will have to put a limit to their own earnings, I do not think that God will forget their families.

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Food and clothing and education for the children are quite all right ; but we must not imagine that our children will not be happy unless we give them so much cash in addition. That they should expect something from us to start with, is quite in order, but then we have to put a reasonable limit to it ourselves. If we die of cholera, they will have to accept it ; why should they not be taught to think in terms of the added usefulness in which they too will have their share ? I know it is difficult ; but it can be done. I have heard the case of a gentleman, who when he started his life as a lawyer, went to his mother, (that was fifty years ago when wives were not so important) and asked her as to how much money she needed for the family. The old Brahmin lady accustomed to a simple life, mentioned Rs. 150 per month as the sum which would enable her to keep the family in affulence. The obedient son opened an office, and offered to give legal advice to clients till he made up that amount. He would not accept any long term engagements, but as he was really brilliant, people soon realised his worth, and on the first of the month when he opened his office, he found more than one client waiting at the door with his brief and his month's salary. He did the work, took the money to his mother and closed his office, to open it again on the first of the next month, fully satisfied that he had done his duty to the family. And he was *Grihastha.*

* * * 6 * * *

That would be too high an ideal for most of us in the earlier years of our life at any rate ; but when we have earned some money, and learnt the lessons which a struggle in this mad world alone will teach us, I think we should learn to put an artificial and voluntary limit to our earnings. After—all the level of our happiness cannot be much higher than the average in the society in which we live ; and a house-holder has got to take into account his relatives and friends even in the modern world. Our children have to marry, and if we try to amass more money than the families with whom we form these alliances, we either encourage them to sponge upon us, or it makes them envious of us. Both things do not conduce to social harmony. What with the son or the son-in-law, or the unemployed cousin, aided by the share bazar and our desire to obtain a high rate of interest, everybody soon discovers the truth of the Law, that water finds its

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own level, and that, the lowest in the system. That is why Lord Manu taught us to look upon society as one family.

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In our degenerate days we not only fail to do our duty by society, but to ourselves no less. In basing our life on self-indulgence instead of self-control, we miss the whole purpose of our visit to this sorrowful planet. We long to be husbands and patriots if not parents, long before we finish our student stage; and once there, we will not let go the pleasures of the flesh till Yamaraja steps in. Not that any of us are really happy at that; but like an ant we stick to the little particle of sugar we can get hold of, until we have our heads torn off. We seldom let go voluntarily. Therein lies the great weakness of our social fabric. That is perhaps why our saints tried to paint life in such gloomy terms. They felt it necessary to remind us, that after building a fine mansion for ourselves, we were bound to be called upon to sleep in the jungle and so on. These appeals perhaps served their purpose in days, when electric fans were not invented, and science had not generally added so much to our physical comfort. But now our ice-cream plate holds our attention to such an extent, that no amount of screaming by these saints, seems to disturb us. Until our plate is forcibly snatched from our hands, nothing will make us look within, and that is why Hitler has now to do that good work of rousing us, in this crude and cruel manner. And yet, with ruthless robbers without, and unarmed and undisciplined as we are within, we seem to be such inveterate silk-worms that we live, in India at any rate, in our little cocoons spinning the web of *Moksha* or political Independence.

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It never occurs to us to ask ourselves, in our saner moments at least, as to what chances there are of our ever attaining that independence, or retaining it for a day in this mad world if we ever did so. The whole of last night I was haunted by the idea of a parachute brigand, who stood in front of the Bhojanshala at Adyar, revolver in hand asking us to get out to heil Hitler. If such a thing really happened, and little common sense will tell us that it is by no means an impossibility, what shall we do? Of course we shall unanimously pass a resolution that it is all the fault of the Englishman.

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but that would be a poor consolation, and would be no remedy. In the past we thought of personal liberation, and now we think in terms of our material well-being, and that is the only difference. In reality we are intent on our own petty pleasures, and that is why we shut ourselves out from the momentous happenings in the world, foolishly imagining that we shall escape the holocast. We know how the poet's bee shut up in the lotus which thought that the Sun would rise and the bud would open and it would go out and roam about, till alas, an elephant came along and ate up both the bud and the bee. That is the fool's paradise we are living in—and what is more, missing the whole purpose of our life. No, I am afraid it is not spirituality and Ahimsa and all that, but the sheer result of our narrow and selfish outlook on life, where self-indulgence instead of self-control has become the keynote of our existence.

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The desire of personal happiness is very natural in all living beings, but in a well regulated society, we do not encourage men to indulge in it, but to control that desire whenever it is incompatible with common good. Every man is taught to do this gradually by refining and transmuting that great driving force into better channels. That is the whole rational of the *Varnashrama system* of Lord Manu. We cannot obviously restore it in all its entirety, nor would that be desirable; but the sooner we restore to our society the essential features of that arrangement the quicker shall we rise. One of this most important and now almost forgotten rule is that every body must stop earning money before he is too old to do anything, and enter the *Vanaprastha* stage. A man, who has lived in the world and knows human nature, is capable of leading the less experienced and younger souls, but he is not fit to lead, until he has given up the desire for personal gain. It is from this class of *Vanaprasthas* that we get the most efficient workers, whether in the Theosophical Society or outside. And our T. S. members must set an example to the rest of India in this respect. Unfortunately, our Lawyers, Doctors and others practising private professions have no arrangements by which they can ensure their bread during their old age, but in the case of State servants at least retirement is possible, and compulsory. The former must set their houses in order in this respect by the help of provident funds or Insurance etc., but at any rate, there is no reason

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why every retired state servant in the Society should not join the band of workers at once. If he did so, I do not think we shall have any dearth of Workers. May I hope that by the time we have our next camp at Benares during the Puja holidays, many more will have made up their mind. India needs your help.

G. N. G.

Some South Indian Shrines

(By Rai Bahadur Panda Baijnath)

Some Indian places of pilgrimage were so even under older religions. Mr. Leadbeater found Puri to be the centre of a dark degraded religion some 18,000 years ago, Rameswaram and Srirangam were places of pilgrimage 12,500 years ago and Girnar hill was a sacred place with temples about 7,500 years ago and so on. The temple institution was a very important one in the social life of the Hindu and some idea of its greatness can be formed by visiting the South Indian shrines where fanatic destructive influences had not much scope for their work of destruction. Some of these temples have been in existence for over a 1000 years and have been nourished by succeeding kings.

Idol worship is after all a lower form of religious practice but even that when conducted properly puts one in touch with very high spiritual forces and has a very beneficial and uplifting influence. They are very grand buildings occupying large areas with several enclosing walls and huge gates or *gopurams* enclosing large tanks, *Sabhāmandaps* of "1000" pillars, several temples and open spaces. There were provisions made in these temples for imparting education, treating patients, for acting new dramas, for recognising and awarding merit etc. In the temple at Tiruvottiyur Panini's grammar and *Vyakaran Soma siddhant* were taught. In some places provisions were made for maintaining learned Brahmans. There are records providing pension for teachers of the *Vedas* for priests, *Vaidyas* and worshippers. It appears from an inscription that there was maintained a hospital with nurses, cooks, medicine collectors and physicians in connection with the temple at Tirumukuddal in Chingleput Dt. Good delicious food was also distributed to new comers, *Sadhus* and learned Brahmans in many of these temples.

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Rajas used to perform their *Tulādān* (gift of gold and silver weight) which attracted people from great distances. Vijayanagar King made such gifts at Conjeeveram and Srirangam. The birth-days of the ruling sovereigns were also observed by these South Indian temples. Gifts were made to them for the fulfilment of other desires. Images were also preserved in them of the great local saints and patron kings. In one temple in 1048, a pension was arranged for teaching *Rigveda*, *Yajurveda* and other *Shastras*. In another, an able Tamil translator of the *Mahabharat* was given a pension. In many of these temples there are several hundred inscriptions. We can thus realise the intimate relationship of these temple institutions with the national life of the people. In addition to all these, these temples were great dynamos of spiritual forces.

CONJEEVARAM

This is one of the seven chief sacred places of India. Jainism, Buddhism, Shaivism and Vaishnavism have flourished here at times. Hiuen Tsang visited this place in the seventh century A. D. He found 100 *Sangharams* and many *Bhikshus*. Shankaracharya established Shaivism here in the 8th. Century and Ramanujacharya afterwards established Vaishnavism.

At one time there were 108 big Shiva temples and 18 Vaishnava ones. In the former, the Kamakshi goddess temple is of some importance. She used to be troublesome to pilgrims and Shankara-charya stopped that and installed more beneficent goddesses. We felt the force emanating from this goddess even before we were aware of this story. The *Yantra* or *pitha* plate is burned here in front of the goddess. There are many inscriptions of the Pallava and Chola Kings here.

The Shiva temple here has great influence pouring forth from it. My companions were people who had done some meditation. We visited the temple at the time of the evening worship. One of us was so uplifted that the whole of that night he tended to sink into a condition of trance.

Temple influence is felt more in the night time than in the day time. We found different kinds of influences radiating from the Shiva, Vishnu and the Devi temples.

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The Vishnu Varadraja and the Laxmi temples radiated much devotion. We could not visit them in the evening.

The successors of Shankaracharya lived here till they removed in 1743 A. D. to Kumbakonam after a short sojourn in Tanjore. The Upanishad-Brahma-Yogin lived here. His commentaries on the minor 99 Upanishads have been published by the Adyar library but his other works are lying here uncared for. His *mutt* is in a decaying condition. Like the 12 *Jyotirlingas* of India there are 5 element *Lingas* in southern India of equally great importance. The *linga* at this place is of the *Prithvi tattva*.

CHIDAMBARAM

This we visited again after 2 years. Behind the image there is an empty space kept covered. It is the real Ākāsha Linga. The presiding god came out of it. He is the Great Dancer and showed His dance to his two Bhaktas Patanjali and Vyāghrapād, whose images are preserved here. One Shaiva Bhakta living in a neighbouring village temple was directed in dream to recover a hidden manuscript of Sundaramurti from this temple and write a book of Shaiva Bhaktas based on it. He thus wrote his *Devram*, after recovering the book in company with the king Kulottunga Chola I.

This temple is very old and has inscriptions from 907 A. D. The Govindraj Vishnu image is very old, of the Pallava times. Kulottunga II had it thrown into the sea. In the time of Ramanujacharya it was removed to Tirupati and later brought back. The northern *Gopura* was built by the Vijayanagar King Krishnadeva Rai. There are 108 dancing postures of the Bharat Nritya Shastra depicted on the eastern and western walls.

The Shiva and the Vishnu temples here radiate powerful magnetism and I will quote Dr. Arundale's experience of it from the *Theosophical World*, February 1939, p. 43:—"But that Chidambaram represents the First Ray, the Ray of Power, that it is highly charged with the magnetism of the First Ray and that the great Lords of that Ray watch over the temple—of all that I certainly had almost physical ocular evidence. The Great Teacher who has been helping me × × × has His associations with the temple and I now understand why we were asked even in Europe to make a pilgrimage to Chidambaram as the first objective on our return to India.

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"× × × And it was amazing to me how in the Central Shrine of all there was that direct contact with the very highest forces that are available to us down here. One or two of the Elder Brethren who are associated with that work were good enough to give us such blessing as we were able to receive with the result of course that one becomes reoriented to the Real".

The writer suggests that in making a pilgrimage, there must be less seeking and hoping or expecting something, but more eagerness to receive a blessing for more abandoned service to the Elder Brethren.

TANJORE & TIRUVADI

Tanjore was the capital of the Chola Kings. The great Brihadeswar temple here was built about 1000 A. D. in the time of Rajraj Chola. It is 190 feet high. It is said that the architect could see the future, for in the top-portion of the temple (Vimān) after the image of the Chola King, he made the images of a Nāyak King, a Maharashtra King, and of an Englishman. The Shiva and the Parwati temples are both powerful here. We went when it was getting dark and the temple doors were closed and unlighted, the priests being busy elsewhere. One of us sat down to meditate in the dark and he saw the god Shiva coming out of his Linga image and standing before him which induced a condition of retiring inwards. We visited the neighbouring Shrine of Tiruvadi seven miles away. It existed in 1013 A. D. when a Vengi King made a gift here.

TRICHINOPOLLY, SRIRANGAM AND JAMBUKESWAR

Srirangam town and temple are situated in an island of the Kaveri. The temple is one of the most important Shrines of the Vaishnavas and Ramanujacharya lived here in the latter part of his life. Inscriptions of the Chola, Pandya, Hoyshal and Vijaynagar Kings from A. D. 900 to 1600 are to be found here. About 1371 A. D. when the town came into the possession of the Mahomedans, the image of the presiding God Ranganath was removed to Tirupati for safety and subsequently restored here. There are seven enclosing walls and the outermost one is 3,073 feet × 2,581 feet. It is unfinished. The pillars of the "1000" pillared *Sabhamandap* have exquisite carvings.

A feeling of great devotion surges when one visits this temple.

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The Jambukeshvar temple has 5 *Prakaras* or enclosing walls the outermost being 2,400 feet × 1,500 feet apparently in a spring. t represents the water or *Jala tattva Linga*. Great peace & devotion pervaded this temple when we visited it. The Parvati goddess in this temple is very powerful. We felt her influence with the first offering of flower by the priest on our behalf in our previous visit. It is said the goddess was so powerful that pilgrims impure in body or mind came to harm in her presence. Therefore Shankaracharya mitigated her influence by installing Ganesh before her and by piercing her ears and putting on 2 ear ornaments in them. The noon worship is said to be done here by the priest dressed as a woman. There are inscriptions of the Chola Kings here. Trichinopolly was the capital of the Nayaka Kings. Chola Kings also lived close by. A *Shiva-bhakta* Tayumanavar flourished here. On a hill in the city about 260 feet high there are Shiva temples having Pallava inscriptions of 700—800 A. D. Pilgrims do not flock so much to these temples and their magnetic influence was less than that of Srirangam and Jambukeshwar. They are worth a visit.

RAMESWARAM

This temple is situated in a barren island. The Railway to Dhanushkodi passes through this and a branch line to Rameswaram goes from Pamban. The island and the temple belonged to the Setupati Rajas of Ramnad and the temple pillars contain the images of some of them. In this temple are 3 enclosing walls with long corridors of a total length of 4,000 feet, 17 to 21 feet broad and some 30 feet high. The pillars are finely carved. The temple is at present being repaired by the charity fund of the *chetties*. There are inscriptions here from 1600 A. D. The temple is 120 feet high. There is good influence perceptible here but not more than in other temples. We did not notice any special influence at Dhanushkodi.

MADURA

Madura was the capital of the old Pandya Kings and was the seat of learning. There is a theory that after the destruction of the Yadavas and death of Shri Krishna some of the survivors migrated to South India and founded a kingdom at Madura (which is a corruption of Mathura) and became the 5 Pandyas of the south. Many poets used to come here to exhibit and publish their works. The temple is dedicated to the Minakshi Goddess and Sundereshwar Shiva

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who latter is said to have at one time assumed a human form and competed as a poet. Ten Madura Kings have their images in the pillars of the Shiva *sabhamandapa*. The sign of the Pandya Kings were two fishes. One of the Kings had a daughter Minakshi by name. The temple area is 845 feet × 725 feet. The outer wall is 21 feet high. This area includes a tank also. The magnetism in this temple is very powerful and makes the finer bodies quiver. Two other pilgrims to this temple who met me at other places had similar experiences and confirmed it to me.

TRIVANDRUM, SUCHINDRAM & CAPE COMORIN

These are all temples of powerful magnetism. The *Kanya Kumari* temple is beautifully situated on a seashore. Suchindram is a magnificent Shiva temple. The Padmanabha temple at Trivandrum is said to have been visited by Ramanujacharya, Madhvacharya and Shri Chaitanya.

One of the Travancore Kings made a present of his Kingdom to the god Padmanabha who is now the theoretical King of Travancore.

In entering all the Travancore temples a male has to take out all his clothes above the waist.

TIRUVANNAMALAI

The *gopura* here was built in 1516 A.D. There are inscriptions here of 11th Century A.D. In our previous visit we felt the blessings of the temple as we approached the outer gate. That experience was not repeated this time but there was powerful magnetism radiating from the temple. This temple represents the fire *linga* out of the five mentioned above.

KALAHASTI

The temple here is beautifully situated at the foot of a hill and on a river bank. It has great peace overshadowing it but is not very largely patronised being somewhat out of way. In former times this place was very jungly. This temple was built about the 12th Century at the time of Vir Rajendra Chola.

TIRUPATI

There are two towns of this name one below and the other on the hills. The main temple is on the hills. It is a very famous temple in Southern India. One has to ascend about 2000 feet and

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travel 7 miles to reach the hill temple. The way is paved with stones and there is electric light all the way. No one can use shoe on this hill road. So, many people go in *dolis*. The hill temple existed in 1000 A. D. The front *gopura* was built in 1600 A. D. and has the images of the building King's parents. There are large sized metal images of the Vijaynagar King Krishna Rai and his two queens. The left hand side image is of Vyankatpati Rai (1586—1613 A. D.). There are Pallava inscriptions of 9th Century A. D. There is a belief that Brahmā himself worships the image in the night time after the temple is shut up for the night. It is probable that this was a Shaiva temple in the beginning. There is a story that the Shaiva or Vaishnava nature of the temple being in doubt, Ramanuja-charya put the emblems of both the sects in the temple in the night and the image had assumed the conch and chakra emblems. There is very powerful magnetism here and it is said that sometime some very athiestical people have become great devotees after a visit to this temple.

In the lower Tirupati, the temples of Govindraj Swamy and Shri Ramchandra are full of very powerful magnetism and are worth seeing.

PANDHARPUR

We left southern India and came on to Pandharpur. This is the great temple of the Maharashtra country. It has inspired so many saints. Great Bhakti feeling flows from the temple of Vithoba. But the pilgrims are allowed to touch the image and that must to some extent be reducing the magnetism of the idol.

DWARKA

We next went to Dwarka. The Kathiawar country is generally desert for want of rain. Vast expanses of land are lying uncultivated. The temple at Dwarka is of limited size and the *Sabhāmandap* can seat only about 100 persons. There are other shrines in the compound. One of us had been given an inner direction to visit this temple where something might happen to him. In this temple he began to sing devotional songs and very soon lost outside consciousness. He felt that the image god came out and stood before him. He began to dance with him. This friend reached a plane of great joy from which he felt extremely unwilling to return. But the god made him return. On return, he saw Shri Krishna in the people about him.

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He has been asked to point out to the people that *kirtan* should aim at reaching that stage. He now reaches this condition at all *kirtans*. Bet-Dwarka is an imitation of the real Dwarka. On the road journey between the two Dwarkas is Nagnath one of the 12 *Jyotirlingas*.

SOMENATH AND PRABHAS PATTAN

From here we went to Veraval from where Somenath Pattan is about two miles. The old temple after its destruction was rebuilt two or three times but was again and again destroyed by local Mahommedan kings. It occupies a beautiful open site on the seashore. The present temple is in the Pattan village and was built by Ahalyābai. It has not the strong magnetism of other Shiva temples. Close by is the Prabhas Kshetra where Shri Krishna is said to have been wounded and killed by a hunter.

DAKORE

The Dakore temple was built about 1235 A.D. It is well built. The *Sabhamandap* can seat many people. Here also pilgrims can touch the idol. There is great devotional feeling here and our friend had his Dwarka experience repeated here.

UJJAIN

In Ujjain is the Mahakal temple where great peace stil pervades. The Mahakal image is under ground and there is very powerful magnetism there—closeby is the *Harsiddhi* goddess temple. She is the family goddess of the Great Vikramaditya. We felt her power as soon as we entered the door of the temple itself. The power comes from the lower images and not from the brass one. This temple is one of the important *peethas* of the *Shakti* worship.

OMKARESHWAR

Omkar Mandhata is very beautifully situated on the Narbada seven miles from the Mortakka Ry. Station; a motor bus plies between the two places.

The river Kaveri joins the Narbada here and forms a big island. Omkareshwar temple is in this island, but the Amreshwar temple is on this side. The latter seems to be the real old temple. *Mahimna Stotra* was inscribed on its stone walls about 1100 A.D. Ahalyabai's gift has arranged for the daily worship of some 30,000 *Parthiva lingas* here. There are other old shrines. The Omkareshwar shrine

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is a small one. Our friend here again had his previous experience of trance.

The Sidhanath temple, even in its unfinished state, is very beautiful and grand. There are other older shrines here. Pilgrims sometimes threw themselves down a precipice (*Brigupatan*) in order to secure immediate *mukti*. The British stopped it.

Hindu Muslim Age-Old Friendship

Another instance of Hindu-Muslim age-old friendship is the *samadhi* (tomb) of Pir Mohammad in Thackaley, 30 miles South of Trivandrum in Travancore. It is now a mosque, where both Hindus and Moslems offer their prayers. What is peculiar about it is that after the worship the Muslim in charge gives *vibhuti*—the Hindu sacred ash—as *prasada*, sacred gift.

In the mosque itself there is also the samadhi of the Hindu chief disciple of the Saint, facing and not far off from that of the Saint.

Pir Mohammad flourished more that fifty years ago, and was very famous in those parts in his days. He had thousands of disciples, most of whom were Hindus. He left behind him a vast literature in Malayalam, teeming with vedantic thoughts.

The Hindu-Muslim amity in that district is ideal. During my tour in Travancore last year I was introduced to a wealthy Muslim in Nagercoil—midway between Cape Comorin and Thackaley. Though hardly middle aged he has almost retired from business. His shop, once a busy business centre, now is a sort of spiritual club where friends from both communities, mostly Hindus, gather to talk about Vedanta, Bible and Koran. It is a real pleasure to hear the host himself telling stories from the Puranas and Mahabharata with the glowing fervour of a devotee.

In one of my first visits to the shop I was accompanied by a Brahmin friend. The latter asked if any one could explain to him the meaning of the sacred Gayatri. To my astonishment all eyes turned to the Muslim for the required explanation.

S. S. COHEN.

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Kirtan and After-death Life

A person who can put himself into touch with the departed souls was requested by a mourner to find out his dead brother on the other-side. Only a photograph was given and no other details were supplied. This person found the dead sitting happily and singing some devotional songs. He was undergoing no suffering. The living brother, on being told of this, admitted that the deceased, when alive, used to sing devotional songs when in that mood.

Contact was made in another case in which a person was killed in an accident. He used to drink heavily but latterly he had begun to dislike drinking though unable to give it up. He had come in contact with *Kirtan* and only for 3 or 4 days before his death he was himself doing *Kirtan* with great enthusiasm. On the astral plane now he is in no suffering. Though in a low subplane he has light around him. There are astral plane workers helping him. He is doing *Kirtan* there also, has gathered 4 or 5 followers and is keen on promoting *Kirtan* in his own former home. He seems to have no attraction for drink now but sometimes the old memory troubles him. On being reminded of the *Kirtan* he at once changes his sorry mood and starts doing Kirtan. It seems there is a thought form of Shri Krishna with him.

These two examples will show that even a little thought given to God produces great *Kamaloka effects*.

P. B. N.

Theosophy is the Next Step

THE GIFTS OF THEOSOPHY TO SCIENCE! AN OUTLINE

Theosophy, it is said, applies the experimental methods of science in realms or nature not usually or easily perceptible to man by means of his senses and his instruments. This definition is now rather old since the instruments of science have already enabled it to penetrate part of the way into the invisible realms. But science is groping its way blindly, without any sort of theory to project an illuminating light ray ahead of its present position. Theosophy, on the contrary, has theories projected beyond the accepted findings of science:—the planes of nature, man's subtle bodies, the elementals,

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ect. Science has come into contact with some layers of the planes of nature in its "particles," "cosmic rays," and Heaviside Layers. Psychology might derive some inspiration from a consideration of the different vehicles of man. For instance, the "Censor" of Freud, may perhaps be the different modes of expression natural to the astral and mental bodies, respectively. That is to say that what the astral body pictures as sexual, and to our distorted minds, improper, images, when transposed to the mental body, and expressed in the natural mental equivalent is acceptable to our sense of the proprieties, simply because it is mental and not astral.

The problem of proof is a difficult one. It might be partially approached by the method of statistics. A number of people could be asked to give their ideas as to what they would accept as proof of the existence of the spiritual worlds. Then, if any agreement were reached (which is doubtful) the specified conditions of proof could be studied to see if they could be fulfilled by experiment.

In addition, it is to be pointed out that what so many people would regard as proof of a spiritual happening, that is to say, some objective, physical plane event—probably co-ordinate in time—is out of court, impossible, and if it did happen would not be a true demonstration, because its genuineness depends upon the existence of numberless spiritual proofs to which people are so accustomed that they do not recognise them for what they are.

Theosophy has a philosophy or a co-ordinating set of theories to offer to science in several departments :

The cosmology—as of the Secret Doctrine to astronomy and geology

The anthropology—as of the Secret Doctrine to Biology and history

The layers of the planes of nature, to physics and chemistry

The layers of man's personality to psychology,

The general idea of law in the invisible, the spiritual worlds, as exemplified in the law of karma, for the illumination of ethics, and the rationalisation of Religion.

There are certain specific points where Theosophy has made suggestions and contributions to science and these follow. The bibliography is *not* complete but mentions only the more important works.

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1. *Astronomy.* Theosophy gives an account of the cyclic nature of the Universe, its periodic manifestation and disappearance. It describes the constitution of the Sun.

The Secret Doctrine—The Mahatma Letters—Man, Whence, How and Whither.

2. *Geology.* The date of the formation of the earth is given. Its geological history is outlined.

The Secret Doctrine—First Principles of Theosophy—The Earth and its Cycles—Man, Whence, How and Whither.

3. *Physics and Chemistry.* The planes of nature. The nature and constitution of atom.

The Secret Doctrine—Occult Chemistry—A Study in Consciousness—A Primer of Occult Physics (Coode-Adams) The Field of Occult Chemistry (Smith, Slater Reilly).

4. *Biology.* A vitalistic view of the universe. The group soul in plants and animals. Evolution through reincarnation and karma. Man giving the form to the lower kingdoms.

The Secret Doctrine—First Principles of Theosophy—The Inner Life ; and other writings of C. W. Leadbeater—The Web of the Universe (Gardner)—Study in Consciousness.

5. *Archeology and pre-history.* Evolution and the problems of man's ancestry. The relation of man and the mammals. A common ancestor for man and the anthropoids. The problem of the missing link. The early races of man.

The Secret Doctrine—Man, Whence, How and Whither—The Earth and its Cycles (Preston)—Corroborations of Occult Archeology (Drinkwater)—Atlantis and Lemuria (Scott and Elliot).

6. *Racial history.* Racial problems and the future of the world. Who are the Jews ? and the Aryans ? Reasons for the population changes and for the present decrease in population in Europe. Problem of Atlantis. Probable trends of population in the future.

The Secret Doctrine—Man, Whence, How and Whither—First Principles of Theosophy—The Earth and its Cycles—Some articles by C. Jinarajadasa and Annie Besant in books like Theosophy and Modern Thought.

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7. *The evolution of Consciousness.* The planes and bodies of man. The nature of the mind. The etheric body and its importance in health. The international character of science and its part in evolution.

The Evolution of Man (Marcault and Hawliczek)—The Ancient Wisdom ; and writings by Besant and Leadbeater—The Web of the Universe (Gardner)—Man's Latent Powers, (Payne)—Nirvana and other books by Dr. Arundale—Studies in Evolutionary Psychology (Preston and Trew)—Vita; Magnetic Healing (A. Gardner)—Men beyond Mankind (Fritz Kunz)—First Principles of Theosophy.

G. REILLY & E. W. PRESTON

The Golden Jubilee Drive

The Planning and Organising Committee of the Indian Section

Routine matters may be communicated to Miss Anita Henkel, Publicity Officer for the Indian Section, Adyar. Urgent Communications for Mr. Rohit Mehta may be sent to Parsee Agiari Lane, Ahmedabad.

YOUTH CAMPAIGN

The month of June should be specially devoted to winning young people to the cause of Theosophy, at least to bring them under the influence of Theosophical Idealism. India's future, as that of any country, lies with the young and hence a special effort to interest the young men and women of India in the Truths of Theosophy. Now this is rather a difficult task, particularly in this country. In the countries of the West, the young people have been partly disillusioned with regard to various 'isms' prevalent there. They are passing through a stage of mental uncertainty, having seen the working of many schemes for human betterment. In India these 'isms' are still fresh and our younger generation is getting enamoured of them. Modern Science and Schemes of Social, Political and Economic Reconstruction—these are the subjects in which our young people—the best of them, at least, are interested. Religion is completely at a discount. Art is another subject in which young people are getting interested but the level of art-interest is still very low.

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It is in this background that we have to understand our younger generation. It would be a grave blunder if we approached them with a religious appeal. The great mistake that we committed during the last several years was to approach them with religion and finding them to be rather unfavourably reacting to these appeals, we concluded that the younger generation was useless and that it was immoral. It is true that religious faith having disappeared from their lives, there was and is certain freedom in their behaviour which to the orthodox mind is nothing but a symptom of immorality. Religious faith having gone, their lives have become to an extent superficial, but perhaps that was inevitable. For there must be something to take the place of Religious faith. They are in search of something, though unconsciously.

It is at this stage that we have to help the younger generation. How? We have to stimulate a new faith in them so that with greater enthusiasm and with nobler idealism they can go onwards. They have a regard for Science, They have an interest in Schemes of Social Reconstruction—let us approach them where they are.

What can the Lodges do?

1. Invite a few young people to an informal social and draw out from them all that they have to say
2. Meet young people at places where they generally gather together in order to know their interests
3. Go to libraries and find out what books and magazines young people are reading.
4. Call together principal workers of all the youth organisations in your locality
5. Find out their points of agreement
6. Arrange meetings of Indian and World Problems in the Lodge and let young people speak.
7. Take out all the books in Theosophical literature that deal with Reconstruction and display them during these meetings
8. Gather these young people to listen to the Theosophical viewpoint (after having heard them first)

In two or three simple talks explain the Scientific basis of Theosophy: Where Modern Science has gone and How Theosophy explains the scientific 'blinds'

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In other two or three talks explain how Theosophy gives fundamental principles of Reconstructing Human Society

9. Keep up your contacts with these young people
10. If possible have a meeting under the combined auspices of all youth organisations to put forward the Youth point of view with regard to Human Reconstruction
11. If possible arrange propaganda meetings in various localities for mobilizing youth to the Theosophical point of view
12. Give as far as possible responsible positions to Youth in your Lodge administration.

Put your trust in the younger generation, respect Youth and you will find that they too can rise to the occasion. Do not approach them in a patronizing spirit. Honour their self-respect and they will fulfil the hopes entertained about them.

If possible arrange Youth Weeks in various cities and towns of India so that in the month of June Youth comes into its own, imbibing the Truths of Theosophy and carrying its Torch throughout the length and breadth of the country.

Open Letter to all Dormant Members

Dear Brother,

I take the liberty of addressing you this letter as you were once a member of the Theosophical Society. Once you joined the Society, the link thus made will never break,—though for a time, for some reason or other, it becomes dormant.

I am sure that, though you are not now an active member in the Society, you still continue to be interested in Theosophy. You must have studied a good lot of Brahma Vidya and gained greater insight into Problems of Life, during these years.

Whatever be the reason for your dropping out of the ranks of active membership, it cannot be due to lack of interest in Theosophy. For, Theosophy, Brahma Vidya, the One Supreme Science, which, if known, all else is known, the Root of all Vidyas, necessarily interests everybody who has once tasted it.

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The world is now passing through a critical stage, when the need is urgent for applying Theosophy in solving the manifold and complicated Problems that are creating strife and struggle in the world to such an extent that, if not immediately checked, they may precipitate a Universal Calamity.

The Dark Forces are now rampant in the world. The great wars now going on are only symptoms of a greater strife and struggle spread all over the world in every department of Life, between religion and religion, between race and race, between nation and nation, between caste and caste, between man and man, between man and beast, and, not the least, between man and God. In or out of active membership of the Theosophical Society, the members, as well as those who are in sympathy with the objects of the Theosophical Society, should feel inclined to fight these Dark Forces.

There are several ways and means of achieving this object. But the one easy way which we, as Theosophists, can follow, is to remove strife, ugliness and cruelty from our lives and from the lives of those around us and create harmony and peace among the people in our immediate neighbourhood. This work, done all over the world, will surely bring about World Peace.

The Theosophists are the best fitted to do this work, because, a Theosophist is one,

1. Who strives to live Universal Brotherhood based on the Immanence of God,

2. Who knows something of the Divine Plan and does his best to co-operate with the Inner Government of the World, in the working out of that Plan,

3. Who is free to work in his own way, and yet together and in harmony with others, and

4. Who can understand and appreciate the other man's point of view.

The combined work of such aspirants cannot but produce the desired results.

Is it, therefore, too much to ask you as a fellow Theosophist for your co-operation in this work? You can contribute your knowledge, your devotion and your energy, and make the work of the Society

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easier by your contribution. You will have the great privilege of working with the Divine Forces in defeating the Dark Forces.

If you are so inclined,—and I am sure you are—may I request you to let me know how you can help the work of the Theosophical Society, and especially that of our local Lodge. Can you attend our meetings and help us in our studies and discussions ? Can you suggest ways and means of bringing about peace and harmony in the world ? Can you suggest methods of work to remove ignorance, poverty, cruelty, and ugliness in the neighbourhood ? Can you help us financially ? Can you help our Telugu Journal by subscribing to it (Re 1/ per year) ? Can you daily at definite times, send out helpful thoughts and Blessings to all those who are actually working for the uplift of Humanity ? Can you, similarly, send thoughts of sympathy and comfort to all those who are suffering, and thoughts of Peace and Friendship to all those who are fighting the battles of Life ? Can you do anything else in your power to spread Brotherhood and Goodwill, and generally to help in the fulfilment of the Divine Plan ?

What little you can contribute in one or more of these or other ways, will be of immense help to suffering Humanity, in whose name I appeal to you. A line in reply will be thankfully appreciated.

Extensive Publicity Needed

THE NEXT STEP BOOKLETS

Can publicity pay for itself ? In some cases, yes ; although it is not a good plan to expect it to do so always. Announcements, and even costly advertisements, will yield a given percentage of response, more or less. Still there are certain modes of publicity that may even give a greater result in interest, that may also pay financially.

The written word leaves its mark. If the message of Theosophy is given by means of the printed word, it can arouse thought, and have a lasting impress. The spoken word can be given added strength by support from the written word.

The public has often more respect for the things for which it pays. Free leaflets and free libraries can do a great work. But good "pocket" literature has a large part to play in telling the truths of Theosophy to those who are waiting for them.

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The solutions of immediate problems are being sought. Theosophy has answers to suggest for them. Many suggestions are given in the series of 22 Booklets "Next Step 7 booklets." The important departments of life are covered, by people who have specialised in their subjects, or in Theosophical, or in both—Mr. Hirendranath Datta writes on Politics, Mr. N. Sri Ram on Internationalism, for instance.

Thinkers in India need the suggestions that are offered. What care T. S. members in India do NOW to spread these suggestions.

Buy the Booklets to sell them again. The cost is low. They can be sold at 9 pies each and the seller will still make a small profit on them. Let them be put on display at Lodge meetings and taken out by the members to other meetings. If there is to be a meeting discussing India's work as a nation, the booklets on Nationalism can be offered to those who express interest-or doubt !!

The set of Booklets has been presented to each Lodge. Every member can now read and study them. Then, with knowledge, it will be possible to suggest the suitable Booklet for different friends, interested in different problems.

E. MARION LAVENDER

How to order : Post Free for Cash, Cheques, Money Order; with cheques an allowance of 4 annas for collection dues is required.

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22 Booklets for Rs. 1. 0. 0.

Send cash with orders to Publicity Officer, *The Theosophical Society, Adyar, Madras, India.*

Federations

BIHAR FEDERATION

The Bihar Theosophical Federation celebrated its 38th Annual Session on the 13th and 14th April, 1940, at Chapra under the presidentship of Mr. G. N. Gokhale, I.S.E., the General Secretary, Indian Section, Benares. 84 delegates from the different Lodges within the province, attended including Mr. G.N. Gokhale, Rai Bahadur Panda Baijnath, Mrs. Phansalkar and Mr. Venugopal from Benares and three members from Gorakhpore. Messages of good wishes were

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sent by the President, the Vice-President, the Secretary, U. P. Federation and a number of members who could not be present on account of unavoidable circumstances.

Each morning was celebrated the Bharat Samaj Puja and the proceedings of the Conference opened with the Common worship of all Religions. The Annual Report indicated a distinct advance made by the Federation in the field of service to the general public. The chief items deserving mention in this connection were the starting of a Hindustani Magazine 'Mel-Milap' in persuance of the Campaign of Mutual Understanding and Good will and the establishment of a Theosophical Harijan Industrial School at the Head Quarters at Patna.

Other notable activities on the occassion included (1) An Arts and Crafts Exhibition (2) Celebration of the Ritual of the Mystic Star (3) Women's Conference presided over by Rai Bahadur Panda Baijnath (4) Mel-Milap Conference presided over by Mr M. Yunus, Bar-at-Law, Patna and Ex-Minister of the Bihar Government. (5) Public Lectures on (a) Theosophy & the Theosophical Society and (b) Passing Away of the Dogmatic Religion by Rai Bahadur Panda Baijnath.

The Conference was marked by enthusiasm and hopefulness. It was a grand success.

THE THEOSOPHICAL HARIJAN INDUSTRIAL SCHOOL, PATNA—Instructions are imparted in Weaving, Carpentry, Leather works and Paper-making. A tailoring section will be opened from the 1st April, 1940. The school has got a hostel attached to it in which free accommodation is given to muffasil Harijan students. They are also awarded a stipend of Rs. 5 per month. The school has got a strong board of management with Mr. Y. A. Godbole, Chief Secretary, Bihar Government, as its President. The quality of work produced is commendable. The institution is progressing satisfactorily. Members all over the province are requested to send suitable candidates who must have passed M. V. or M. E. examination.

HOME FOR THE HOMELESS—Members of the Muzafferpore Lodge, specially, Bro. Dwarka Prasad, the Secretary and Bro. Ram Chandra Prasad, the chief worker for the 'Home for the Homeless', must be congratulated for starting this much needed

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work. Contributions for the construction of three houses, costing Rs. 1,000 each, have already been received and foundation stones of these were laid by H. E. the Governor of Bihar on the 23rd February. They are making special arrangements for imparting literary education combined with vocational training to the children of beggars and are trying to move the authorities for prohibiting professional beggary in the area. Those who cannot afford to give big donations may help in the work by contributing Rs. 4 per month for the up-keep and education of one beggar child.

CENTRAL INDIA AND RAJPUTANA

The Central India and Rajputana Federation met this year at Indore from the 27th of April to the 1st of May. Bro. N. Sri Ram from Adyar presided. The session opened with an inaugural speech by the President which emphasised genuine brotherly feeling among all the delegates rather than brilliant speeches by a few as the real cause of the success of such gatherings. Fortunately for the session both the elements were abundantly evident in the course of the four days. The convivality of the gathering was heightened by the best arrangements made for the comfort of the delegates by the Indore Lodge and presents of fruits etc. by Bro. L. Arathoon.

Bro. Sri Ram addressed two crowded meetings in the Edward Town Hall on the "Message of Theosophy to the Modern World" and "India and Her Future" on the 28th and 30th April respectively. Dr. Hafiz Sayed of the Allahabad University spoke on the "Fundamental Unity of Hinduism and Islam" and Prof. R. K. Kulkarni of Gwalior on "Whither, O World !" in the Shamianas erected for the purpose on the Lodge premises. A dinner to which local sympathisers also were invited, an entertainment after it and an address to the youths by Bro. Sri Ram closed the proceedings. Three question and answer meetings conducted by Bro. Sri Ram touched effectively some of the most vital problems of the day.

KARNATAKA :—

This year's Session of the above Federation was held at Tumkur, on the 20th and 21st April 1940. There was a record gathering as 106 delegates, representing 26 Lodges & Centres out of 30 in the Federation area, were present. There were in addition 15 sympathisers.

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Owing to the unavoidable and regrettable absence of Dr. G. Srinivasa Murti, Captain, Vaidyaratna, who was to have presided over the Session, Rajadharma Prasakta Mr. K. Shankaranarayan Rao, M. A., B. L., retired Justice of the Mysore High Court, conducted the proceedings. In an eloquent address to the members on the morning of the 20th, he contrasted the features of the present day civilization with those that should and might have prevailed had the first object of the Society been clearly understood and practised by the leading statesman who virtually governed the destinies of nations, and illustrated his theme in such a manner as to bring forcibly home to the hearts of the audience the principles enunciated. After the social in the afternoon, public meeting took place in the evening, beginning at 5-30, in the Town Hall. After common worship the Chairman and others delivered their speeches. Brotherhood was the central theme of the Chairman's address and he spoke with great fervour for nearly an hour in Kannada. Mr. A. Ranganatha Mudaliar, at one time Minister of the Madras Government, followed the Chairman in Kannada, explaining the chief contributions of the leaders of the Society to the revival of Bharata Dharma. It was listened to with close attention.

The second day's proceedings, which commenced in the morning with a question and answer meeting were no less noteworthy. After the conclusion of the business meeting in the afternoon, there were public lectures in the Town hall to a large audience. Introduced in brief but appropriate remarks by the Chairman, Mr. A. Venkatesiah, Dewan Bahadur K. S. Chandrasekhara Aiyar and Mr. T. V. Rachappa, spoke each in his turn on the subject chosen by himself. Except the second, the other two addressed themselves to (in Kannada) the need sorely felt for introducing certain salutary reforms in the different spheres of our activity, to promote harmony and spread good will. Each from his own standpoint handled the subject lucidly. The Dewan Bahadur's was in English and it dealt with the vicissitudes of civilization from both a spiritual and an historical point of view. It was an admirable and impressive address and cannot be easily summarised, so packed in orderly sequence was it with his weighty observations. Mr. K. Shankaranarayan Rao, the Chairman, brought the proceedings to a close with a few instructive remarks.

Mr. G. Muddappa, Advocate, who played the genial host (and who was a host in himself, as some one humourously remarked), had

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made adequate arrangements for all the conveniences of his numerous guests. No effort was spared to make them all feel thoroughly at home. He thanked the Chairman and the lecturers in suitable terms for their contributing to the great success of the Session, as well as those who cheerfully co-operated in his arduous work.

Looker-on.

TAMIL FEDERATION—EAST

The Secretary reports that it is encouraging to note the wave of enthusiasm wherever the workers visit and also great interest for the Golden Jubilee Drive for the Indian Section Convention of 1940. Mr. M. Harihara Iyer, treasurer of the Federation made an extensive tour in the South Arcot District and revived many Lodges.

U. P. FEDERATION

The U. P. T. S. Federation was held at Gorakhpur on 30th & 31st of March in the D. B. Intermediate College. Delegates from the districts of U. P.—Mainpuri, Cawnpore, Mirzapur, Ghazipur, Benares and a number of delegates from Bihar including Mr. Radha Kant Saran attended the Federation. Mr. Ajodhya Das, Chairman of the Reception Committee welcomed the delegates and requested the President elect, Mr. H. N. Datta, Vice-President of the Theosophical Society to give his speech. Mr. Datta in his brilliant opening speech traced the history of the Society and spoke of Theosophy as a synthesis of religion, philosophy, and science based on the socialism of love and envisaged the establishment of a world federation animated by one life. Lectures were also given by Mr. G. N. Gokhale, Rai Bahadur Panda Baij Nath, Dr. Hafiz Syed and Pt. Ram Chandra Shukla. Dr. Hafiz's paper on the ideals of human unity, which he read, was very much liked and it may be printed in a book form. Mrs. Bhagwan Sahai conducted a ladies meeting.

Hindu Puja, common worship of religions, kirtan and question and answer meeting was also held in between, which added much to the charm. The delegates visited the Gita Press, temple of Sri Gorakh Nath, and Kushinager, nirvana place of Lord Gautam Buddha. Messers Ajodhya Das, Barrister, Kunwar Bahadur, the principal of the D. B College and Keshava Prasad, along with their enthusiastic coworkers, entertained the delegates and made the federation a great success with their arrangements.

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Lodge Activities

White Lotus Day—Was celebrated with readings from Bhagwat Gita, Light of Asia and feeding of the poor in the following places:—Ahmedabad, Anakapalli, Belgaum, Bhagalpur, Benares Joint Lodges,Calcutta—Bengal Lodge, Cuttack, Darbhanga, Gaya, Kumbakonam, Madura, Patiala, Periyakulam, Simla, Sivaganga, Triplicane.

Ahmedabad—After Bro. N. Sri Ram's visit last month, the lodge is busy collecting Lodge Building fund, about 4000 Rupees have been collected. The Vice President Bro. V. B. Patel is conducting Sunday Classes on powers of love and Friday Classes on the Oath of Discipleship. Special meetings were arranged for Krishnamurti's birth-day, Good Will Day and Buddha Purnima.

Aurangabad-Deccan—On the 10th April '40, Maulavi Syed Ahmed Sahib, Lecturer in Ethics in the Osmania College, spoke in Urdu on "Man". Mr. S. A. Tyabji was in the chair.

Baroda—celebrated Ramnavami, Mahabir Jayanti as well as Barawafat the birth and death anniversary of the Prophet of Islam. On the last occasion the Nawab Saheb of Baroda took the chair, and also spoke of the spirit of real Democracy and brotherhood which characterises the life of the Prophet. There was a public meeting in the same connection in the evening.

Belgaum—Mr. Van de Poll visited the Lodge in the last week of April and gave two informal talks, one to the Lodge workers and the other to the members and sympathisers. They were well appreciated. They also celebrated Basavajayanti and Krishnaji's birthday.

Bombay (Juhu)—Bro. Van de Poll of Adyar visited Juhu and stayed for about a week at the T. S. colony. He spoke to the Young Theosophists, and the Round Table, where they decided to start a Youth Lodge as well as a Round table group. He later spoke at the Ananda Lodge. The day concluded with a dinner and music.

Darbhanga and Laheriasarai—celebrated the birthdays of Sri Ramachandra, Tirthankar Mahavira, and the Prophet of Islam.

Kallakurichi—has been revived with 11 new members.

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Kallepalli—were able to stop animal sacrifice in the village festival, by persuasion. Held an animal welfare week. Also celebrated the Prophet's day, with the cooperation of the only one Muslim family of the place.

Karachi—celebrated Rishi Dayanand Day, as well as Bro. Jinarajadasa's T.S. birth-day, as well as animal welfare day.

Rukmini Devi Youth Lodge had a busy time with Round Table Meeting, Bharat Samaj Puja, study classes and Public Lectures on "Rural uplift" a "Demand of Voters from their candidates." Special feature of the Lodge is the work of reporting to the municipality the necessity of cleaning certain areas, and of visiting the dums and feeding and providing happy time for the unfortunate children there.

Kumbakonam—Dr. C. R. Kamath delivered a lecture on "World Fever : can Theosophy cure" on 30-4-40.

Kurnool—have recently formed a District group of Young Theosophists.

Madura—hold regular study classes, celebrated birthdays of Krishnaji and Sri Sankaracharya.

Mangalore—celebrated the Vasantotsava at the Besant National Girls' School. Rajadharma Pravina Sir K. Shankara Narayana Rao inaugurated the festival. There was an exhibition of Arts and Crafts, a musical concert and a variety entertainment. The District Theosophical conference was also held.

Melakadambur—This lodge was revived with renewals of 2 old members and admissions of 7 new members. Bro. R. Swaminatha Pillay has been elected President and Bro. G. Krishnamurti, Secretary.

Nellikuppam—This lodge has been revived with 4 old and one new members.

Pondicherry—hold regular weekly meetings. Two new members were admitted.

Ramnagar, Benares State—The members of the Vyas Centre T. S. celebrated the Prophet's Day. Mr. Hafiz Imamuddin.

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a prominent Mohamadan speaker was invited and he, in the course of his lecture, which was very interesting, related some important incidents in the life of the Prophet.

Reddiyur—own a small decent building nicely kept up. There were only 3 members and 7 more have been newly admitted.

Sorathuperiankuppam Lodge—has been revived with renewals of 4 old members and admission of 2 new members.

Surat—celebrated the birthday of the Lodge, Ramnavami, Mahavir Jayanti, Prophet Mahamad's birth anniversary and the birthday of Bahaullah. Sister Kaulaben of Bhavanagar performs Kathas on Theosophical subjects which are both interesting and instructed. They are very well attended. Recently she had a Katha on the life of Bro. Jinarajadasa. A very interesting and useful way of spreading Theosophy.

Tanjore—Sri Besant Lodge celebrated Sri Rama Jayanti and also Sri Mahavir Jayanti. Dr. Kamath visited the Lodge and lectured on "Theosophy and War" and "Law Human and Divine."

Tindivanam—have been revived with renewals of 4 old members and admission of 8 new members.

Tirukoilur—have been revived as a Centre with the transfer of one member from Agastya Lodge, Urur and 2 new admissions.

Vizagapatam—held a meeting of the South Vizag: group, when 15 non-members and 25 members attended. Telugu New year's day was observed.

Vriddhachalam—have been revived with renewals of 3 old members and admissions of 13 new members: Bro. A. Chidambaram Pillay has been elected as President. Bro. S. Krishna Rao, B.A.,B.L. Vice President and Bro. T. N. Krishnamurti B.A.,L.T. as secretary.

Notices

All informations such as Lodge Activities etc., which are intended for publication in the Indian Theosophist, should be sent to

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this Office and not to Miss Anita M. Henkel, Publicity Officer of the Indian Section at Adyar, as it may involve delay and ommission.

General Secretary.

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A SUMMER CAMP IN KASHMIR

June 4th—14th, 1940.

A camp has been arranged at Srinagar for this period. Mrs. Lavender, M. A., Publicity Officer, will give two courses of lectures, one an elementary course on Theosophy, *The Power of the Personality*; the second will deal with the *Olcott Story of the Nations*. Two lectures will be given daily,

There will also be informal meetings each day, a questions meeting taken by Mr. T. F. Lavender, and various discussions.

For further information apply to Dr. Sri Ram, Hon. State Scout Commissioner, *JAMMU, Kashmir.*

* * * * *

Copies of "The message of the Theosophical Society to the people of the world generally and to the people of India particularly" in Urdu can be had, by sending one anna stamp per copy, from Dr. Balmukand Bhatnagar, Pensioner, Mohalla Katcha, Patiala.

Corrections

On page 232 of the May issue of the Indian Theosophist, under Lodge Activities, the name of Simla Lodge has been put by oversight instead of New Delhi which was visited by Mr. Van de Poll.

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In the poem published on page 225 of The Indian Theosophist for May 1940, the word "following" should be "flowing" in the 1st line of the 3rd verse and the word "proclaims" should be "proclaimed" in the 3rd line of the 8 verse.

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The Besant Theosophical School, Benares

DONATIONS RECEIVED:—

	Page 138—Brought Over (upto 20th Jan. 1940)	Rs.	10,364	14	0
115.	Mr. N. S. Ratnasabhapati	,,	10	0	0
116.	,, L. Arathoon	,,	50	0	0
117.	,, Haribansi Sahai	,,	100	0	0
118.	Miss Bharati Devi	,,	2	0	0
119.	A friend	,,	10	0	0
120.	The Secretary, Chodavaram T. S.	,,	1	0	0
121.	Mr. Jamshedjee Nusserwanjee	,,	100	0	0
122.	Rai Bahadur Gopal Chandra Praharaj	,,	10	0	0
123.	Mr. L. Arathoon	,,	50	0	0
124.	,, Rewachand T. Chugani	,,	10	0	0
125.	,, Satyendra Nath Chatterjee	,,	6	0	0
126.	,, E. White	,,	5	0	0
127.	,, Hari Barpute	,,	5	0	0
128.	,, W. D. Topkhane	,,	2	8	0
129.	,, Ganpat Rai Saksena	,,	10	0	0
130.	,, Ragho Das	,,	1	0	0
131.	,, Ajit Kumar Das	,,	2	0	0
*132.	Collections by Mr. G. R. Phansalkar	,,	80	0	0
133.	,, K. G. Bhadbhade	,,	5	0	0
134.	,, L. Arathoon	,,	50	0	0
135.	Collections by Mr. H.K. Gurtu	,,	207	0	0
136.	Mrs. T. Thadhani	,,	11	0	0
137.	The Secretary, Chapter Service, Benares	,,	20	3	3
138.	Mr. R.N. Rastogi	,,	10	0	0
139.	,, L. Arathoon	,,	50	0	0
140.	,, E. White	,,	5	3	0
*141.	Collections by Mr. G. R. Phansalkar	,,	26	0	0
	Total upto 10th May, 1940—	Rs.	11,203	12	3

*Details for collections by Mr. G. R. Phansalkar :—

Mrs. Bhadbhade Re. 1, Mr. & Mrs. L.B. Raje Rs. 2, Mrs. Parvatibai Kurtadkar Rs. 5, Mr. V. G. Trilokikar Rs. 5, Mr. M. Subramanya Iyer Re. 1, Mr. T. V. Rachappa Re. 1, Sympathiser Rs. 5, Mr. W. V. R. Naidu Rs. 10, Mr. T. Raghunath Reddy Rs. 10, Mr. S. K. Singh Re. 1, Mr. K. Kaliana Swami Rs. 5, Shrimati Kamaladevi Bokil Rs. 5, Shrimati

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Golden Jubilee Drive.

Page 167—Brought Over Rs.	1,001	0	0
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Mr. E. White ... ... „	10	0	0
Miss V. K. Maddox ... ... „	25	0	0
Mrs. G. K. Minwala ... ... „	5	0	0
Total upto 10th May 1940 Rs.	1,041	0	0

Reviews

चक्र कुंडलिनी और शास्त्रोक्त अनुभव *by Rai Bahadur Panda Baijnath, pp. 97, Price 0 6-0, Indian Book Shop, Benares.*

This Hindi book is in three parts. The first part summarises the information given in "Chakras" by C. W. Leadbeater; the second part is based on Dr. Arundale's "Kundalini." The last part tells what is said about the inner experiences of these in the various Hindu books. This book is useful as it presents in Hindi in one place information scattered in various Samskrit books. It also gives a very clear exposition of the Chakras and the Kundalini hitherto not available in Hindi.

"The Poet and God's Word", a Baconian Study by James Arther, pp. 65, price 12 as. T.P.H Adyar.

The author tries to show that inspite of the 47 translators of the authorised version of the Bible (A.D. 1611) that book shows one continued beauty of translation, the voice of one author, and that was probably due to Bacon who may have acted in this matter on

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Gangadevi Barpute Rs. 5, Mr. Keshava Prasad Rs 2, Shri Bhagwat Misra Rs 5, Shrimati Kamala Shukla Rs. 5, Mr. Rai Baidyanath Sharma Rs 1, Mr S K. Barat Re. 1, Mr. K. N. Misra Rs. 2, Mr Kunwar Bahadur Rs. 2, Mr M. N Dey Rs 1, Mr. Ghanshyam Narain Das Rs 5, Mr. Raghodas Rs. 1, Mr. Indu Bhushan Gupta Rs. 2, Babu Lalita Prasad Re 1, Mr. Hridaya Narain Agarwal Rs 2, Mr. H J. Arnikar Re. 1, Shrimati Indumatidevi Bokil Rs. 2, Shrimati Janakibai Barpute Re. 1, Shrimati Chimutai Soboni Re 1, Mr. V. L. Phatak Rs. 2, Mr. R.B. Pawar Re. 1 Mr Shivavrat Bahry Rs. 2, Mr Brija Kishore Prasad Shrivastava Re. 1, Shrimati Bhagywati Devi Rs. 2, Mr S. K. Vashistha Rs 3, Mr. Bharat Prasad Rs 2, Mr. Gopi Krishna Das Rs. 2.

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behalf of King James. He also refers to a cipher that he has discovered in this version.

This pamphlet will be of interest to those who are engaged in an attempt to study the Baconian ciphers.

P. B. N.

"The Voice Of The Silence" (Golden Jubilee Edition) pp. 290, Clothbound, Price Rs. 1-12, T. P. H. Adyar, Madras.

This edition has a long introduction by Arya Asang of the Adyar Head Quarters, very useful to a reader who is not well acquainted with the earlier Theosophical literature. Besides telling in what surroundings the original book was written by H. P. B., it discusses such questions as the "Masters' Buddhism", their place in Tibetan Church, and The Value of Mahayan Buddhism. It explains some of the technical terms of the northern Buddhism. An index of words and ideas has been added. Some *facsimiles* of H. P. B.'s autographs are also given. This edition will be of great help to those who are studying the Voice of Silence for the first time. The printing and the get up leave nothing to be desired and are characteristics of the Vasant Press, Adyar.

P. B. N.

In Memoriam

Anakapalli—Sri P. V. Appalanarasaiah Naidu, a member of long standing and loved by all.

Bombay—Mr. Dinshaw Ferdunji Madon of Blavatsky Lodge. He was an old and earnest member of 31 years' standing.

Madras G. T.—Mr. W. A. Krishnamachariar who was an ardent Theosophist and lived a truly earnest and Theosophic life. He was the President of the Lodge for a number of years. He joined the T. S. in 1889 and was a very devoted member throughout.

Unattached—Mr. Vasudev Narayan Asundi of Dharwar, a very devoted and earnest worker, and a member of good standing for the last 22 years since he joined the T. S.

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Supplement to the Indian Theosophist, June 1940

Ideals of Human Unity

(An address delivered at the U. P. Federation)

By Dr. M. H. Syed

It is the common and well-known truths that are generally ignored and passed by and it is the obvious, the patent and almost indisputable verity of life that is not kept in view; and so the Brotherhood of Man, although intellectually recognised by all just and thoughtful people, is yet one of those subjects that is hopelessly ignored in ordinary life. There are many people existing in this world to whom the idea of the Brotherhood of Man has no meaning and foundation. Some of the leading men of the world, with all their culture and enlightenment, have done incalculable harm to and brought untold suffering on their fellow-beings by acting in a thoughtless manner and deciding the fate of the people under their charge in a way that has completely disregarded this deeply significant yet simple fact of our being. Religious dissensions and racial rivalries being the order of the day, some people still doubt whether the Brotherhood of Man has any basis in reality. On the other hand there are some who believe that the Brotherhood of Man is a fact in nature and in all human relations, be they social, political, economic or religious. This fact should never be lost sight of, if we wish to make steady progress and live in concord and harmony. It is necessary that such an all-important proposition should be carefully examined and its merits ascertained.

The cry 'I am an Englishman first and Christian afterwards' or 'I am an Indian first and Hindu afterwards' is not unoften heard; but it is rare to hear man declare that he is a human being first and everything else afterwards: with all our advanced scientific ideas, we are fond of laying greater stress on the unessential features of our lives than on the essential and fundamental ones.

During the last two centuries scientific knowledge of every description has made rapid strides and every department of human knowledge has been thoroughly verified and systematised. Thus the finality of the verdict of Science on a topic that lies within its scope, is hardly denied. It will be well if we refer this subject to it.

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The physical structure of man, excepting his skin, is alike in all mankind. Physiology has indisputably demonstrated that the organs of the human body have common functions in all human beings, be they Africans or Indians, English or Negroes. The modern science of psychology also points the same way and teaches that man's mind has many common characteristics. The three aspects of consciousness, cognition, emotion and volition, are shared by all in varying degrees and according to the stage of evolution that the individuals have arrived at. All men tend to think, to feel and to act. The three laws of thought of the logicians have a common bearing on all minds. The laws of development and evolution apply equally to all men, high or low, dark or white.

All human beings are subject to the same biological laws of growth, decay and death. Thus physiologically, psychologically, logically and biologically all humanity is one.

Turning to the contending schools of philosophical thought, we find that none of them have denied the solidarity of the human race. A thorough-going agnostic, in spite of his inability to understand and explain the why and the wherefore of the material phenomena, has not so far under rated the value of social service, nor has he disregarded the unity of man. A rationalist believes in the supremacy of reason and nothing else and cannot therefore consistently disown the rational and fundamental unity of mankind. Of all the philosophical thinkers, August Comte, the founder and exponent of positivist philosophy, has most emphasised, the religion of Humanity. "Humanity is our highest concept;" says he, "whatever the foundation of things may be in itself, however indifferent or hostile to human progress, things may at least up to a certain point be compelled to enter the service of man." In England men like J. S. Mill and Herbert Spencer, though never his disciples in a true sense, were greatly influenced by him.

Men like Charles Bradaugh and Ingersoll, who declared themselves atheists, were in no degree anti-humanitarian; on the contrary, the former always held up to himself and others a very high standard of social service. Philosophically all those who believe in monism or in the divinity and unity of all that lives cannot but recognise the need for cultivating Maitreya, friendliness towards all. The brotherhood of man has a deep spiritual basis. Its practical realization constitutes the first and last words on the paths of

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spiritual enlightenment. We might go to any highly advanced man of any faith or creed and we shall find him tolerant, loving and saturated with sympathy and good-will for all. Brotherliness for all is a *sine qua non* of spiritual development according to both ancient and modern mystics. Says Arthure Schopenhauer, "After all, it is only phenomenally that I differ from my neighbour. In reality, each man must say to himself with reference to other things: This art Thou. Down beneath the appearance of differences which the space and time forms give, it is the same unitary will which constitutes your life and mine ; and so our interests are not different but identical."

In the last century Giuseppe Mazzini, the true apostle of human liberty, the terror of principalities and powers, champion of Republicanism figured as a most oustanding personality and did not spare himself in proclaming the holiness of humanity and in living up to its highest ideal. He said "The unity of the human race could only be admitted as the consequence of the unity of God. The time has come to teach men that, as Humanity is a single body, we are, all of us, as members of that body, bound to work for its development, and to make its life more harmonious, active and strong. The time has come to convince ourselves that *we can rise to God only through the souls of our fellowmen*, and that *we ought to improve and purify them even when they do not ask it of us themselves.* Generally speaking, you cannot, even if you would, separate your life from that of humanity ; you live in it, by it, and for it."

And further : "Free men and slaves, you are all brothers. Origin, law and goal is one for all of you. Do not say : the language which we speak is different ; tears, actions, martyrdom form a common language for all men, and one which you all understand. Do not say : humanity is too vast and we are too weak. God does not measure powers, but intentions. Love Humanity. Ask yourselves, whether you do an action in the sphere of your country or your family : if what I am doing were done by all and for all, would it advance or injure humanity ? Be apostles of this faith, apostles of the brotherhood of nations, and of the unity of the human race—a principle admitted to-day in theory, but denied in practice." How very true and inspiring are the words of this apostle of human love and freedom ! The European nations do not seem to have taken them to their hearts, or else there would have been no war.

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Let us turn now to the testimony of Religion. As it begins by declaring the Unity of God, so it ends by proclaiming the Brotherhood of Man. The two truths are inseparable, the second being implicit in the first. If there be but one life, then each form it animates, must be linked indissolubly with every other form similarly animated. All forms make but one body, *of which the life is God.*

"As an injury done to any organ of the body injures the whole body, so is a wrong done to one member of the body of humanity done to the whole race. None may separate himself from this intimate union; none may stand apart and seek to live alone born into the human family; we must all live in it." "Brotherhood is a fact in nature and from it there is no escape" says the editor of the Universal Text Book of Religions. All religions, without any exception, believe in the Ftaherhood of God as the Creator and Source of all beings. If that be so the only logical conclusiou that we can draw from this faith is, that all men are equal in the sight of God. As Sri Krishna says: "The same am I to all beings; there is none hateful to me, nor dear; they who worship me with devotion are in me and I am in them." The Brotherhood of Man is only a necessary corollary of the Fatherhood of God. The source and origin of mankind is one and the same, differ as much as we may in our outer form, features aud temperament. Some may ejaculate : Whatever else religions may be, most certainly they are not brotherly." And it is unhappily true that, if we look into the religious history of the immediate past, we find therein very little brotherhood:; religious wars have been the most cruel; religious persecutions have been the most merciless; crusades, inquisitions, horrors of every kind, blot with blood and tears the history of religious struggles. But we generally forget that each religion speaks one letter of the great Name of God, "the One without a second." God is so great, so illimitable, that no one brain of man, however great, no one religion, however perfect, can express His infinite Perfection.

The religions of the world aim at purifying the human heart and bring it nearer God; but people, in their indifference, do not study their own faiths. This is why they act against them. I dare say there is on religion in the world which has preached against the Brotherhood, of Man and, as a proof of this statement, which might perhaps be doubted by some sceptics, I take the liberty of quoting from the various scriptures of the world-religions.

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The oldest of the known religions of the world is Hinduism. All the sacred scriptures of this ancient faith contain clear add unmistakable references to the Brotherhood of Man. In the 6th chapter of the Bhagavad gita we read the following striking verses "He who regards impartially lovers, friends and foes, strangers, neutrals, foreigners and relatives, also the righteous, and the unrighteous, he excelleth." In the third chapter, we read the following: "Having an eye to the welfare of the world also, thou shouldst perform action." "I, O Conqueror of Sleep, am the self, seated in the heart of all beings." There are many other such shlokas.

In the Manusmiriti we read the following: "He who befriendeth all creatures, his name is Brahman." "He who thus seeth the self in all beings, by his own self he realizes the equality of all, and attaineth to the supreme state of Brahman."

In the Katha Upanishad (V. 10) we come across the following: "Thus one universal Inner Self of all beings becometh one separate individual self for each form."

Again in the Isha Upanishad we read: "He who seeth all beings in the self and the self in all beings, he hateth no more."

In the Shanti Parva of the Mahabharat the following verse is most significant: "He who is the friend of all beings, he who is intent on the welfare of all with act and thought and speech, he only knoweth Religion."

And in the Vishnu Puran: "Knowing the Supreme to be in all beings, the wise extend love to all creatures undeviatingly."

The next religion in order of historic sequence given to the world is Zoroastrianism. We read the following in the Patet Pashemani: "If I have committed any sin against the law of brotherhood in relation to my father, mother, sister, brother, mate or children, in relation to my leader, my next of kin and acquaintances, my own townsmen and my servants, then I repent, and pray for pardon."

Buddhists are taught the following in the Dhammapada: "Let us live happily then, not hating those who hate us; among men who hate us let us dwell free from hatred."

In the Mettasutta, 7,8, we read: "And let him (every one) cultivate good-will towards all the world, a boundless (friendly)

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mind, above, below and across, unobstructed, without hatred and without enemity."

Christianity teaches: "One is your master, even Christ, and all ye are brethren." (Math., XXIII, 8.)

"God hath made of one blood all nations of men...for to dwell on all the face of the earth." (Acts, XVII, 24, 26, 29.) "We are the Offspring of God." (Galatians, III, 28.)

"There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus" (Colossians, iii, II) (Ephesians, IV, 4) "Peace be to the brethren."

"That they all may be one: as Thou, Father, art in me and I in Thee, that they also may be one in us...I in them, and Thou in me, that they may be made perfect in one." (John, XVII, 21—23.)

"Through thy knowledge shall the weak brother perish, for whom Christ died? but when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (Corinthians, VIII, ii, 12.)

"Beloved, let us love one another; for love is of God, and every one that loveth is born of God, and knoweth God...Beloved, if God so loved us, we ought also to love one another...He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him: That he who loveth God loveth his brother also." (I, John, IV, 7; II, 20, 21.)

The Holy Koran teaches: "To your parents show kindness, and to kindred and orphans and the poor and the neighbour who is a kin and the neighbour who is stranger and the companion who is strange and the son of the road and what your right hand possesses (slaves). As for the orphan, oppress him not; and as for the beggar, drive him not away." "O you who believe; let not one people or nation, scoff or laugh at another people or nation; perchance they may be better (in the eyes of God, i, e., possess greater potentialities of doing good) than the scoffers." "And do not find fault with your own people nor call one another by nicknames; evil is a bad name after you have joined the brotherhood of Islam."

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And the Prophet Mohammed said : "No man is a true believer unless he desireth for his brother that which he desireth for himself." "He, who is not affectionate to God's creatures and to his own children, God will not be affectionate to him." "Who is the most favoured of God ? He from whom the greatest good cometh to His creature." "The best of men is he from whom good accrueth to humanity. All God's creatures are his family; and he is most beloved of God who trieth to do most good to God's creatures." "Feed the hungry and visit the sick, and free the captive if he be unjustly confined. Assist any person oppressed, whether he be Muslim or non-Muslim. God enjoins you to treat women well, for they are your mothers, daughters and aunts." "Do you love your creator ? Love your fellow men first."

And when on His last pilgrimage, He said "Remember you are all brothers. All men are equal in the eyes of God. And your lives and your properties are all sacred ; in no case should you attack each other's life and property. To-day I trample under my feet all distictions of caste, colour and nationality. All men are sons of Adam ; and Adam was of dust."

The great Khalifa Omar renewed his charter in the following words:" I will make no invidious distinction between the red and the black, between Arabs and non-Arabs, and will follow the footsteps of the Holy Prophet."

From these quotations it is abundantly clear that none of the great religions of the world ever taught anything antihumanitarian or encouraged intolerance or persecution.

If the common ideal of human unity is universally recognised and accepted by all the civilised nations of the world, they would try to extend a helping hand to those of their fellow-nations which are weaker, less equipped, less fortunate and more backward than themselves, in the name of humanity, good-will and fellow-feeling. They would not, then, be actuated by any racial feeling, nor would they be guided by the time-worn and almost primitive considerations of so-called national prestige, power and glory; but they would be mostly influenced by higher and more lofty ideals of human unity and consider it a privilege to uphold the cause of truth and justice and stand by those peoples who are in distress or have fallen.

As an elder brother, being more qualified, strong and well provided in life than his younger brothers, never hesitates to support

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and succur them when necessary, so the more fortunate peoples should assist the less fortunate ones.

Amelioration and elevation of the condition of women and of the suppressed classes are direct corollaries of intelligent and willing realisation of the ideal of human unity.

War must also, on the same ground, cease to exist as an instrument of self-aggrandisement, selfishness and terror.

The idea of war and bloodshed should be a *bête noire* in the eyes of the civilized, people who base their cultural ideals on the eternal verities of truth, justice and humanity. In an advanced state, in truly civilized and human society, where people are very largely guided by reason and conduct settlement of serious political problems by strife and internecine war would be nothing short of savagery and barbarism and would show a low state of moral development. It was with reference to such a state of affairs that Kant declared long before the titanic war broke out in Europe : "We are civilized to the point of wearisomeness ; but before we can be moralized, we have a long way to go...Since the dawn of humanity mankind has made progress in everything except in morality."

That war has no moral or economic justification has been amply proved by the eminent thinkers, Norman Angell in 'The Great Illusion,' Christian Collins in 'The War against War' and Paul Richard in 'To the Nations.' Only a mind devoid of imagination would fail to realize vividly the truly horrid, devastating and ruinous consequences of war. In a fit of temporary insanity—the only way in which such criminal and inhuman actions can fitly be characterised—the contending nations plunge themselves into deadly warfare and cause untold suffering and harm to each other, from the effects of which it takes them decades to recover.

It is said that nations as well as individuals learn from their bitter experiences in the school of life and thus become wiser and reorganise their affairs more thoughtfully. I wish it were so in the bigger concerns of life. Were not the Western nations of our time, priding themselves on their scientific achievements and superior civilization, aware of the history of the world whose pages are written with human blood ? Was not their knowledge of the recent and of the ancient past times, enough to prevent them from rushing headlong into

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disastor ? Has experience been of use to them ? Was it not humanly possible to devise a harmless and civilized method of adjusting their affairs and settling their problems ? The true causes of war are all thoughts, feelings and actions that directly or indirectly deny the Brotherhood of Man.

While the present inequalities between men and women remain, much social and economic injustice is bound to persist We have the new conception that woman is not lesser than man and that it is not true about man and woman that they exist, as Milton said, "he for God only, she for God in him." In India the wife is expected to look upon her husband as a God. But the husband must look upon the wife too as a Goddess ; for we are beginning to realize that there is the same Divinity in the woman as in the man, and not less in one than in the other. Because of this recognition of woman's true position, vast, sweeping changes are beginning in every nation, and women are being associated in all the activities of men, and particularly in political activities.

The very word brother signifies inequality ; as the sons of the same father differ in age, size, stature, mental and moral growth, often in colour, form and features, and yet have equal rights of inheritance so we all are brothers in as much as we have a common origin and destiny and are subject to the same natural law of growth and development.

People seem divided on the score of language, country, race, colour, taste, talents and tendencies, and have various grades of moral and mental development because they have started on their evolutionary journey at different times and periods of their lives. So they should naturally differ in age, size, moral standard and physical forms. These dissimilarities are only external and therefore unessential, not of much vital consequence. It is a matter of the particular clime or country in which a person is born that he has a dark or fair skin or hair or eyes. Does it in any way make any fundamental difference in the constituent parts of a man's physical structure or moral stamina ? A Japanese, Chinese or Indian is as brave, upright and noble as a Frenchman, German or Italian.

Similarly language and race have no very deep significance, since a man uses a language only as a vehicle of thought and emotion, which in so many ways are found to be alike in men of different nationalities. Does social difference, in any way, alter the essential

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unity of mankind? The differences between the ancient and the modern, Eastern and Western, dark and fair, so exaggerated and emphasised have no deep foundation "They are both spirit of the same Spirit and flesh of the same flesh", to quote Dr. Bhagwan Das's words. There is indeed no insuperable and ineradicable difference.

The whole purpose of the caste system is misconceived, when it sets up barriers which intensify personal pride, *instead of imposing rules on the higher classes, designed to forward the good of the whole community.* Manu said "Let the Brahm flee from homage as from venom: let him ever desire indignity as nectar;" According to the teachers of the ancient days, a man who did not show forth the Dharma of his caste was not regarded as belonging to it. We have already seen that ignorant Brahmans were thought of as unfit for the discharge of their duties. "The Brahmin who, not having studied the Vedas, labours elsewhere, becomes a Shudra (by conduct); know this same (rule to apply) to him who is born of the Kshattriya or the Vaishya." There is perhaps no social institution so much misunderstood as the caste system. It is based on not only the sound principles of division of labour and recognition of various grades of evolution to which human beings belong but also on the inherent psychological facts of undifferentiated consciousness, emotion, volition and cognition to which the four Varnas (castes) severally correspond.

There is no country in the world where the manual labouring (proletariat) class, the organisers of industry, merchants, bankers, agriculturists, the legislators warriors, and the teachers, savants and spiritual leaders, functioning according to their taste and temperament, are not found. Therefore the Varna and Ashrama systems by no means outrage the Brotherhood of Man. All students of history know that no nation, however great, has ever survived, if it has outraged this Brotherhood. Spain, carried on a fierce persecution against the Moors and the Jews and burned, tortured, and mangled them by thousands; weary of slaughter, she exiled them. The weak who were thus pitilessly crushed became the avengers who hounded her to ruin and the one time mistress of Europe became the littleregarded kingdom she is to-day.

If we take a bird's-eye-view of the whole civilised world to-day, we find that in spite of certain sharp yet essentially minor differences of power and prestige, race and colour, all the nations of

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the world are being drawn together; an international conscience based on a common humanity is being gradually awakened.

The scientists of modern times do not give their discoveries to one nation alone, but to humanity as a whole. There is no nationality in art. Most manufactured articles, parts of machinery etc. are being standardised; the post, telegraph, wireless, steam and electricity and various inventions play no little part in unifying the human races living in various countries. Not long ago serious attempts were made to help numerous nations of the world to understand each other by establishing two international languages—Ido and Esperanto; These attempts have not been crowned with complete success. But the desire (natural and genuine as it certainly is) to bring together distant countries of the world, is a positive proof that humanity is gradually advancing towards its common goal—namely the realisation of the brotherhood of man.

Dr. Annie Besant has summed up this ideal in her inimitable style in the 'Universal Text Book of Religion and Morals" in the words :

"So long as man knows himself as a body rather than as a spirit, so long must brotherhood remain unrealized ; for matter grows by taking, by constantly appropriating that which is without and incorporating it with that already possessed; all material things diminish and finally perish in the using, and, as their available quantity is limited and would-be possessors are multitudinous, strife arises for their possession; grasping and holding is the condition of material success. But when a man begins to know himself as a spirit rather than as a body, he realizes that sharing and giving is the condition of growth and power; spiritual riches increase in the using, they do not perish; as they are given away, they multiply; as they are shared, they are more thoroughtly possessed and assimilated. Hence brotherhood must have its roots in spirit and spread outwards through the intellectunl realms, until it finally asserts itself in the material; it can never be made by legislation imposed from without; it must triumph by spirit, out-welling from within."

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Shall we sit down nursing past grievances, or get on with the next Item in the Plan ? That is the question, that all the little *Arjunas* have to decide.

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THE INDIAN THEOSOPHIST

ओं

परैः परिभवे प्राप्ते वयं पञ्चोत्तरं शतम् ।
परस्परविरोधे तु वयं पञ्चैव ते शतम् ॥
वनपर्व. २४४।११.

When we fight with others we are one-hundred and five; between ourselves, we are five, they one hundred.

Vana Parva. 244/11.

JULY 1940

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

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Kalâkshetra

AN OPEN LETTER

DEAR FRIEND

The Report of Kalâkshetra, describes its present activities but there lies before it, given friends and money, the possibilities of great expansion, Though our work is at the moment in its early stages, it is a very great work, being no less than that of bringing about a cultural change in our national life. And in this task I look for help from many people in all parts of the World. For your information I would like to put before you some of the needs of Kalâkshetra for any help that you might be gracious enough to give, or to inspire others to give for the futhering of our work.

The following are some of the most immediate requirements for the extension and strengthening of its work :

1. We need friends who will speak about Kalâkshetra so that its ideals are brought to the attention of the public ; members who will give talks on the objects and activities of Kalâkshetra during gatherings. conferences and conventions, and those who will endeavour to enlist new members. It may become possible to hold a "Kalâkshetra Day" every year when a special programme may be arranged with a view to increasing the circle of those who are interested in the work.

2. Kalâkshetra needs new studios in order that the classes in the various subjects, (for example, in vocal and instrumental music, in drama, in dancing and in painting), may be conducted

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simultaneously. It has at present only one studio cottage which is used for all the classes, naturally with great inconvenience to both teachers and students. Four additional cottages are required, at a minimum cost of Rs. 400/- each. There may be friends who would pay for a cottage or collect the amount needed to build one.

3. We have a small nucleus of a Scholarship Fund, but it is insufficient even for our present work; for we have amongst our students some and they are some of the most talented ones who are unable to pay for the tuition and whom we are unable to help from the existing fund. This is a pressing need and it is one which will increase as the work of Kalâkshetra becomes more widely known.

4. We have Public opinion upon the development of art in India to influence. This could be done through the medium of a well-edited and attractive journal; but at present there are no funds available for such an undertaking. As mentioned in the Report three books have been issued under the auspices of Kalâkshetra; but we owe their publication to the kindness of the Theosophical Publishing House. We wish to publish more books of poetry and music directly under the auspices of Kalâkshetra.

5. The Weaving Department also requires help. In this department we endeavour to produce beautiful textiles in silk and other materials and to use the very beautiful patterns which were woven in India even in the not so far distant past. We need members who will bring specimens of our work to the notice of their friends and also the general public whenever possible, who will collect for us specimens of the most beautiful and characteristic work of the districts in which they live and who will, in every possible way, make known our work and help to ensure its establishment on a sound financial basis.

6. There are innumerable other ways in which members can help, for example by presenting Kalâkshetra with such things as gramophone records of fine and rare music, beautiful pictures, books and manuscripts and rare objects of art. On my recent birthday, a very beautiful large mirror was presented to me by a number of people who knew our need.

I have very many plans for the future of Kalakshetra. Some day I hope to have a village where artists along many lines may live. Some day we will have established in Adyar such a great Centre as

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Tanjore and many other aucient art communities used to be. We must have the spirit of the Indian village. How wonderful it would be if we could hear, for example, a Nagaswaram player practising, and perhaps see some great dancer developing his art, and great scholars and poets studying and creating in the atmosphere of such a spiritual village. Though our plans will take many years to fulfil, however small our beginnings, I intend to give effect to this dream even if I have to start with only one acre and gradually add half acre by half acre. We must keep our enthusiasm ; that is most vital.

I have the faith that our Centre will grow, for I have heard numbers of artists say that they wished to come and live here. But though we have no accommodation at present, let us make the beginnings, if only with one or two cottages, where the members of our staff can bring their families, and then there will be no inducement for them to go elsewhere. Wemust erect our own building—studios, theatre, hostel—all extremely simple and yet beautiful in style and proportions.

In our new Centure we shall have a marvellous Bharata Samaj Temple where artists will make their first offering. I want to bring back into practical existence in our schools the religious spirit. We have already begun with the celebration of the birthday of Sri Ramchandra in the Bharata Samāj Temple by one of our own teachers who has the tradition of a vaidika. It is worth while, for it brings new life to the temple and infuses the religious spirit in the Besant Theosophical School with which Kalākshetra works in close co-operation and whose art activities are under the direction of Kala kshetra.

These are just dreams. Yes, but dreams are very useful.

With the help that I feel sure you are eager to give Kalākshetra, I hope in five years' time to show you some definite achievement in Art, and some definite progress toward a cultural re-awakening o India.

Sincerely,
RUKMINI DEVI
President.

18-5-40

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God give us men

BY J. G. HOLLAND

God, give us men. The time demands
Strong minds, great hearts, true faith and willing hands,
Men whom the lust of office does not kill ;
Men whom the spoils of office cannot buy ;
Men who possess opinions and a will ;
Men who have honour ; men who will not lie ;
Men who can stand before a demagogue
And damn his treacherous flatteries without winking ;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking.

Benares Calling.

As I sit down to write these notes, my heart goes out to the millions of our brothers and sisters across the seas, who have been suffering terrible tortures day in day out, not knowing what to expect next—so swift are events moving in these days. I would not mention Death hovering over their heads, as death is not the worst that can befall the living. They could hardly have slept for months, and do not know when they will be able to do so. Hot tears constantly make them incapable of seeing the road in front of them, and it is not surprising to see so many brave hearts quailing before the carnage in front of their eyes. Many more are so terror stricken, that they allow their hands do what their heads would never approve of in saner moments. Whole nations have been so riddled with such fifth columa people, who have been unable to stand the strain, that people find it difficult to say, whether the man next to them is their enemy or friend. Such is their plight, and all we can do is to shed a tear for the suffering, and keep from blaming them, when we feel they have failed.

* * * 2 * * *

God's mills grind slowly, but evidently they do grind fine and none may escape them. How I wish the Allies had risen to the occasion, when China and Abyssinia were wantonly attacked years ago. Their Hoares and Lavals forgetting that Nobility had its

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obligations, delayed and dallied, and bent their knee before insolent might, because it suited their immediate self-interest; and ended by accepting the conquests of the aggressor. France has dearly paid for Laval's sins, and how much more Britain has yet to suffer for their short-sighted Samuel, I do not know. What usurous interest Karma demands?

* * * 3 * * *

However, thank God, that is all a thing of the past. Britain has dismissed the ease-loving, calculating John Bull, and allowed Britania, "that rules the waves," to take charge of the destinies of the Nation. When she finds every friend leaving her, and on a day which might well depress many a stout heart, she has found in her Prime Minister, Mr. Winston Churchill, not only a stouter heart, but a man with a vision, and he has reproclaimed in a speech which will go down to history, Britania's inflexible resolve, to fight for Right against Might, almost ingle-handed. An humble individual like me can do no more than pay his heartfelt homage, to Britania on this solemn occasion, and pray that the Great Vow may be kept.

* * * 4 * * *

In this great work that she has undertaken, Britania not only deserves our sympathy, but our active support. In India we have our differences with John Bull; we have our grievances against him, and we shall, when the time comes, continue to fight him until our freedom's battle is won. But let us not forget the ruling given by *Yudhisthira* that "when we fight with others we are one hundred and five; when we oppose each other, we are five, they one hundred." That is the good Law, and in it lies even the self-interest of every right-minded individual.

* * * 5 * * *

How I wish every countryman of mine would accept this advice from the lips of *Dharmaraja*—righteousness incarnate. But alas, when I see our leaders, who seem to follow their followers, so slogan-minded, calculating and bargaining more than John Bull ever did, I cannot help wishing, that they realised the heavy interest that we have seen John Bull himself has to pay, for his delay in doing his duty. When people suggest that this war is entirely Britain's own in its selfish interests, I remember how Hitler had offered the British Empire a gaurantee of peace for twenty-five years on condition that they did not interefere with him in his disposal of

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Europe. When I hear people talk of Imperialism, I cannot forget the Statute of Westminster, and the Viceroy's declaration that even in the relations with India, that alone can be the goal. Indeed having seen what marvellous progress we have made in that direction within a space of forty years, and although I am myself not satisfied with the speed, I cannot question, that we are going on the right road at the end of which, I see no Empire but a Commonwealth, or an Indo-Sino Franco-Belgio-Dutch-British Union, bound by ties of Love and mutual interest. But when I see people believing the gaurantee of Independence of India by the Berlin radio, I feel speechless. Any way, the whole situation gives me a very uncomfortable feeling, that of missing the buss one after another.

* * * 6 * * *

I know I am but an insignificant individual, past the age of military service; and although I am the elected representative of the Theosophical Society in India, I know that great things are never done under compulsion, and so I have neither the desire nor the authority to order about the members of the society. In the country not even having gone to jail at any time, I am of course a mere nobody. And yet, I often wonder if the time for me to put on some sort a uniform has not arrived. Even in khaki clothes, I know I can not be much more useful, than a cat on a warship. But then I have heard of even cats being valued as mascots. How I wish I could drive some warrior's motor car, or be his mascot, or make myself useful in some such way. Let see what happens.

* * * 7 * * *

Meantime, may I remind you, while I may, that *Ashadha* Full Moon occurs at 3-25. p. m. I. S. T. on Friday the 19th. of July.

* * * 8 * * *

You have doubtless noticed that in my "Benares Calling" I always try to deal with some theme, but I am told that people would find it more useful, if the subject were stated at the head. I shall do this and split it up into short articles in future. One of these follows.

G. N. G.

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Who is a Scout ?

When the leather goes a spinning,
And a fellow muffs a catch,
When the other side is winning,
In the season's toughest match,
When his century is nearing,
And his partner runs him out,
Who is the chap that still looks cheerful ?

That's a Scout. (*F. G. P.*)

Austerities or Love

By G. N. Gokhale

Today Hitler can be truly said to be on the lips of every intelligent animal in the world, nay almost on his brain. We are told that Hitler is a vegetarian, does not take alchohol, and is a man of almost austere mein and habits, qualities which we generally associate with spiritual people. He has done great things for his country. He has raised has Fatherland from the depth, to which it had been thrust at the end of the last war. He has regained for Germany its self-respect ; and from a defeated power, he bids high to make it the Master of Europe, and with good luck he hopes to dominate the world. Hitler is "*optimistic, determined, and mighty*" and if and when, he gets hold of "*the world with all its wealth,*" he will have attained the fullest measure of human happiness, as the *Shruties* put it. If he is able to conquer the world, and we all let him run the whole concern, many, even in our country, believe that he will manage things much better than God has been able to do in the past. Can such a thing happen without a spiritual foundation ? That is question that often occurs to us, and is well worth pondering over.

* * * 2 * * *

In the presence of the Lord, the lion and the lamb lie together, and that is perfectly true of Hitler, with the only difference that the lamb is safest when it is inside the lion's stomach. Take his treatment of the Jews as an instance. After making all allowances for exageration as to detail, of the cruelties inflicted on the whole race

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under his orders, it is futile to deny that he has treated the whole community less than we are accustomed to treat human beings. Apart from imposing on them legal disabilities in peace time, preventing them from earning their bread by even legitimate means, Jews have been murdered in hundreds, the contents of their shops have been thrown out into the streets by men wearing Hitler's uniform, and their properties confiscated—and all because they happen to be born in Jewish families, because they belong to a race, which has no place in Hitler's universe. It is not my purpose here to sit in judgment over Hitler, but I am unable to see any spirituality in this conduct.

* * * 3 * * *

I am quite prepared to accept that there must be many bad Jews, and that many of them may have during the last war and afterwards, placed their self-interest before that of Germany. But then we all live in glass houses in that respect. Which race, caste, creed or community can honestly claim that none of them are equally bad. All virtues are no more concentrated in the Aryan race, than are oxygen molecules; and Shylock's eternal questions as to Jews having ears all that, have yet to be answered in the negative. I am not prepared to concede that *all* Jews are bad, any more than that all Hindus are gentle, or all Muslims fanatical. Virtues and vices are almost evenly spread out amongst all mankind; and in fact, not only no race, but no individual is wholly good or bad. We are all good on a Sunday morning, foolish in the afternoon and positively vile in the evening, to be again gentle and docile citizens on Monday morning. We are all good and bad in turn, and that is why we are enjoined to look upon all as brothers, Hindu or Musalman, Jew or gentile.

* * * 4 * * *

We can not moreover ignore the methods adopted by Hitler in imposing his will upon others. Again allowing for all possible exageration in detail, there is enough evidence to show that he has no use for the opinions of others, and his manner of convincing them of the fact is rather forceful—I will not call it brutal, as I do not wish to defame our four-footed brethren—bordering on the terrible. Not to speak of "undesirable" persons vanishing into thin air at his bidding, bayonets, revolvers and bombs have often been used as effective arguments of persuasion, and it is on record that in the case of that unfortunate President of the

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Czecks, injections had to be given to bring him back to his senses, so that he may sign the death warrant of the liberties of his people. Wars have always been a terrible business, but the events of the last few days, when a lakh of men were killed in Rotterdam in one day, have broken all records in this respect. Commanders have always had some regard for their own losses, if not of the enemy, but Hitler has shown an utter disregard of lives of his own men, who evidently have to choose between a bullet coming from the enemy and one from a friend from behind. Perhaps there is an unseen hand urged by Nemesis which may in time, pull the trigger behind Hitler himself and the whole horrible nightmare might then vanish into thin air; but that is not my point. I am talking of the *terror* that is the driving power behind it all—that pistol that chilled Chamberlain at Munich, and which kept all the neutrals strictly to the neutral path, shaking in their shoes, all the time. I speak of the ruthless hand that makes all this possible. It is the hand of an austere and abstemonious man; but I am afraid I cannot call it in any way spiritual.

* * * 5 * * *

The object of all *Tapas* (austerities) is to bring the physical body under control, and Hitler certainly has achieved this. *Patanjali* tells us that the next step is to attain the various "powers" (the eight *Siddhis*). To what extent Hitler has these we do not know, but we can easily see that he has a great hypnotic, almost uncanny influence over millions. Hitler evidently knows his own mind, is sure of the direction in which he wants to go, takes great pains to understand the problem, and is thorough in all he does; and that is the purpose of *Swâdhyaya* (study). According to *Patanjali* this should bring him into contact with his *Ishtadevata* (disembodied kindred souls). For the sake of my many Hindu friends, who assume that these must always be beneficient powers, may I point out that *Patanjali* is dealing with the laws of nature, and is not concerned with "the good or the beautiful". His *Istadevata* includes beneficient as well as maleficient entities, who guide the unseen forces of nature, now to fruition, now to destruction. We do not know, who Hitler's kindred souls are, but they must obviously be entities like Bismarck, who have in the past striven for the identical goal; and it is interesting to note, that Hitler is said to have a large life-size portrait of this great German in his room, looks to him for inspiration, and evidently gets it. Without

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some such *inner source of strength* his determination to persevere in the face of the agnonised cries of millions, would be difficult to understand. Hitler has hypnotised millions, but I wonder if the poor man ever realises, that he himself is in the grip of a far more powerful entity whom he is unable to shake off. All this is perfectly scientific and intelligible; and all entirely within the ambit of God's Laws; but not necessarily "spiritual" on that account.

* * * 6 * * *

What then is spirituality? Let turn us to *Patanjali* again, and we shall see that in the very beginning of his chapter on the *Sadhana-nirdesha*, (enumeration of the means) he puts down *Ishwarapranidhana* as the third great essential. *Tapas* and *Swâdhyâya* (austerities and study) deal with the form side, the matter aspect; and they have to be conjoined with the life-side, the spirit aspect, the *Ishwara-pranidhana*, which can be best translated, as "*the capacity to fit into God's Plan for Man*". I am afraid we have often misunderstood this point, and that is why a *Tapasvi* (an austere man) and a *Tamasi* (a harsh man) have become almost synonymous terms with us; and that is why people, even in India, assume that Hitler must be a good man, because he is abstemonious. That certainly adds to his strength, but not necessarily to his goodness. That is why we have Magic of two sorts—white and black, the direction in which they take us being the only difference. One leads us to the realisation of the ultimate Unity of creation; the other to over-stressed individuality. The first path culminates in a Hierarchy where Each one without losing his individuality sees the One in the many, and can therefore work in perfect harmony with the rest. The second, to so many different centres each working by itself, and joining with others when it suits them, to break off when it does not. White Magic leads to a perfectly pliant, glorious, and scintillating Universe, reaching to levels far higher than the three worlds—physical, emotional and mental; black magic can at best, produce a number of mighty hardened lumps, moving hither and thither on the lower mental plane. That is why, it has been laid down in that priceless little book: "Of all qualifications, Love is the most important." That is why, Patanjali lays down *Ahimsa*, *Satya* (helpfulness and truth) etc., as the foundation on which alone the structure of a spiritual life can be reared. Real and lasting growth begins with the mind, and not with the physical body. That is the test of spirituality.

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It is thus pertinent to ask, as to how far Hitler's actions further God's Plan for man—for, "God has a Plan, and that Plan is Evolution."....." If a man is on God's side, he is one of us, and it does not matter, whether he calls himself".....an Aryan or a Jew. Although the birth, growth and decay of races is all within the Plan, it is difficult to imagine, that a wholesale extermination of one particular race, can be in the Plan. When a race has done its work, God has no doubt made use of this or other Hitlers in the past, in reducing their numbers. But even in permitting this process, He evidently uses some checks. When some Hitler tried to overdo this good work, with respect to that once glorious race that followed Zarathrushtra, He did manage to save for posterity, a well preserved sample of that civilisation. Assuming therefore, that the time for the Jewsish race to die out has come, is it very difficult for Him to manage it? I am not writing these lines for those who are convinced that there is no Beneficient Power behind the Unverse; but even modern science has to admit that in war times the ratio of male births to females rises suddenly. Of course they cannot explain it, without accepting Design in Nature; but they know, that it is not a *mere* question of counting the number of ova and sperms in a nation. We always have plenty of them, and yet the birth rate is not always the same. The total population of the world seems to have jumped up all of a sudden during the last century, after the birth of modern science, and the increased pcssibilities of making two blades of grass grow where one grew before. And that again is not mere hygiene and sanitation, because the birth-rate in countries like England, which excel in this respect is much less, than in countries where public sanitation has made little progress. If there is *something in this birth business, which material conditions alone can never explain* is it unreasonable to suggest that in this, He has a very effective means of deciding, how many Jews the world ought to have. If God so willed it, and the birth rate amongst the race came down to zero, every Jew will have left the earth in a hundred years time! Hitlers service's and his methods would be unnecessary.

* * * 8 * * *

Then there is the question of Hitler's Fatherland. Dealing with reincarnating entities as God does, to Him a Britain of today is a

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German of tomorrow, and vice versa ; and so all our national considerations would naturally have very little weight in the Plan, except in as much, as they help the furtherance of the evolution of mankind as a whole. If the Germans destroy all houses in Holland and kill the people, all that God has to do is to send them all to be born in beautiful Berlin, and send the Germans to be born in the ravished cities to build them up again. God's way of looking at things must necessarily be quite different. To Him It is not a question of a British or a German empire ; and even to us, accepting as we do that all nations, and therefore both the British and the Germans, have their good and bad points, there can be no question of a wholesale condemnation of either ; but it is necessary for us to examine as to which fits into the Plan better, before we can decide on the use of the adjective "*spiritual*".

* * * 9 * * *

Let us therefore see how the Plan works. During the course of our evolution, as animals, we must have constantly fought with each other, first for our sustenance, and then for a mate. As humans, we must have done the same for a long time, until we decided to reserve all our anger for members of the opposing clan. That was evidently the most sensible thing to do. So within the clan, we abrogated the right of personal revenge, and agreed to settle our differences by peaceful means. But when it was one clan *versus* another, we must have continued the old fighting for another long period, until a number of tribes, village and towns found it to their advantage, to join together and agreed to live peacably. As means of communication improved, such units got larger and larger and we got our "Nations", which are compariatively of very recent growth. Now we do not fight within a nation, but when it is a question of one nation against another, we fight with all our might. In the remote times we fought personal quarrels, then dynastic quarels, and now we reserve our energies for national ones. As in everything else, we still recapitulate the process every life, so that as kiddies, we bite and kick each other for a berry, but as we reach the age of discretion, we fall into line with the grown ups. There is nothing very wrong in children quarreling with each other, because for one thing, they can not do much damage to each other with their tiny hands, and for another reason, that they do not fight with their mind. They forget their quarrel a moment after they

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hit each other, and play about as if nothing had happened. But a day comes when one of the boys learns the use of a knife and whips it out, and *then*, it is time to cry halt. That is exactly what has now to happen to our Nations.

* * * 10 * * *

For in the course of our Evolution, thanks to the achievements of modern science, man has suddenly grown from a pigmy to a giant. He now controls forces of nature undreamt of in the immediate past. With his marvellously increased facilities for communication, the very earth has shrunk in size, and with the sudden growth of population, we have already noticed, the globe has become too crowded. Wealth, and along with it creature-comforts, have now spread out much more than they were ever before; and with the rising spirit of Democracy, authority has burst into a million fragments. The Elder Brethren of the Race have naturally withdrawn into the background, and the field is now clear for the full growth of mankind which has suddenly reached its adolescence. Science, which has made all this possible, has itself placed in our hands weapons far more terrible than we had heard of; and now the time has come, to cry a halt to this tendency to whip out a knife, on the part of our nations, as we have already done in the case of our children. We have reached our manhood and must learn to behave like sensible men, unless our growth is to stop at all. We shall continue to have our national aspirations, grievances, and differences, for a long time yet, exactly as we have personal ones; but these must henceforth be settled by peaceful means. We shall still fight, but instead of using hatchets and bombs we shall do so in law-courts; we shall transfer the fight to the mental level, because on the physical plane science has made it far too dangerous a game. As Mr. Churchill put it so well the other day; "If we fail, then the whole world including the United States, and all that we have known and cared for, will sink into the abyss of a new dark age, made more sinister, perhaps, more prolonged by the *lights of perverted science*." That is the choice before mankind. If we are to progress at all, this appeal to physical force must stop.

* * * 11 * * *

That is the next item in God's Plan, and that is why Internationalism is so much in the air; and that is why Poets have been

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dreaming of a Federation of the World, which the very advance of science of which we are so justly proud demands. You may or may not accept this reasoning, but if you do, you will not surely contend that Hitler's methods are compatible with that goal for mankind. That is why I submit they have not got the *Ishwarapranidhana*; they have not the *Adhishthana* of God as *Samartha Ramdas* puts it; they are not *spiritual*. And yet, Hitler is an austere, studious and abstemonious man. Austerities, and study are very useful; they are like the engines that propel the huge ocean liners. They add to their horse-power and speed, but "the capacity to fit into God's Plan for man" is like the little rudder that decides the direction in which the ship will go. The Great Navigator has set His course; and if Hitler chooses to change it, and others allow themselves to be terrorised into accepting the change, the ship will founder on rocks. But all that can happen is that the journey will be delayed. God has eternity before Him and He has enough patience. He is not in hurry, as He knows that we are all drops of his own blood, immortal cells from His own body and destined to become like Him one day. How soon, man alone can decide.

THE SHORTEST ROAD LIES THROUGH LOVE AND NOT AUSTERITIES.

G. N. GOKHALE.

The Golden Jubilee Drive

The Planning and Organising Committee of the Indian Section

Routine matters may be communicated to Miss Anita Henkel, Publicity Officer for the Indian Section, Adyar. Urgent Communications for Mr. Rohit Mehta may be sent to Parsee Agiari Lane, Ahmedabad.

Campaign for July

YOUR LIBRARY AND YOUR PUBLICITY.

The Library is your greatest asset. You may not have lecturers or class leaders, but if you have a good library you can still reach the

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public. But does the public know about your books, and are your books in good condition, kept in clean and inviting shelves, and do you have the new publications ?

THINGS TO DO IN EVERY LODGE.

1. Go over all the books on your Library shelves, dust, mend, and then assemble either according to subjects such as Religions, Psychology, Ethical, etc. and add the standard Theosophical books such as Ancient Wisdom, First Principles, An Outline of Theosophy, etc. in groups according to whether elementary, intermediate and advanced.

2. In a notebook make a list of all your books, and check each month to prevent loss of books.

3. Keep a record of all books loaned and when returned. Remind those who keep books out over a month, or whatever period you decide. Books are not usually kept longer because of interest but because of carelessness. You are depriving another reader of that book if you allow it to remain in some careless person's hands.

4. Make a list of all the new publications at Adyar or in other Sections which you do not have. Find individuals who will donate these books. Or take up a collection once a month and buy a new book. Or form a "Book Club" in which a group jointly buys a book, each member to draw lots for his turn to read the book which finally will be donated to the Library.

5. Have a "Library Party", admission to which will be one Theosophical Book, new or used, or a contribution for books.

6. Arrange your duplicate books in a "travelling library" which can be drawn upon by the Federation Secretary for lending to members of interested inquirers in non-lodge towns, the borrower to pay postage both ways if necessary.

7. Have a three-minute book review of some new book at each Lodge meeting.

8. Put notices in the newspapers of new books added to the Library, and also state hours the library is open. See that an attendant is always on hand at the hours advertised.

9. Have a longer book review of some special and timely books, like Mr. Jinarajadasa's "The War—and After" for a public meeting.

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Publicity is essential if a Lodge is to grow. The public must know what you have to offer and when.

What the Lodge Can Do for Publicity

Larger Lodges should if possible have sustained publicity, that is, announcements in the newspapers giving the weekly programmes, posters on bulletin boards. Smaller Lodges may have to depend upon the individual effort of each member. But whatever method is used, it is well to build up a list of people in your city or town who you know are interested in Theosophy. To these people send a post card announcement or a written note about the programmes either for the week or for the month. These will bring to your meetings people who are interested in the subjects discussed.

Special and popular days can be celebrated in the Lodge rooms thereby acquainting the public with your place of meeting, your library and your activities. No opportunity should be lost to announce future programmes and to build up in the minds of the public the realization that there is always some kind of activity in the Lodge at certain times.

Discuss in Lodge and make a list of every possible way of notifying the public of your programmes, and divide the work of your plan among the members.

Work as a Lodge with other groups doing welfare work of all kinds thus making the Lodge known.

Distribute some of the most timely copies of the First Step Series, as well as the newly issued First Correspondence Course among people you know to be interested. Send a copy to one person and ask that he send it to another person and request him to pass it on, each person receiving it giving it to another to read.

Translate the pamphlet "To Those Who Mourn" into your local language and mail to the families of all those who die in your town whose names you can get. Merely put "From a Sympathizer" on the pamphlet.

Send any methods of publicity which you find successful to your Publicity Officer to pass on to others.

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The Adyar Workers' Camp

We were right—with the co-operation of the Federation Secretaries and Lodges over India we have concluded a most successful Camp. Successful from the point of view of those who planned the camp but even more successful, if reports are accurate, from the viewpoint of those who attended.

What was the greatest contribution to this success, it would be difficult to say. Perhaps most appreciated was the opportunity for members to remain for two weeks at Adyar during a time of great peace and calm. There is no doubt that the period chosen, although during the hottest month, met with the universal approval of those privileged to be present. The handicap of heat was overcome by meeting on the wide and usually cool veranda of Blavatsky Gardens, adjacent to the Banyan Tree.

The day's programme began with a beautiful and helpful talk by Mr. Sri Ram and closed with lantern slide talks by Mr. Gokhale which were practical, humorous and very popular. Sandwiched between these two good things, were a series of talks and discussion on Indian problems under Mr. Mehta's guiding hand and some very useful talks by Miss Henkel and discussions on Lodge Administration and problems in which the workers participated by acting as chairmen, planning Goodwill Day programmes for the Adyar residents and for a meeting in Madras, by working out publicity for the latter, as well as the exchange of useful suggestions and the expression of opinion on all ideas advanced.

There is little doubt but that this is the method by which the work in India can be best stimulated. In view of the many languages, the workers in every section of the country must be relied upon to carry on the work in their particular areas. A Camp such as this gives fresh inspiration and impetus to the older workers, and perhaps even new ideas, and trains new workers, but more important still it brings us all together as one large family imbued with the same ideals.

The success of this camp, however, only spurs us on to greater effort for the Benares Camp. Those attending have given us suggestions for improvement and they will also add the strength of their own understanding to what we are trying to build up in

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the Indian Section. Therefore, let us all begin now to make plans for attending the Benares Camp in October. Next to Adyar there is no more auspicious place than the headquarters of the Indian Section.

Be thinking of those who can attend. Find your young and promising members and through the co-operation of the Lodge or the Federation make it possible for them to attend.

A. H.

II

ANOTHER ACCOUNT

The workers' camp at Adyar held from 8th to 21st May, 1940, for the first time after many years was an unexpected success. About forty workers from several Federation areas, attended it. The camp was opened by the President's Deputy, Dr. G. Srinivasa Murti, after the celebration of the White Lotus Day. The President sent an encouraging message to it as also did Srimati Rukmini Devi.

Four lessons were given daily by Bros. N. Sriram, Miss Anita Henkel, Mr. Rohit Mehta and Mr. G. N. Gokhale, the General Secretary. Mr. Sri Ram gave very illuminating addresses on "How to make ourselves efficient workers" dealing with the life of the worker and dividing the subject into "our life, knowledge, dedication and work." Miss Henkel dealt with the form, aspect of the work and gave detailed suggestions on Lodge Administration. She dealt in detail with Lecture work and publicity, study groups, lodge administration and federation work, and lodge library, the T. S. order of service and allied activities. Her talks were very instructive.

Mr. Rohit Mehta discoursed Indian Problems in the light of Theosophy. In his first talk he dealt with the nature of Theosophical work, wherein he pointed out Modern trends in various departments of life and then explained how the fundamentals of Theosophy can be applied to these—a very illuminating address. In his other lectures he dealt with the present political situation, war and India, the need for an Indian constitution and the essentials of the Indian constitution, and Indian Social Rebuilding in full detail.

Mr. Gokhale entertained the workers with his lantern shows. His general theme was "Man know thyself", and his approach to the

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subject was essentially scientific. He pointed out how very valuable are the discoveries of modern science, as far as they go; but at best, they are not much better than the description of an elephant, given by a number of blind men. However accurate each of them is, he can only describe the part he has got hold of, and none of them can have an idea of the whole animal. Theosophy alone can explain the "Mystery of Life" which eludes the grasp of these groping scientists, and is therefore of great value to them. At the same time, we must not deny science its due, and not talk slightingly of what they have *proved* to be correct. The lectures were very interesting and if similar talks could be given amongst scientifically minded people, Mr. Gokhale thought that it would be possible to win them to Theosophy.

Prof. D. D. Kanga also gave us a very illuminating lecture on the "Dead-locks and present chaos in the world" and the way out of them; and Prof. Rizvi, of the Behar Federation gave a beautiful address on "the Mysticism of Islam."

Question and answer meetings were also held and the workers were very much benefitted by them. Above all, the campers came into very close contact with each other in a way not possible in large gatherings. The workers arranged a tea-party one evening to express their gratitude to the organisers of the camp. The President also had graciously arranged a tea-party to all workers at the end of the camp, and his Deputy brought the camp to a close with a short and beautiful speech blessing all with the "*mangalam*" given by *Kausalya* to *Shri Ramachandra*.

The next camp will be held at Benares in October.

K. S.

NOTE. Lecture notes from the talks have been printed and supplied to all those who attended the camp. Other workers desirous of having copies can get them from Miss Henkel, Adyar, for Rs. one each set.

G. N. G.

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Our Duty to our Rural Areas

(AN UNREVISED REPORT OF A TALK BY BRO. JAMSHED NUSSERWANJEE)

"It is because the great dictum of "give and take" is forgotten that the urban area today is devoid of harmony and health, and if it were to be really sincere in its attempts to return at least a portion of what it receives from the rural parts, the town would be a heaven of prosperity and contentment" Thus remarked Mr. Jamshed Mehta in his weekly address to the rising generation at the Sarnagati on last Friday. "Malir" Mr. Mehta said "produces the life-blood for the City of Karachi and the citizens love to take everything from Malir—their milk, their vegetables, their meat and that precious liquid water. But they quite forget that they owe something in return to this blessed part of Nature which has been patiently opening its bosom for centuries. It is time that people realised their duty of giving as well they know how to take."

Mr. Mehta said that he could quote instances where civilised citizens of Karachi cheated downright the poor potatoe cultivators of Malir and built three-storied houses in the city with the labour of these innocents. Any attempt to improve the life-condition in rural parts should not be spasmodic, as such sudden out-bursts do not last long. "If I were to have my hand in the shaping of things, I should straight away concentrate on a five-year plan for giving all the rural areas of Sind the elementary necessities of civilised life which today they lack, viz., good roads, sanitary dwellings, potable water, some medical relief and elementary education. Raise a big loan which will represent the capitalised value of the yearly recurring budget estimates set apart for rural reconstruction and hasten the programme." Mr. Jamshed then stated that, in as much as 40% of the entire holdings of Sind are held by 50 Zamindars only, and another 40% by a 100 more, it would be legitimate if they were compelled to shoulder a good portion of the expenses of this rural uplift according to a set programme.

Mr. Mehta had a word of advice also for the so-called social workers, who in a sudden burst of enthusiasm jump forth but soon lapse into lethargy. "What is essential for the welfare of rural areas is a change of heart—a change of outlook on the part of the urban worker. He should not be conscious that he is a welfare worker and that somebody is benefitted by his work, since such

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a superiority complex would result in no real benefit. He should not differentiate between an urban and a rural area in the matter of supplying the necessities of life.

Mr. Mehta pleaded for a sincere heart-felt love for those poor brethren in the rural parts, the tillers of the soil, who toil day in and day out, to enrich the country, who supply the daily necessities of life, despite the fact that they are, mostly forgotten. He felt sure that if there was such a genuine feeling in the heart of the social worker much progress could be made and the Provinces as a whole would benefit.

Theosophy in daily life.

By Mr. U. K. Sujan At Bombay.

Theosophy is the science of life and also teaches us the art of living. It lays down these fundamental principles.

1. Life is one comprehensive whole pervading every-thing, yet beyond everything. It is all-knowing, all-loving and eternally well-doing. You may call it by any name, God, Ishwara, Allah, Ahuramazda, Jehovah.

2. This life, which is the Causeless Cause, has out of a portion of Itself and by Its inherent Power created this whole Universe consisting of so many stars, suns, moons, planets, with all the creatures thereon. It is ever re-creating and sustaining everything.

3. Every creature, however small, has the potentiality of a creator as it is, in essence, divine. As such it can rise to the full stature of Godhood by working according to the law of life, which in one word, is Love.

Thus Theosophy teaches us that we are all children of one "Mother-Father" and, so, should live together in harmony and peace as members of the family. He who lives according to this teaching can become a real son of God, even as the Christ was God's son and could assert "I and my father are one". Such then is the goal of our life and we can achieve it by practising these principles hourly, every moment.

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Some of us find it helpful to follow the example of some Great Soul who has lived a true and noble life in this world and attained liberation. Such we call Masters. Choose any religious teacher, a saint, a bhakta, an author, an orator, a scientist, a poet, an artist, a humanitarian, whosoever appeals to you as worthy of your reverence and devotion. Then try to be like him.

But if you cannot be sufficiently stirred by any such Individual, choose some Ideal like goodness, beauty or truth and try to mould your life to it. Even then you will achieve your goal in life. Whatever form of life appeals to you as best suited for your growth, try to live that. Be true to your Inner Self and one day you will reach that glorious summit where all roads meet and you will then realize that "by whatever road men approach Me, even so do I welcome them. For all roads are mine."

Theosophy is not a new religion or philosophy. It is ancient Wisdom explained in modern language. So let us try to "live pure, speak true, right wrong and follow The King". That is the motto of one of the ancient orders established to arouse youth to noble living. It produced many "Knights of Chivalry" and brought order and peace in a Society which was full of Chaos and lawlessness. We are witnessing again this chaos and lawlessness in the world at present. And it behoves each one of us to take up our post as active units of humanity to save it from the terrible suffering which has come as a natural result of our going against the law of Life. For that law is unchanging and eternal. Whoever works against it will remain bound to this earth till he has learnt that selfishness brings misery, and that only those who live according to the law of Love can attain liberation.

It is for us to choose what path we shall take. May we choose rightly, for upon our choice rests our future.

Marathi Theosophical Federation

The Federation held its Twenty-fifth Annual Session at Nasik on 26th to 29th May 1940 with Bro. G. N. Gokhale as president. A large gathering of delegates including a number of ladies

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attended from Maharashtra and also from other parts of India. The language used was mainly Marathi. Besides the regular members of the Federation, several sympathisers used to attend. Invitations had been sent to all Theosophical Federations in India and greetings were received from Bombay, Andhra, Karnataka, Bengal and Sindh. The programme included business meetings, lectures, symposia, readings, answers to questions, and some side activities. The symposia were enjoyed most of all.

There were in all four symposia viz. (1) The work of the Indian Section in Maharashtra, (2) Rationalistic and rational literature, (3) Modern problems and (4) The clash of cultures. Many members participated. Bro. G. N. Gokhale conducted a question and answer meeting.

Altogether, eight lectures besides the presidential addresses were given, five of which were on the banks of the river Godavery, under the auspices of the local "Spring Lecture series", and four at the Parsi School, which was the place of the session. The speakers were Riverside, Brothers Tophkhane, Ashtekar, Gokhale, Chiplunkar, Bhagwat, Parsi School, Brothers Gokhale, Lele and Raje.

Two Business meetings were held. In the first questions of cooperation with Bombay & Gujerath federations, helping the celebration of the Indian Section jubilee, and propagation of Theosophical literature were considered. It was resolved that the Western India Board (comprising of representatives from Bombay, Maharashtra and Gujerat) should be asked to make recommendations for cooperation, and a committee was appointed for popularising and adding to the existing Theosophical literature. Regarding the jubilee the President made some suggestions to workers. In the second meeting the Report and Accounts were adopted, provision was made for the current year's expenses, and new office bearers were elected: Bro. N.K. Mohagaonkar, President, Bro. G. S. Marathey, Secretary, Bro. W. L. Chiplunkar, Jt. Secretary, Bro. W. G. L. Deodhar, Asst. Secretary. The same Council of eleven members was reelected.

There was musical entertainment one day after the evening meal. There was a camp-fire one night. Regarding other items every day the proceedings commenced with the Common Worship of all religions and Bharat Samaj Puja. An emergency meeting of

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Lodge Maitreya of Poona was held in the evening on the first day. One unusual item was the reading of extracts from Theosophical literature. Five such extracts were read within an hour and this item was very much appreciated.

At the end of the session special thanks were offered to Bro. F.H. Dastur, Proprietor of the Parsi Boarding School, whose generosity in placing at the disposal of the Federation the commodious buildings of the School, and free hospitality made the Federation such a success. Thanks were also due to sister Aimai Nagarwalla, who was in immediate charge of the arrangements on behalf of the host, and splendidly attended to all the requirements and conveniences of the guests.

The session was a memorable one in all respects and the attending delegates felt that it was an event in their life which could not be forgotten. It was memorable not only because of the charming location and surroundings and of the perfect arrangements, but also on account of the spirit of harmony and understanding as well as the intellectual grasp of problems displayed by the delegates and visitors in fulfilling the varied items on the programme. Special mention must be made of some members of the Bombay Federation who attended and helped to make the federation a tremendous success to which the genial temperament of the President, Bro. G. N. Gokhale, contributed not a little.

G. S. M.

A Theosophical Story

While sitting in the **Outer Court** of my California home reading my **Old Diary Leaves** and living over again the days of my youth, I suddenly found myself on the **Astral Plane** where I heard the **Voice of the Silence** singing the **Song Celestial**. I could not understand this **Riddle of Life** and went from place to place looking for a **Man, Whence, How and Whither,** who could explain this to me. Just around the corner I saw a **Light on the Path** which led to a throne **At the Feet of the Master** where those men went who wished to learn the **Hidden Side of Things** from the seer, who was custodian of the **Ancient Wisdom**. This seer gave **Hints to Young Students**

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(especially Hinduism) in a class room because they belonged to various sects, schools of philosophy etc. At such a time Mrs. Annie Besant saw that the tree has one stem from which it arises and if the students sitting on various branches of sects, opinions, observances etc. be made to look at the stem, the work will be accomplished and no body would have objection to it. This is what these volumes do. They are divided into 3 Sections: the first gives the fundamental principles of the religion (as a matter of fact applying to all religions); the second gives observances based on those fundamental principles—what gives each religion its distinctive colour; the third deduces rules of conduct in every day life from those principles. Now that these books are again available none may say that teaching of religion is impossible or that it accentuates differences between various sects. Few people realise the debt they owe to Dr. Besant and others who assisted her in the work of compiling these epoch making books. I earnestly request people to buy a copy and derive benefit from it. I again congratulate the T. P. H. for these publications.

R. V. P.

Lodge activities.

Agra—Celebrated White Lotus Day. The attendance was quite good. They began with the usual readings and ended with refreshments.

Aurangabad—(Dn)—Had in May, lectures on "The educational needs of India", and "India and the World war", by Mr. T. J. Mardy Jones M. A.

Belgaum—celebrated Buddha Jayanti.

Bengal T. S. Calcutta—celebrated 26th. May—"The all Religions Prayer day" as desired by His Majesty with Bharat Samaj Puja and Havan in the morning and with readings from the Vedas and Chandi, followed by the Common Worship of all Faiths.

Etawah—celebrated White Lotus Day and Buddhajayanti. On the second occasion copies of the Mahamangala Sutta and Vairagya Sandeepika were distributed.

Karachi—Very active as usual. Mrs. G. K. Minwalla has started a Besant Class on Wednesdays. Activities in connection with human and animal welfare are being pushed forward. The

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Youth Lodge had two lectures on "Dr. Montessori and the child" and one on "Life in the Andamans". Krishnajees birthday was celebrated.

Srinagar—Are having a Cultural camp for a week, in which Mrs. Lavender, Adyar Publicity Officer, is giving a series of talks in a morning and an evening session. They had twelve campers on the first day and Dr. Atri has very kindly placed at the disposal of the guests his "Castle in the air", which unlike the mental castles is built on firm ground.

In Memorian.

Agra—Bro. Pandit Sundar Nath Kaul, a very enthusiastic but silent and an unassuming worker.

Bombay—Bro. Phiroz Shaw R. Green.

For years past he was a member of the Indian Section Council, and of the Council of the Bombay Theosophical Federation as well as the Blavatsky Lodge Managing Committee. For several years, from the inception of the Bombay Theosophical Federation, he was its Secretary. He was a very active Co-Freemason 30 and took an active part in the ritual of the Mystic Star. He was a very valuable guide and helper to overland and other visiting members of the Society coming to Bombay. He joined the Society in 1906 and proved himself a Server for 35 years 'faithful unto the last'. He was a willing, valuable worker whose silent services are worthy of our highest esteem. His calm, genial, courteous disposition and the readiness with which he was ever at hand to be useful to all around him as well as his sympathetic, unassuming manners, won the hearts of many a member in the Society as their dear esteemed friend !

Our stalwart Server rests a while in Peace Profound !

—Bro. Sorabji F. Madon, one of the oldest members of the T.S. He was also a Co-Freemason of long standing, having to his credit a record of useful service for many years to both the institutions.

—Bro. Raman Rao Koparti, a very earnest member.

Salem—Bro. P. Rajagopalachariar, B. A., B. L., District and Sessions Judge, an active and devoted member.

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who were within the inner circle, for his was a **Secret Doctrine.** I thought he could help me so I drew near. He was talking **To Those Who Mourn** for the old days, the old customs, and the old prices. He told them that he knew that with the present high cost of living it was hard to keep **Man and His Bodies** together but that this was a **Changing World** where nothing could last always and that he was sure they would not be happy and contented until they reached **The Other Side of Death.** With these words ringing in my ears I awoke and found that a falling leaf had brought me back from my **Dreams.**

LOTUS

Official Notice

The Indian Theosophist has now been supplied to all members for ten months. Those who have not yet paid their annual dues cannot now complain if their issue is stopped. No copy of the Indian Theosophist from August will be sent to members whose dues for 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.

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The quotations printed on pages 2 and 3 of the Cover of the Indian Theosophist for May 1940 have been printed as a two paged leaflet. Federations and Lodges desirous of using this "Freedom of Thought" leaflet for propaganda can have the same at As. 12/- per 100 post free, from this Office.

General Secretary.

An Appeal.

The Besant Theosophical School, Adyar, appeals for Books in Tamil, Telugu, and English Literature. The type of the book required is that which will satisfy the demands of the growing student who feels himself or herself to have outgrown the story-books specially written for children, and who at present, for sheer want of better literature, falls a prey to the undesirable literature

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which floods the market these days. The School Library would welcome all gifts of such books in all three languages.

Librarian, B. T. S., Adyar.

Book Reviews

सिद्ध पुरुष वर्त्यांचा सम्प्रदाय :—200 pages ; Rs. 1-12-0 Can be had from Mr. R. S. Bhagwat, near Police lines, Thana.

This is a Marathi book just published by the Marathi Theosophical Federation. The writers are Messrs. W. L. Chiplunkar of Akola & R. S. Bhagvat of Thana, both being wellknown theosophical writers and speakers. As its name indicates, the book deals with the subject covered by Bishop Leadbeater's Volume "The Masters and the Path." But it is not a translation of any Theosophical work. It puts together the information on the Path scattered about in Theosophical literature. The subject has been presented in a way specially suitable for Marathi readers. The Maharashtra type is a challenging type, and the information given in this book is buttressed by quotations from Maharashtra saints. When an intelligent person is told that the Masters exist and that they continually guide the evolution of Humanity, many questions arise in his mind as to why the Masters do not come into the open and solve the world's political or economic questions. A good deal of space is devoted to the discussion of this side of the subject. Several pages are devoted to the similarities between the Hindu Upanayana ritual and the ceremonies connected with the steps on the Path.

G. N. G

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Sanatana Dharma—*An Advanced text-book of Hindu Religion and Ethics. 436. pages. Rs. 2-8-0 cloth bound*

Sanatana Dharma—*An Elementary text-book. 310. pages Rs. 1-8-0*

Sanatana Dharma—*Catechism.....30 pages.....One anna.*

All the three by the Theosophical Publishing House, Adyar, Madras.

The T. P. H. is to be sincerely congratulated in making these three priceless books again available to the public. Religion is like a tree. Looking at the leaves and the branches one is bewildered and is lost in the rich diversity of it and is unable to use it. Such was the case of men. They found it difficult, nay impossible, to teach religion

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Sanatana Dharma—Catechism, 30 pages, anna -/1/-.

All these can be had from The Theosophical Publishing House, Adyar, Madras, and The Indian Book-Shop, The Theosophical Society, Benares.

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THE INDIAN THEOSOPHIST

ॐ

अप्रादुर्भावः खलु रागादीनां भवत्यहिंसेति ।
तेषामेवोत्पत्तिर्हिंसेति जिनागमस्य संक्षेपः ॥४४॥

युक्ताचरणस्य सतो रागाद्यावेशमन्तरेणापि ।
न हि भवति जातु हिंसा प्राणव्यपरोपणादेव ॥

व्युत्थानावस्थायां रागादीनां वशप्रवृत्तायाम् ।
म्रियतां जीवो मा वा धावत्यग्रे ध्रुवं हिंसा ॥४६॥

पुरुषार्थसिद्ध्युपाय-श्रीअमृतचन्द्रसूरि

(९६२ संवत्)

August, 1940.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

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Let us Work for Peace

BY THE PRESIDENT.

I have decided to establish at Adyar, the Headquarters of The Theosophical Society, a Peace Department under Mrs. Laura Greshemer Chase, one of our very active American residents, to be a clearing-house for all material dealing with the construction of a righteous peace when the war is over.

I feel strongly that every member of The Theosophical Society should be able, in the clarifying light of his Theosophy, to make some contribution to the development of a world atmosphere in which a peace may be established such as shall give Justice and Freedom to all.

I feel, strongly, too, that The Theosophical Society has the duty, in such times as these, to declare that Peace is inherent in the First Object of the Society, and that in furtherance of such First Object it calls upon all men and women of goodwill, be their nationalities or faiths what they may, to sow the seeds of peace in the very midst of the horrors of war.

I feel no less strongly that no peace can last which is not primarily based on character and on that sense of righteousness which knows no distinction of race, nationality, creed or opinion.

Only men and women of character will be able to build a real peace. Only men and women intent on righteousness will be able to give all the peoples of the world their just due. Only men and

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women who know that co-operation, and not competition, in all departments of life is the essential keynote of individual, national and international prosperity will be able to lay truly and well the foundations of the new world order.

And I say deliberately that without the co-operative guidance of the women men alone will fail, as they have ever failed before, to build a peace that no storms of any kind can shatter.

I Ask Every Member :

I ask every member of our Society to see clearly that among the movements able to help to bring about a lasting peace, The Theosophical Society must stand preeminent. And I ask every member, therefore, to ponder deeply upon the nature of those elements which may be regarded as vital to a peace which the whole world shall acclaim as meeting out justice to all without exception.

I ask every member to use to the utmost his own understanding of Theosophy and the power of his membership of The Theosophical Society, to seek out such elements and to try to bring them to bear upon the innumerable problems, which will confront the world as soon as the war is over. I ask every member to realize that he is a messenger of Peace, of wise Peace, in the very midst of all that so horribly denies peace ; and that The Theosophical Society, with its soul—Theosophy—is a mighty well of the Wisdom of Peace which he must do all in his power to make known and available to all, that they may draw from it the waters of Universal Brotherhood for the refreshment of a world almost dying of thirst.

I intend to get into touch with every Section of The Society which can at all be reached, and with every Peace Activity of The Theosophical Order of Service, and to ask the General Secretary or other officer concerned to do all he can to make every individual member Peace-conscious in the sense of thinking and planning for PEACE without delay, so that when the time comes for peace to be declared, it may not only be a cessation of war, but a forward movement in the direction of establishing a world comradeship as between nation and nation, faith and faith, individual and individual. I am asking Mrs. Chase to request every member to keep her up-to-date as regards all peace plans that may already be in the field, to keep her informed as to the result of his own deliberations, and to suggest

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to his Lodge the desirability of holding Peace Forums from time to time, not to denounce war, but to study what Theosophy has to contribute towards the establishment of a world that shall never again know the unhappiness of war, and to consider what The Theosophical Society and all other movements for Brotherhood can do to this great end. Universal Brotherhood is synonymous with Universal Peace. Never has it been more urgent than it is today that the whole Society and every single member in it should work for the Peace element in Universal Brotherhood, and thus exalt our First Object.

Peace Convention in 1940.

I am hoping that in December next, when the International Convention meets at Benares, Peace shall be its key-note as the spirit of Kurukshetra was the spirit of the International Convention at Adyar in 1939. And I also hope that it may be possible for the General Council to pass a great resolution identifying The Theosophical Society with the spirit of Peace, though not, of course, committing it to any specific plan, and calling upon every member to make Peace his purpose even though he must needs engage in war.

The Use of War.

For my own part, I still feel convinced that there can, in the existing condition of the world, be no quicker route to a great Peace than this present Armageddon. It is a surgical operation upon the whole world, and a major surgical operation at that. I believe that nothing short of such an operation will avail to save the world from death. But we must know the war for what it is. We must know that it is but an outward and visible sign, however localized, of a universal condition of disease, of disease as much in the bodies of neutral nations as in those of the actual belligerents themselves. I hold that the Allies have traced the war to its immediate source and have had the courage to fight it there. But there is a state of universal war between Right and wrong, and woe indeed to any nation which is not conscious of this fact and does not take a positive stand for the Right which is its health, and against the wrong which is its disease.

So would I say that the Peace, for which we must work from now, must not only be a Peace which shall make war forever impossible in the future in the form in which we know it as between nation and

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nation, but a Peace which every nation shall achieve within its own territories, so that its own righteousness shall become firmly enthroned in triumph over the wrong that has been defiling it.

To Plan Wisely

How truly did Mr. Greenwood, Minister in the new War Cabinet, say the other day ;

I can see the world in ruins, crushed by the weight of armaments it has produced ; I look forward with gravest apprehension, unless plans are made.

Commenting on this *The Manchester Guardian* writes in a leading article :

When we have still not finished our industrial preparations to wage a long war it may seem early to talk of planning for the long peace which we hope will come at its end. Yet Mr. Greenwood's words at Ilford. . . deserve attention. . .

This prophecy should not surprise anyone who remembers the years from 1918 to 1921 and afterwards—the uncontrolled "boom," the mad burst of speculation, the rush to exploit the essential needs of ruined countries, and then the slump, the pricking of the bubble, labour unrest, and the tragedy of mass unemployment. It will be recalled, too, that this deplorable period had been anticipated by planners during the last war. Nc one could accuse our rulers then of entirely neglecting thoughts about the economic and social reconstruction of the world when the war was over. Mr. Asquith had set up a Reconstruction Committee in 1916, "with the object," says Mr. Lloyd George in his *Memoirs*, "of making preparations for the restoration for peace-time conditions on a sound system when the war ended." By January 1918, a Ministry of Reconstruction had eighty-seven committees working on different sides of this problem. Today we have the last post-war period behind us and are a little clearer about the difficulties of finding our way back to a peaceful life ; our planners may have more success than those of 1918. But they must be set to work early. We are not fighting for another 1920.

How sad that the then Ministry of Reconstruction was able to be so little effective ! We must plan more wisely this time. But before all must we remember that there can be no economic, social

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or any other type of world reconstruction, without a moral reconstruction as the foundation of them all. The new Temple of Peace must have a moral platform upon which to erect whatever pillars may seem to be necessary to support a canopy radiant with the Sun of Universal Brotherhood.

G. S. A.

Studies in Occultism : How to send Force

(From The Australian Theosophist, 1928)

BISHOP LEADBEATER gave the following information to a group of students in Sydney :

QUESTION : What is the best method of sending force to : (*a*) Individuals known to us ; (*b*) Individuals not known to us, *e.g.*, those who are poor, sick, etc. ; (*c*) Movements, *e.g.*, the Theosophical Society, Round Table, Peace Foundations, etc. ; (*d*) Nations or groups of Nations such as the British Empire ; (*e*) Great Centres, such as Adyar, Ojai, Ommen, or The Manor ?

BISHOP LEADBEATER : It is difficult to tell you how to send force ; it is one of the many things that can only be done by doing it. You say : "I will do so-and-so. You find your astral or mental elemental trying to turn you aside. You may even find kind but mistaken friends trying to turn you aside from something which you think is right for you to do. You develop the will simply by sticking to it.

You ask how to send force. Well, fix your will upon the object and determine that the force shall flow. You may not be able to see the result, but when you set your will the current will flow. Simply make up your mind and drive ahead. Whenever you think in a friendly way of some one else, you send a stream of affectionate thought towards him. When you set your will and say : "I will send a current of will, or love, or strength, to such-and-such a person," if you only feel sure you are doing it you will do it. Nothing can prevent you. It is according to the law of the universe.

You may pour a stream of good thought or good feeling upon a person because it is scarcely conceivable that any will could be set against yours in such an effort as that. There might be some one

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who had quite different ideas about the person whom you were trying to help, and if there were such a person—an enemy—he could not possibly know when you were trying to send a stream of help; and even if he did, you would need only to invoke the help of the Master to dispose of any possible opposition. But you may be sure there will not be any opposition. Your stream of helpful thought goes just as a flash of lightning might pass through the air, and one who had the vision would definitely see it going. The first step to ensure success is to feel quite sure that you are producing your result.

QUESTION: What is the best method of sending force to (b) Individuals not known to us, *e. g.*, those who are poor, sick, etc.

BISHOP LEADBEATER: At the Celebration of the Holy Eucharist, we do send out a general stream like that, but special Angels are appointed to do the distribution. You do not know to whom they take that extra material, that extra power, but they know. They go and look for cases and give them the help which is needed. But you yourselves cannot send help to people of whom you know nothing. You would have to employ some person who could see to do the distribution. It is exactly like the physical plane. Supposing you want to distribute a sum of money to help the poor. If you know of certain individual cases you can give or send money to those people. If you say: "I want to help the poor in general," you can hand the money over to some one to distribute, but you cannot throw your money out into the street and say: "This is for the poor." In the same way you cannot do that on higher planes. You must know what you are doing. What could be done, I suppose (but it is all a little vague) is to put up a request, what a Christian would call a prayer, for some Angel entities or Devas to come to you and take from you certain power and then distribute it as you wish. If you made such a request as that, I think you would undoubtedly attract the attention of some Deva, who would come and carry out your wish, but I do not think you could do it yourself. At least I do not think that I could.

QUESTION: (c) Movements, *e. g.*, the Theosophical Society, Round Table, Peace Foundations, etc.

BISHOP LEADBEATER: You had better be definite about it, if you want to help the Theosophical Society. Of course I am taking it for granted that it is thought-help you are considering. You must

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make your thought definite. If you want to send it to a person you make an image of that person and send it. You cannot make an image in that way for purposes of helping the Theosophical Society. You had far better think of its President, and pour out the force to her. She does not need it exactly in the ordinary sense, since she is a very powerful person, but all force sent to her she will certainly use for the good of the Society and for its work. And so it cannot possibly be wasted. But be definite and not abstract.

QUESTION : (*d*) Nation or groups of Nations such as the British Empire.

BISHOP LEADBEATER : All this is a little vague, but there are two or three lines along which efforts might be made. On the whole probably if you are trying to do something for the British Empire you had better think of the Head of the Empire, the King, and send to him the strength and the force that you have to give. Because then it will be received into the aura connected with that mighty Office and will certainly be used. King George V would not be personally conscious of your effort, but those not on the physical plane who help to administer the force would receive it and be conscious of it, and would utilize it. That is probably your best way. You could, if you choose, think of the Deva Angel of a Nation, but you had better stick to something you know and are sure you can do. If you have not seen our King, you have at least seen his portrait. You could make a thought-image of him and send your thought to him. That is all you need do—the rest of it, the application and distribution, would be done for you. You could not make an equally clear image of the Deva of a race. You probably know very little about the Devas of races, and you would not know how one would appear. The introduction of any vagueness of conception or any uncertainty of thought would interfere with the working of the magic. Therefore you had better think of something perfectly definite and concrete, and aim your thought at that.

QUESTION : (*e*) Great Centres such as Adyar, Ojai, Ommen or The Manor ?

BISHOP LEADBEATER : You can send your thought to the Angel in charge of the Centre. If there is a physical person helping with the Centre, then send the help to him. I am glad to absorb any amount of psychic force you send to this Centre (The Manor). I

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should send it on to the directing Angel. I do not know who is in charge of these other places. At Adyar, the President, when she is there. When she is not, I do not know to whom I should send the thought. If you are trying to do these things, you had better commission an Angel to find the best person and simply hand over to him so much force. It is rather an ambitious programme that you are putting before yourself, but it is quite good. You cannot do any harm, and none of your good efforts will be lost.

Benares Calling

Dr. Maria Montessori celebrates her 70th birthday on 31st August next, and I offer her our most heartfelt thanks for all that she has done for children all over the world and in India. Although she will pass this day this year, far from her country, and away from her family, let us Indians endeavour to help her to forget this fact. She has now decided to spend some time in India every year, and an "Association Montessori Internationale, Indian Section," has been registered, with headquarters at Olcott gardens, Adyar, Madras. Everyone interested in children—and who is not?—can keep in touch with this great educational work by joining the Association.

* * * 2 * * *

I invite your special attention to the President's call to organise Peace. As he has explained himself, even those who advocate fighting just now, do so only in order that we may not have to fight any more. Wars and fighting are what medicine is to a diseased body, very necessary for the time being and beneficial in the end. But the end is a life, where each man and each nation will fill its appointed place in the Plan, where Universal Brotherhood will be a fact and not a theory. For this, the creation of suitable conditions is a necessary preliminary. We have in our Society, I am sure, many who do not like war. They can join this new Peace brigade and think ahead. Send all your ideas to Benares, and I shall collect them and pass them on to the President. We want volunteers to work as the Section Peace Officer and each Federation and each Lodge might with advantage have an M. P. (Minister of Peace) of their own. Who will help?

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Our Publicity Officer, Miss Anita Henkel who has done such fine work since the last Convention, when she voluntarily took up the task, has now gone back to her own Country to other Theosophical work, which she alone can do there. As the President puts it in a letter to her, "Miss Henkel leaves Adyar full of Adyar's gratitude. She has endeared herself to us all, and it is only to strengthen the link between the East and the West at such a time as this, that I let her go with her work here inevitably left incomplete. I ask for her, what I know she will receive, affectionate welcome from one and all." On behalf of the Indian Section I add our grateful thanks, for the life she has put into the Section work, and hope that when the war clouds pass away she will again be with us.

* * * 4 * * *

I am glad to be able to add that our Bro. S. J. Karaka, President Bombay Federation, has at my request kindly agreed to work as the Indian Section Publicity Officer, in Miss Henkel's place till the Benares Convention at any rate. His address is 801, Parsee colony, Dadar, Bombay. All communications in this connection should in future be addressed to him, or Mr. Rohit Mehta, Parsee Agyari Lane, Ahmedabad.

* * * 5 * * *

It is proposed to hold the next Worker's Camp at Benares from 5th to 16th October. There will be another short camp from 30th October to 5th November; and arrangements will be made for those who wish to stay with us from 5th October to 5th November. Try to get free from your ordinary duties, the whole month, or the first fortnight, or at least the last week. The exact dates and details will be published in the September issue.

* * * 6 * * *

In the last issue I used the word "abstemonious" in describing Hitler. A friend has pointed out that there is no such word in the English language, and I find that I was obviously combining "abstemious" with "sanctimonious" when I wrote the word. I apologise to Dr. Johnson for taking liberties with his language; and I hope you understood what I meant to convey. After all language is meant for that purpose. Is it not?

G. N. G.

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Non-violence vs. Neo-violence.

By G. N. Gokhale

Ahimsa generally translated as *non-violence*, is another quality which every aspirant must have to a certain degree, ere he can tread the path of holiness. *Ahimsa* is the dominant key-note of Jainism—a philosophy which comes from pre-Aryan days; and Lord Buddha in offering his own body as a substitute for the sacrificial lamb, pointed the same way. Since Mahatma Gandhi made it the keynote of his political work in India, the subject has assumed an importance of its own in this country, and his recent suggestion to the British Government that they might with advantage follow that path in dealing with Hitler, has now made it a subject of world-wide importance. It has, therefore, become very necessary to examine the whole question from the first principles, and try to understand what Ahimsa can or cannot mean. In attempting this task, I shall, of course, put things as I see them; but as Mahatma Gandhi is perhaps the greatest modern exponent of what, he admits, is "his creed", it would be impossible to avoid a constant allusion to him. In doing so, lest I should appear disrespectful at times, I wish to place on record at the outset, that we shall discuss the philosophy and not the "man", for whom I have as much respect as anybody else, and between whom and my humble self, I know, there can be no comparison.

* * * 2 * * *

The word Ahimsa is derived from the root, *hana* (to kill) and "*non-killing*" would perhaps convey its literal meaning much better. At best, this is but a negative quality. But in view of the fact that *killing* was and is still prevalent in the world, it is not surprising that King Ashoka thought it necessary to include *Ahimsa* in his rock edicts, nor is that injunction superfluous even in the "twentieth century and in days enlightened by modern science", when killing whether for food or for feathers—is as common or more so than it ever was. In as much as killing stops the possibility of all further growth, to call upon our "civilised world" to show this small mercy, would be quite in order. When we think of the extremes of cruelty to which people permit themselves, the Jain Muni's protest, even if seemingly absurd, as it often is in practice,

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should command our respect for the tenderness that underlies it; but it does seem really absurd to claim that *Ahimsa* (Non-violence) rules the conduct of large political bodies in India, only because unlike their cousins in Europe, they do not put a bullet into the head of every one who happens to differ from the powers that be. All this comes of interpreting Ahimsa in the literal sense of "non-killing".

* * * 3 * * *

Although the word Ahimsa is used in the Bhagvadgita, that Song Celestial, begins with the assertion that, "This can neither kill nor be killed"; and so that word cannot possibly convey mere physical killing. A student of the Gita can, at least, understand what is meant by a Man, "who though he slayeth these people, slayeth not". In the case of a Person "who has lost all desires of the heart, whose mind is free from anxiety amidst pains, indifferent amidst pleasures, who is loosed from passion, fear and anger, who is on every side without attachments, whatever hap of fair or foul, who neither likes nor dislikes" who in fact has lost all sense of individuality, and has offered Himself merely and purely as an instrument in the hands of the Oversoul, in Whom we all live, move and have our being, "killing and non-killing" must assume quite a different meaning. As Sri Dnyaneshwar puts it, "The deed, the doer, and the doing all become one, and killing in his case is like the killing of a golden buffalo, with a golden lance, by a golden Goddess." As a modern materialist might well put it, it is only a question of the modification of the name and form (Nama-rupa), the only difference being that Shri Krishna looks at it from the point of view of the ONE LIFE, while the materialist has at the back of his mind the particular bundle of carbon, and nitrogen, labelled Gokhale. The Gita proclaims the indestructibility of Life, the scientist asserts the indestructibility of matter; and both merge into each other when they accept the Unity of all Creation. Ahimsa then means, "Do not interfere with the evolution of the separated selves—kill not, unless the One Self demands it." What the One Self wants, can be understood only by the *Sthitapradnya*, described above. I know that that stage is yet far off for most of us; but what I wish to point out here is that Ahimsa, at least in the Gita, cannot refer only to the physical body.

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"Kill not" is a very useful rule, and as we have seen, a necessary injunction for the average man in ordinary circumstances ; but even in their case, the word often used is "*Panatipata*", transgression of other lives, interference with the course of their evolution, which means much more than mere destruction of the physical body. When, however, we come to rules for better people who are aspiring to take holy orders, one would expect that at least these should have risen above the necessity of a warning towards this tendency to kill, if it was taken only in the material aspect. But not so. It is interesting to note that Ahimsa is the first of the five or more vows required of every Brahmin Sanyasi, the Buddha Bhikku, and the Jain Muni. It does not matter who started the practice, but the fact remains, that all the three great Religions considered it necessary, to remind their holy men of the essential virtue of Ahimsa. Surely they could not have demanded from their aspirants, mere "non-killing" in the physical sense! What did they really mean by Ahimsa then ?

* * * 5 * * *

If we turn to Jainism, who have Ahimsa as their special keynote, we see at once that they divide Himsa, into Bhava Himsa and Dravya-himsa—killing of the life within and form without. It is quite clear that they do not refer only to the physical body as is commonly supposed. Those who take merely the word, really kill the spirit of this great injunction. Not only do the Jains take into consideration the life within, but it is interesting to note that a Jain scholar Amritachandra Acharya, who lived a thousand years ago, lays down that killing really refers to each one killing himself—the Dravya in a man killing the Jiva, making it impossible to function properly. "When a man allows himself to be swayed by passions, he has already killed the life within himself. As long as a man is conducting himself in the proper manner (with full self-control) even if his actions result in other creatures losing their lives, the first man does not commit Himsa; but when he without making an effort, allows himself to lose control of himself he has already done Himsa, whether it does or does not result in the death of other creatures." In fact according to this Authority, "Ahimsa is the one virtue an aspirant must have, all the other vices like untruth, stealing and so on being but the corrolaries, the result of our killing—not others—but our own Divine nature." The Sages talk of the Life

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within, and we all try to read into their words things without, and then to kill or not to kill a mosquito, becomes a question of questions. I often wonder if it is really Ahimsa or the mere fear of the hell, to which mosquito-killers are said to be consigned, that governs our conduct.

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Ahimsa then means : Not interfering with the ordered flow of all life forces in the separate selves ; not preventing them from functioning properly ; not to make it impossible for them to do their appointed task in the Great Plan ; not to frustrate the very purpose of separate existence, i.e. to "kill" the separate selves, beginning with our own self What compels us to this course is naturally the next question. The Jains lay down that all this happens through (Pramatta) "intoxicated" or "negligent—conduct. As Warren puts it, 'When a person is in any of the following five states, and he does not excercise care and caution, his activities at the time are called "negligent":—Pride through which a person kills ; it implies arrogance and is a state in which the person ignores the rights of others. The second is any sense-pleasure, which leads to killing. The third would be intense passion in which reason is lost or put aside, as in wrath and anger, greed or deceit. The fourth is sleep ; the fifth undesirable conversation, which leads to excitement of the mind, and then to rows, fights and killing." That is the Jain way of putting it.

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Did not Arjuna ask the same question ? "Dragged on by what does, a man commit sin reluctantly indeed, as it were by force constrained ?" And the reply is the same, put in slightly different words. "It is desire, it is wrath—this is our foe on earth. As a flame is enveloped in smoke, a mirror by dust, so is the Inner self enveloped by it." The Gita traces the chain of causation as well ; "Man, musing on the objects of the senses, conceiveth an attachment to these ; from the attachment arises desire ; from desire (if frustrated) anger cometh forth ; from anger proceeds delusion ; from delusion confused memory ; from confused memory the destruction of reason ; from the destruction of reason he perishes." Is it not the same as being Pramatta—intoxicated ?

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The Lord Buddha traces the causation of sorrow and the means of ending it in a different manner. Although He has been charged by many thoughtless patriots, with having emasculated India by bringing into it this doctrine of *Ahimsa*, it is worth noting that the word Ahimsa has no place in the Eight-fold path, detailed in his first Sermon at Sarnath—the *Dharma-chakra-pravartana Sutra*—which can be said to be His greatest message to humanity, the gist of his teachings. Perhaps He had realised how the word Ahimsa had been misunderstood even in his days and so kept away from it. All alike demand a life of incessant watchfulness, a life of Awareness as Krishnajee puts it.

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This quality of awareness is not an easy thing, but without it Ahimsa has no meaning. That is why all religions do not have the same rules for all. For individuals, Jainism recognises not one or two, but fourteen different stages of development, the degree of awareness expected from each being different. In Hinduism we have the four *Varnâs*, each of which has its appropriate virtues and demerits, and then again, each man's life is divided into four *Ashramas*, which also have to be taken into consideration in deciding the conduct expected of him. The Bhagvadgita has laid down clearly that in all cases it is the Inner man acting through the mind that must control the senses. The possibility of having men who seemingly control the outer senses, and allow the mind to run riot, is not unknown to the Bhagvadgita and such men are described as *Mithyacharas*—hypocrites. These outer symptoms are easy enough to simulate; and when they are taken as the criterion of Ahimsa, mischief begins. Young and tender school children are naturally weak and meek, and can appear non-violent in their very helplessness, and it is comparatively easy to raise an edifice of triumphant non-violence on their ruins. This sort of Âgraha—(forcibly taking hold) often succeeds with decent people, but when we carry on the doctrine to its logical conclusion, even stout hearts, who have professed the creed for years as a good policy, quail before the prospect of having to try it out, with a ruthless ruffian. The head then gets a chance of asserting itself, and all honour to those who have the courage to say so. Better late than never.

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Whatever the outer manifestation of Ahimsa, and it may well be taking away by physical force, a razor from the hands of a child,—whatever you do out of love, it is always to help the Inner Life, and it is always a mode of cooperation. The two words "non-violence" and "non-cooperation" cannot fit into the same breath; and when they are so thrust together, "non-violence" spells "neo-violence", and no more. Then it is, that we think of sitting at another man's door, in a perfectly "non-violent" manner, and threaten to fast unto death, unless he does what we demand of him. I do not know whether the fact that the demand is not for personal benefit, ceases to make it an offence under Section 508 of the Indian Penal Code, but I certainly cannot accept it as Ahimsa. You do something against which the opponent is helpless, whatever his feelings may be. Of course you do not even touch him, but you know perfectly well that if you did die at his door thousands will put the blame at his door and his life will not be worth living. Rightly or wrongly you will lower him so much in the estimation of his fellowmen, that his life will be a torture. The whole thing is very subtle, I admit, but undiluted violence all the same. It all comes of judging of a mental attitude by physical happenings.

* * * 11 * * *

Perfect Ahimsa is but perfect Love, and as Patanjali tells us where that Quality is fully developed all creatures become your friends. In such an August presence even others forget their mutual animosities for the time being; and we are told that in the holy ashramas of Rishis, tigers and deer drink at the same stream, at the same place at the same time. As but one life pervades all, I can quite accept this, but then, time is another factor in the world that alters the result. We have always to add "God willing—*Inshâlâ*'—"unless the One Life wills otherwise." Do we not know of instances in history when many a noble soul, who had nothing but love for humanity, being burnt at the stake? I cannot accept many things that Mahatma Gandhi prescribes for the world, but I have no doubt, that he loves humanity ardently, and yet, does everybody feel friendly towards him? What happened to The Christ Himself? What opinion did Shishupala hold of Sri Krishna; and did Rāvana feel very friendly towards Sri Ramachandra, or vanish into thin air as soon as

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he stood in front of him? The spirit of Ravana did merge into the Lord, but that was only after his vehicle was broken, along with those of his mighty host, who sought to enslave the Life within.

* * * 12 * * *

The main purpose of Ahimsa is to allow a free play for all life-forces, and where life forces are hampered by force, physical or mental, it seems to me that it is the duty of every right-thinking man, to help in breaking those fetters, by the use of physical force if need be. The Life enshrined within those that are so held down or terrorised, cries out in pain for release, and the man who sits with folded hands, without even making an effort to help, is to me as guilty as the man who willfully inflicts the cruelty. We certainly may not hate the latter, as we are all part of One life. Even the Oppressor is our brother; and we restrain him, only to prevent him from making a greater fool of himself. As long as there are individuals inclined to use physical force to gain personal ends, so long, the necessity for curbing them shall remain, just as lamps are required as long as the Sun does not keep above the horizon all the twentyfour hours. It is only the blind, who need neither.

* * * 13 * * *

The world is but a school, which must have provision for children of all ages; and as the numerous fragments of Divinity—the Jivas have an age of their own, the necessity for curbing younger Jivas will always remain, unless we accept a Day of Judgment, when all who do not come up to certain standard, are separated from the rest of humanity and sent away to another planet, as some believe will be done. If that does come off, then and only then, a day may come in the course of our evolution, when nobody will feel like stealing, or killing, and everybody will be a *Mukta*, not Who, but in Whom, the One Life is fully Liberated from all fetters of the flesh, to flow harmoniously in their diverse channels. That is our inevitable Destiny, and we shall one day reach it as surely as every little girl will be a other one day. On that glorious day we shall have Mahatma Gandhi at our head, but even he must abide his time. Father Time cannot be cheated of His dues.

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Meanwhile let us not shut our eyes to the stark realities of 1940. Let us not forget that we shall not end disease by abolishing hospitals, or crime by dismissing all the police force, and inviting some specialists to sit *Dharna* at the door of the wrong-door. The Police, the Army and all these may be necessary evils, if you so choose to call them; but the next step in Evolution is not to abolish them but to internationalise them. We must have International Police, an International army, and navy and air force, and International Courts of justice, where nations will settle their inevitable differences, as individuals do today, with the least possible physical injury. That way lies the solution of the problem, not in inviting Hitler to occupy your house, only to declare "non-cooperation" with him in the same breath. Let us not imagine that Srimad Vyasa, Sri Krishna, Sri Ramchandra or the Manus, know nothing of Ahimsa, not to speak of the Lord Mahadeva, Who is Love and Ahimsa incarnate, and Who exists only to release life from the fetters that constantly hinder the free flow of the Life forces and who in His tender compassion, sends Death (Yama) to fetch the offending vehicle, and makes his home in the cremation ground, so that He may burn away the dross without an instant's delay. Let us stand aside by all means, but only in order that the Warrior within may do the fighting. That would be perfect Ahimsa.

War and Our duty

BY A STUDENT

An F. T. S. fancied he put a question about the future of the war to his Master and got the following reply :—

"What is the use of your knowing about a thing where you cannot help? You send blessings to your King-Emperor. This is what you can do." Whether this was a mere fancy or something more is immaterial. It is clear that India's and world's future lies in the success of the British arms and in our own interest we must pray for it.

Note: How to send blessing and helpful spiritual force to an individual and for the British Empire was described by Bishop Leadbeater.

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Administration and Organization of the Lodge

By Miss Anita Henkel

Success, in any undertaking, does not merely "happen." It is made. It is accomplished through intelligent direction. The growth of a lodge into a successful and efficient body of people, working for the common good of humanity, cannot be accomplished without careful planning and orderly development.

A lodge is a scheme of evolution in miniature, with triple lines of evolution which are similar to those cosmic streams familiar to the Theosophist. The three aspects of growth are (1) The Material (the membership); (2) The Form (Lodge organization); (3) The Life (the work which it performs).

For healthy growth a lodge must develop along all three lines equally. When membership increases, there must, to preserve healthy growth, be a corresponding development in organization, and there must be an equivalent increase in activity.

There is, however, necessity for guarding against over-organization. The lodge which spends its time discussing and voting upon trivialities, which makes its BY-LAWS to restrict instead of to guide, which holds to the form and starves the spirit, will not succeed in becoming a useful centre. Nor must the activities, vital though their development is, usurp all energies. Many members, well organized, can do splendid work, but if the body is over-worked, trouble will eventually ensue.

Leadership

The growth of any movement is vitally dependent upon capable leadership. Vision and dedication in the rank and file are necessary. But leadership—the power that coordinates, directs and unifies the many into an organic whole, is equally essential.

The Society needs leaders; not people who want to be seen and approved; not people who like their names in print for others to see and applaud; not people who want to sit behind the lines and direct others to do the work while they bask in the sunshine of approbation. But real leaders. Those who lead first by example; who are demonstrating in themselves the theosophical life and who are a constant encouragement to others to do the same. Leaders

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who are willing to work tirelessly; who are ready to take blame unmoved (they will seldom reap praise !) ; who are constantly dreaming and planning and encouraging and improving, devising new methods of work, looking for new fields to conquer, new truths to tell ; leaders who are efficient, who can apply their Theosophy practically in prompt attention to business matters, in a well-written letter; who can be spiritual and business-like applying sound business principles to business needs in the lodge: who can be kind, yet firm: far-seeing, yet practical. Such leaders does the Theosophical Society need.

Lodge Officers

Officers of the Lodge might well be inspired by the thought that a Lodge is a representation, a miniature, of the Great White Lodge and that the forces of the latter will flow through the lodge activities only to the extent that the ideals and standards which prevail in the higher are followed in the lower. In this light each office becomes a splendid opportunity for training in the true, the higher occultism; which means perfection of character as well as perfection of service.

Each lodge should provide the number of officers commensurate with its size. The officers should realize that they are trustees of the work of the world-wide Theosophical movement in their locality; that they are custodians of this important work, not its owners, and that as they themselves depend in richness of life and spiritual insight the work entrusted to them will gain in depth and value.

Two Kinds of Presidents

One president stimulates, encourages, coordinates the work of his officers, committees and members. Another dominates their work according to his own ideas.

One president has regular meetings with his board of directors, developing with them ideas, policies, new methods of work, sharing with them whatever there is of success or failure. Another ignores his board of directors, develops the work alone, takes to himself any success, and attributes the failures to a lack of interest among the members.

One president holds to an ideal for the lodge, keeps up the spirit and enthusiasm of the members, makes his committees accountable for their work, and is not afraid to delegate work to

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others. Another busies himself with details which others could do, does all the odd jobs, appoints a committee, then does its work, and is too harassed and tired to preside gracefully, to handle diplomatic emergencies which arise, or to be an inspiration to the members.

One president is constantly watching for leaders, for workers, among the members, giving all potential material numerous opportunities for development. Another uses the Lodge as a means of his own self-expression, does all the teaching, talking, presiding.

One president keeps in mind the varying types of members, plans the work to utilize their talents and abilities, and blends them all into a harmoniously working whole. Another directs the work, or allows it to drift, in the direction of his own interests or preferences.

One president, alert to the reactions of the membership is able to avert many difficult situations. Another pushes blindly ahead, insensitive to the wishes of others until there is open revolt.

One president has a lodge in which members are active, vital, dynamic, happy, and to which they come because of the life and inspiration they receive and of the service they can render. Another has a lodge in which members are no less sincere, no less devoted, no less capable, but to which they come because of a sense of duty and loyalty to the work, and because their presence is the only service they can render.

The Secretary

(He or she as the case may be).

Second only to that of president, is the Secretary's office. No matter how small the lodge, how simple the task, in writing reports, in the correspondence with non-resident members, in lodge correspondence, in the sending of notices and in all the various activities that fall to her lot, it is the quality of the work that counts and so she should constantly observe the highest standards.

But the secretary's work is more than the mere writing of letters and keeping of records. She is the contact between the member and the lodge. Her enthusiasm, her tact, her wisdom, her balance are needed to support and sustain the president in his efforts to create a harmoniously working group. Her personal interest in the far-away member, her sympathy in times of illness or family bereavement, her

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efforts to make the members aware of the activities of the Lodge, her tact in collecting dues, her untiring interest in the member whose interest is waning—all these are necessary for creating a successful Lodge.

The secretary is also the link between the member and headquarters, and as such should make each member conscious of his part in the national work.

Administrative Suggestions from Successful Lodges

The successful lodge administration is one which conducts the business of the lodge in the most efficient manner with the least disturbance to the lodge. The following suggestions have been found useful in various groups.

Change of Lodge Officers

Probably every lodge is doing its work well in some respects but few are efficient on all three planes. Lodges, like individuals, become lop-sided through over-specialization in some one phase of the work; they lose power by falling into ruts—a rut means always a loss of vitality. This happens sometimes when the same individuals hold office too long. They may be ideal people and admirable officers, but the lodge consciousness must change and expand if stagnation is to be avoided, and varying elements in leadership are required to accomplish this. A change in officers may cause an immediate loss in mechanical efficiency, but if it brings a gain in freshness and enthusiasm, that is more than compensation, for these go to make up the soul or life of the lodge, whereas the mechanical considerations belong to its body. Also, there is unquestionably a unique inner power which flows through the individual who is the focal point in the lodge, its chief officer, and it is generous as well as just that this personal advantage should be passed on from time to time.

A clause in the bye-laws which requires rotation of office prevents any group from holding office indefinitely. Two advantages accrue from such a clause; each officer, knowing his term of office is limited, is on the alert to find and develop good material for future officers; and the changes in office may be made on a more impersonal basis.

Attractive Meeting Places

Small lodges sometimes find it difficult to maintain attractive quarters down town. Strangers as a rule do not like to go into private

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homes. The renting of auditoriums is usually expensive, but meeting rooms in public libraries can sometimes be obtained rent free or for a very small payment.

Business Meetings

Unnecessary consideration of minor details will quickly deaden business meetings and members will avoid attending such. However, this can be avoided if the meetings are conducted along parliamentary lines, and if the lodge will settle all important policies or plans in the meeting but leave the working out of details to a committee.

Many lodges dispose of all business through its governing board, called regularly together for that purpose, the action of this board being reported at the next meeting of the lodge for approval or rejection. A resume of all proceedings of the board meeting is then given in the monthly lodge bulletin.

Some lodges set aside one members' meeting each month for business. The governing board meets the week before and discusses all problems to be presented. They make their recommendations at the following business meeting for approval or rejection. A social hour follows with refreshments, etc. This method has the advantage in that the general membership must approve all actions of the governing board; the social feature following the business meeting attracts a good attendance; and being part of the stated programme the business meeting is not so easily neglected; with the social meeting immediately following the business meeting is not so likely to be prolonged unnecessarily.

Annual Meetings

No matter how small the lodge, an annual meeting at which time officers are elected (or reelected) and reports are given of the year's work by the previous officers will be of real benefit to the members. The agenda of an annual meeting might include: roll call of the membership; reading of annual reports of officers and committee chairmen; discharging old committees; reading of Lodge Constitution and bye-laws; election of officers.

Lodge Publicity Work

Explore the possibilities of directories in your city and have your lodge listed in as many as possible. Some of these possibilities are:

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telephone directory, directories maintained by the public library giving the names of all clubs and organizations.

Other suggestions are: notices in weekly church and club columns in the newspapers; regular postal card announcements of activities to the entire or a selected part of the mailing list; newspaper stories of any local lodge activity, such as election of officers, group meetings, teas or parties, etc.

LODGE BULLETINS

A monthly news bulletin is most valuable in keeping alive the interest of the entire membership and is the link between the lodge and non-resident members, those unable to attend meetings regularly, and members of other lodges in your vicinity.

LODGE COMMITTEES.

On the theory that a lodge belongs to, and exists for the benefit of all its members and that each person should find self-expression and development to the fullest measure, ways and means should be devised to draw each member into active work. If each member feels an individual responsibility and duty towards the success of the lodge, the officers are not only relieved of much detail but at the same time each member feels it is his lodge, that he is inside helping rather than outside looking on. If committees are appointed with due regard for the qualifications and capacities of each member, and if they are asked to report from time to time on the work assigned to them, and if appreciation of good work is voiced in the lodge from time to time, much good work will be done through this method of organization. Suggested committees which might be formed where conditions warrant are: Lecture and Publicity Committee, Library Committee, Music, Hospitality, Membership, Ways and Means, Entertainment, Social Service Committee.

Some unrecognised Aspects of Culture

(UNREVISED NOTES OF A LECTURE BY PROF. R. SREENIVASAN, AT THE ANANTA LODGE, TRIVANDRUM.)

The learned lecturer, after dealing with the definitions of great writers like Mathew Arnold and the article on Culture in the

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latest issue of Kalpatharu, defined Culture as a judicial restraint on wild growth. Nature grows wild. Culture and cultivation bring the wild growth under control. The difference between man and beast is that man develops, senses other than the senses of taste and touch. Self-preservation and race-preservation are the instincts of all animals including man. In the matter of taste and touch, man has developed a great deal but the sense of hearing, seeing and smelling are developed only by men, and aesthetic developments come under these categories. Real culture lies in the development of the above senses. Viewed from this right point of view India has made the greatest contribution to world culture. in the matter of music, architecture, dancing, high-thinking and simple living the old ideals of India are almost perfect. About problems of philosophy, astronomy, mathematics and ethics, India has offered solutions which have marvelled other countries for centuries. If the ideals of ancient culture are preserved and propagated many of the difficulties of the modern world can be overcome. It is for the young men in India to study them, understand them, appreciate them and assimilate them and live those ideals. It is not enough if we possess something but we must become something. The true spirit of old ideals of culture must be understood. To live beautifully from every point of view is itself a source of supreme happiness. The lecturer referred to the rapid but fanciful changes in methods and kinds of dress, ornaments, colour, food etc., and condemned unnecessary use of trousers, full-dress, collars, neck-ties, and boots. Table manners, outward symbols of courtesy, western formalities and abundance of knowledge and brilliance in speech are mistaken for culture. Knowledge beyond a certain point may become a hindrance to culture. The lecturer said that by long experience he has fully realised that the poor grand old women in the house preserve, understand and follow the ideals of Indian culture far better than her literate, literary graduate son and her ardent social reformer grandson and that he has understood by practical experience that the average orthodox man is far superior to the literate reform-talker in the matter of desire, to understand, appreciate and follow the cultural ideals of our past. The grandmother has still the proper sense of values. To use dress and ornaments of all one colour, to use sarries 12 feet long without varied colour and border and use jackets suggesting nudity are all steps in the wrong direction. For man in India to use a shirt and a dhoti is quite

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enough for all ordinary occasions. For taking food to use tables, spoons are quite unnecessary. A person wearing a Khaddar hat and a Khaddar neck-tie is a monster. And a person who uses even mill cloth dhoti may be pardoned. The Lecturer emphatically stated that if he had the power he would prohibit Khaddar-hat, Khaddar neck-tie by stringent ordinances. He advocated vegeterianism and maintained that for the sake of a friend or a guest or jolly company the principle should not be violated either in the matter of giving or in the matter of taking. Then the lecturer referred to the evil habits which are fast spreading among young men and effectively dealt with the bad habit of smoking. In a hot country like India and even in hot seasons even young men smoke especially in the presence of others who cannot stand it. Old Indian habits, customs, manners, ceremonies and formalities have a value of their own and they are inextricably intertwined with Indian culture and one should think twice before making any change in any of them.

The Masters

BY F. H. ALDHOUSE

It is an inspiration, if we think
That there are men further advanced than we
Who know the secrets of eternity,
And standing poised upon Heaven's very brink,
Yet will not enter, till They help us on
The hard and narrow Path that They have gone.
Wisdom and Love, these are Their guiding stars.
They live but to be channels of God's will.
Rejected or received, They labour still
To pilot this sad world through all the years
And that the Great Plan may someday be fulfilled,
And life be as our Heavenly Father willed.
With deep compassion and a wistful love,
They look on every deed of sin and shame.

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They know, They understand, They do not blame:
They are not angels from a world above,
But men, who, through mistakes and mental strife,
Attained at length to the Eternal Life.

The Lotus.

Communal Harmony

SIR,—In the *Statesman* of June 18, on p. 6, I have come across the following 'Occasional Note' :—

'A Sind Minister is reported to be.....working out a scheme for an Ecclesiastical department for his province.....The intention is to engage a trained band of religious missionaries, both Hindu and Muslim, under the department, so that they may promote communal harmony by making known to the mass 'the true tenets of their respective religions.' The department is also to employ 'parties of cultural missionaries' to tour villages in lorries, equipped with loud speakers, not only for preaching tolerance, but also for spreading sound ideas on public health and other matters of rural moment. Sind's Minister must be given credit for good intentions; the province was harassed by communal disharmony in the past year. His thoughts are in the right direction, although, perhaps, the device of an Ecclesiastic department may not prove as easy to construct as it sounds.'

The only comment that needs to be made on this note is that the idea of the Sind Minister is wholly good and laudable; that nothing that is worth while is very easy; that, 'the device' is certainly much easier and much less expensive, in every way, than 'communal riots' and 'firings' and 'punitive police' and 'punitive taxes' etc.; and that, in any case, it is exceedingly well worth trying: for 'peace between the creeds' means 'peace on earth and good-will among all men', and the settlement of all disputes, and the abatement of all conflicts, national, political, economical, social, in the spirit of reasonableness and true spiritual religion which wishes well to all. Without such inner 'spiritual' place, *and* a national Social Organisation, peace between the nations, in 'material' affairs is *impossible, and these horrid* wars and butcheries will not stop.

BHAGWAN DAS.

Benares, June 28. (*The Leader*)

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Review

Ramcharit-manas (Ramayan) pocket edition, Editor and Publisher Ghanshyamdas Jalan, Gita Press, Gorakhpur, price Rs: 0-8-0.

The demand for a pocket edition of Ramcharit-manas by Goswami Tulsidas is universal among Hindi knowing public as is evident by the sale of its first edition of 10,250 copies within a month of its publication. Mr. Jalan, in spite of the difficulties at present of obtaining paper in the market to suit the pocket edition, has, in order to meet the demand, brought forth a second edition. The price of the book annas eight only is within the reach of the middle class public. Gita Press has been doing most useful service to the Bhâratavarsh.

M. P. N.

Lodge Activities.

Darbhanga—Had a discourse on "Dreams" by Prof. N. L. Palit. The speaker explained the various causes of dreams according to different eminent Psychologists and Doctors, some of whom were of opinion that dreams were always related with strong desires, physical or mental strain or troubles and disorders of the bowels. In any event, he showed that dreams though fantastic, ridiculous or incoherent always dealt with combinations of facts. The were often the results of exposure to cold or heat or change of position during sleep. He concluded by saying that though the majority of scientists and psychologists held that dreams could not presage events of the future still there were instances when dreams symbolically did foretell future events as the dream of Pharaoh, who saw seven fat bullocks followed by seven lean ones, which eventually brought seven years of bumper crop followed by seven years of famine. It was according to him still unexplained as to how during the sleeping state man could foresee things of the future, and he invited investigation and research on the subject.

The president also quoted an instance of a dream of his friend which foretold the last great earthquake.

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Vizianagaram—held an Inter-lodge meeting, when Bro. G. V. Subbarao gave two talks on "the Workers camp" and "The War and After".

Ahmedabad—invited a Harijan worker, Mr. Muldas and Moulvi Janab Ghulam Jafar, who gave lectures on "the Hardships of Harijans" and "the Kooran Shareef" respectively. Bro. Rohit conducts New India League meetings.

Madanapalle—One old member has revived his membership and two new ones have joined. Bharat Samaj Puja is performed every Sunday.

Karachi (Youth Lodge)—have sent me an "Admit" to their Variety entertainment. If I could make use of it, I would have seen how a man by beating his wife lost her for ever, and how a piece of a broken bangle helped him to find his long lost child. Most of us have passed the stage of beating our wives, but, perhaps, the youths need to be reminded of it. The Tableau on the "Planning of Sind" must have been interesting. I hope they had in it a place for the "Great Dreamer of Sind".

Karachi—have started a fortnightly class on "Studies in Islam" by Prof. H. C. Kumar, our well-known worker in this field. A Sindhi translation of Dr. Arundale's article on the subject has been published and distributed free.

Nagpur—celebrated White Lotus Day.

In memoriam

Multan—lost R.B. Harichand, our oldest member at the place, who made the construction of the Multan Lodge possible by his generous donation.

Rohri—Bro. Bhagwandas Metharam Mansharamani, a devoted member of the T.S.

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THE INDIAN THEOSOPHIST

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While a few of us are more prominent in the work than others, yet whatever we do, is done in the name of all the members throughout the world, and I know that any work which I do, which achieves success is due to the brotherhood which so many feel with me, and I with them

C. Jinarajadasa

September, 1940.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

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Our Grave Responsibility as a Section

BY THE PRESIDENT.

There are two Sections on which the burden of strengthening our Theosophical Movement particularly rests at the present time—one is the Indian Section and the other is the American Section.

In Europe they are already in a condition of intense activity. The British Sections have their hands full in doing the work immediately appointed for them. In many Sections throughout the world, such as the Australian, the New Zealand, the South African, their activities are mainly engaged in the duties directly involving upon them. Two great Sections are comparatively free. They have not the pressure of the war upon them to the extent to which there is pressure on some of these other Sections. They should be busy about strengthening Theosophy and The Theosophical Society within their frontiers in every possible way, so that Theosophy spreads more widely and The Theosophical Society in their midst is stronger than ever before. When the war ends a stronger Society should emerge, because of the devotion to Theosophy and to The Theosophical Society of these two Sections. And during the war such help must be given to The Society to see it through with all possible strength, not only for its own sake but to help wherever it can.

I wish with a very very heartfelt wish, that throughout your Section there shall be members spending some, at least, of their time in directly striving to make the Lodges near to them more virile,

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more vital, so that the Lodges with which they have contact are stronger Lodges than ever before, so that the Section may become stronger, leading up to a Golden Jubilee in December in Benares which will be a wonderful landmark in the history of The Theosophical Society in general, and particularly in the history of the Indian Section.

Each one of you has his own occupation, his own activity, his own work to do along political, social, educational, artistic or other lines. But if you could now work harder than ever in your effort, in your power to strengthen the Lodges to which you have access, making Theosophy more alive, more near, in more practical relation to the needs of the outer world, and if you could help to spread that spirit through the Indian Section, it would be of enormous value.

I am saying the same thing to my brethren of the American Section. They have hedged themselves in so that they have no undue access to the war. It would appear that the policy of the United States is to keep out of the war. I personally feel this policy to be a wrong one. But be that as it may, The American Section can do so much to help to fortify itself, in helping to spread the spirit of Theosophy in those special ways natural to the American temperament, and in giving us a stronger, a greater Section than we already have, fine as it is.

We must see our Society through this crisis triumphantly. It is without doubt utterly true to say that were victory to be on the side of Germany and Italy, The Theosophical Society would die away and the light of Theosophy would become dim. Though we cannot say it would be extinguished, the light of Theosophy would certainly be less accessible to the world.

This war must be won, it has to be won, it will be won, though that is not to say that the world is yet ready for the war to be over. We did not learn the lessons of the last war, and we are only very slowly learning the lessons of this. Worse may have to come before better begins to take its place.

The war must be won. That is inevitable. But you and I have the tremendous privilege of helping to win it. There are many ways of direct service open to us, and we can help particularly by making more accessible to the world those two great Gifts of Theosophy and

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The Theosophical Society, made to the world over sixty years ago by the Elder Brethren.

I do hope that the Lodges to which you belong will be so tremendously strengthened by all the help you can give them in these few months between now and the International Convention at Benares that you may be able to say that your Lodge has never known so flourishing a period as today. That though the difficulties are greater, the responsibilities are heavier, the burdens are more troublesome, yet even because of it, the Lodge is more flourishing than ever—it has been attended in larger numbers, it has been more interesting, there has been a keener desire to make Theosophy known and appreciated and honoured.

This is a Day of Judgment for all of us. We are being weighed in the balance as to our worthfulness to be given further opportunities to do a greater, a larger work than has been possible for us heretofore. We must not be found wanting.

The main way in which we can be sure of not being found wanting is to put aside all personal considerations, all personal outlook and self-satisfactions and to give ourselves, as never we have given ourselves before, to the service of that humanity to which our Elders have dedicated Their whole existence.

Do everything in your power to make in your city Theosophy and The Theosophical Society more alive than ever. That is a wonderful contribution to make to the winning of the war, to the strengthening of your Section, and to the helping of our Elders in Their stupendous work, for the achievement of which They do, to some extent, depend even upon you and me.

The Federation of the World

Men, my brothers, men the workers, ever reaping something new :
That which they have done but earnest of the things that they shall do :
For I dipt into the future, far as human eye could see,

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Saw the Vision of the world, and all the wonder that would be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;
Heard the heavens fill with shouting, and there rain'd a ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rushing warm,
With the standards of the peoples plunging through the thunder-storm;
Till the war-drum throbb'd no longer, and the battle-flags were furl'd
In the Parliament of Man, the Federation of the World.
There the commonsense of most shall hold a fretful realm in awe.
And the kindly earth shall slumber, lapt in universal law.

Tennyson (1842).

The Warrior Spirit

A Day of Choice

By Dr. G. S. Arundale

I am supremely thankful that I am a member of The Theosophical Society and a student of Theosophy in this particular incarnation, set as it is in these times of tremendous catastrophe. There could not be a finer setting for any individual who desires to grow and become more and more useful to the Masters and to the world than to have an incarnation at such a time as this.

Either we are fit for such a time or we are not fit for it. Either we shall rise to the occasion or we shall not rise to the occasion. This is what the Christian would call "A Day of Judgment" for everyone of us. I should prefer to call it a Day of Choice when either we can move rapidly forward or else we remain as we are for a considerable period of time until perhaps we become ready to have another such opportunity offered, of whatever nature it may be.

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The Warrior Spirit

I want all of you, whether old or young, to feel in yourselves the warrior spirit which alone is of value today. No matter to what ray you may belong, and we belong to all rays, this is a First Ray time and we must be First Ray people. Assuming the mantle of the First Ray, we go forth into the world in the strength of our Theosophy and our membership of The Theosophical Society.

Whether you are old or young you can always be a warrior, and I think from some points of view it is easier for the older of us to be warriors even than for the younger. The greatest warrior we have ever had in The Theosophical Society was Dr. Besant herself. She was indeed a warrior, and the older she grew the more was she that type of warrior, after which we may well pattern ourselves.

I want this gathering to be a gathering of thankfulness that we have the opportunity of becoming warriors, because the time is a warrior time, since warriors throughout the world are leading us.

The whole setting of the world is the setting of the fighting spirit—fighting for the Right, fighting against wrong, making the world safe at last, as it was not made safe during the preceding war for Peace, Justice and Happiness. And we Theosophists have in our sacred keeping that light of Theosophy, which is given to us to direct into action in terms of Brotherhood, through our membership of The Theosophical Society.

That is why I have been writing to every member of the Indian Section that it is particularly incumbent upon such a Section as ours, safe as it is without all those terrible dangers in which so many other Sections have to live, as it is also incumbent upon the American Section to do everything to strengthen Theosophy and The Theosophical Society as these may become dim and weakened through the machinations of those forces, which are opposed to the Light as the Nazis undoubtedly are.

India a Free Country

We are safe here. We can lead our comfortable lives here. Indeed are we safe. There is no crime here in India in being members of The Theosophical Society, nor in being students of

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Theosophy in India. On the contrary, comparatively speaking, this is a free country. Whatever more freedom may be due to India, she has a substantial measure of that freedom which not only does exist in other countries, but which is gradually being taken away from other countries, so that they are becoming enslaved, desperate, destitute, so that we may expect to see the whole of Europe in a state of famine, destitution, and desolation such as probably has never happened in the world before.

Here we are with our Theosophy and our membership of The Theosophical Society. Let us cherish both as we have never cherished them before. Let us do everything in our power that we may strengthen in India the spirit of Theosophy and the spirit of The Theosophical Society.

If Theosophy becomes stronger than ever it has been before, if our Indian Section becomes virile as for long it has not been, if it becomes as virile as it should be, if that could be achieved, not only are we strengthening the fortress of Light in this country but we are spreading Light abroad that we may strengthen the Light everywhere, dim as it is in some countries, though shining brightly in Britain at the present time.

A War for Theosophy

Only day before yesterday I received a letter from the General Secretary of the English Section who told me that the fellows of The Theosophical Society, however great their preoccupations with war duties (and both men and women members are heavily engaged in these) also find time, somehow or other, to attend their Lodges and to spread Theosophy, so that the English Section is as strong as ever it has been, and she would like to suggest that it is even stronger. Nothing could be finer, more splendid than that. Nothing could be of more help to win the war than that, for this is a war for Theosophy, this is a war for The Theosophical Society, this is a War for Righteousness, for that Brotherhood which these two great gifts from the Masters sixty years ago so perfectly and beautifully embody.

The Supreme Challenge.

So my challenge to each one of you is not so much as to whether you belong to the War Committees, or whether you have

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given various sums of money to the war funds, or whether you have done this or that or the other more patent duty. My challenge to you here which, to my mind, is the supreme challenge, the challenge of all challenges to you who are Theosophists, is: what are you doing to strengthen Theosophy and The Theosophical Society in the vicinity in which you live ?

It does not matter whether you are old or young, you can strengthen Theosophy and The Theosophical Society. Often our older members are unable to move about, they are unable to deliver speeches or directly to influence the public. But even if an individual is bedridden, is confined to his room and unable to go outside his house, there can come from him such a fire of living devotion, such a fire of the will, that he does more in fact than those of us who are continually wandering about the country, giving speeches, meeting people, and sometimes seeming to affect the trend of events. The older individual can very well be the bulwark of our Movement and the younger individual the advance guard, and we need both urgently.

The Galaxy of the Great.

But we are all of us young in heart, looking forward to the future, conscious of the inspiration of our "young" leaders—Dr. Besant, Bishop Leadbeater, Sir Subrahmania Iyer and others—we are all conscious of their leadership. We all know at such times as these there is at our disposal in our midst the leadership of the Great, and as I have so many times said, those who are the Rishis and Saints of this great country, as those who are the Rishis and Saints of every country throughout the world, are very near to the lands for which They are responsible and which They so deeply love. I want you to think of that. Regardless of the present situation, look back into your past, see the tremendous galaxy of the great that you have had in your past, and who are here at your disposal, ready to help you to use, if you are ready to be helped.

What More Do We Want ?

We have that assurance, we have that truth, we have that light. What more do we want ? Are we going to be discontented with what we have when we are filled to the brim with Power ? It is only for us to have in us the spirit of devotion, of reverence to

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the Elders, of gratitude to those who have gone before us. We have only to make effective those splendid gifts to us.

I do appeal to every single one that you work, that you think, feel, will as never you may have worked, or thought or felt or willed before. Your lives must be changed. You cannot pursue any more in these days an even tenor of your way, occupying yourselves with the petty details of what otherwise would be an ordinary incarnation.

I feel that upon each one of us descends the spirit of the beloved Mother of so many of us, the President-Mother, the greatest warrior we have ever had. I know how near she is to me. I hope that some of you know how near she is to you, and how you can become inspired, ennobled, strengthened, vivified, fearless under that splendid influence of her which is as much alive today as ever it was. In fact it is more alive, more available than if she were here with us physically. If she passed away when she did, it was in order that she might live in these times more abundantly, more helpfully, not only to the whole world, but also to her little army of Theosophists scattered throughout the world.

What is each one of you doing individually to be worthy of that warriordom that is potentially conferred upon you? What is each one of you doing or going to do that will make you feel more than ever how holy a Cause is Theosophy and The Theosophical Society, so that you may become not only restless but resistless in it, taking everywhere your Theosophy, so that it may strengthen all people, taking everywhere the Brotherhood of your membership of The Society, that Brotherhood may more and more and more prevail.

To Freedom and to Victory

Indeed do we, to a very large extent, as was also said, embody the soul of India. Of course the soul of India is substantially in her people and I have just written a note to the War Committees throughout the country appealing to them not to be content in asking only for men, money and materials, but to remember that far more important even than these is the spiritual power India can bring to bear upon the successful prosecution of the war. If these War Committees, shedding their officialdom, could meet the people face to face on terms of fine equality, if they could go into the villages and tell the people about the war, that this war

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is to help the very people themselves, to protect the people and to give freedom to India, if that could be told to the people without for a moment asking from them that which it is impossible to give—their lives are so very difficult we cannot ask them for men, for money, for material—the world would receive from them that which the war supremely needs for victory—Soul Power. Whatever a Committee can do in terms of men, of money and material, still more can it do in terms of awakening the soul power of India. Even without men, money and material, Soul Power would make so great a difference that with it, I venture to say the war would be brought to a speedy conclusion.

Also I venture to say that the quickest route to India's freedom is the awakening of the people to the fact that they embody the soul of India to do a specific work. Once this is done that soul will never go to sleep again. It will demand, it will achieve for itself that freedom about which we are so unfortunately disputing at the present time.

To me the war is a God-given opportunity for India first to realize that her safety lies in bringing victory to the Allies, and second that the war is the immediate precursor to that freedom which must come to her at the latest as soon as the war is over. It might come before if Britain had vision, if she had imagination, if she knew how to make the greatest gesture that would, if made, bring victory quickly. But if Britain proves unequal to this opportunity equal though she has been to the opportunity of helping to save the world then India, the older and the greater country, can prove equal to her opportunity of forgetting herself awhile and of remembering the whole world.

We Theosophists, so close to the soul of India, so near to the heart of India, so understanding of the past of India and of that greater glory of India which is to be in the future, we can do more than any War Committee, than any leader of any political stature, we can lead India, if only we will, to her freedom and the world to its victory.

A New Dedication

We are gathered here, I pray, to dedicate ourselves anew to that great service and to be immensely thankful we have so much to give, so much wherewith to remove from the pathway of the world

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those obstacles which stand in its way and seem so unsurmountable as we look at them. Brethren, let us here at Adyar, let us in Madras during the next few months that elapse before the Golden Jubilee Convention of the Indian Section show to what extent the truly holy war spirit is in us. Perhaps thereby we shall set afire the whole of The Theosophical Society and Theosophists not only in this country but throughout the world.

I pray as a result that not only may the war be drawn to its conclusion by Christmas time, especially if the soul of India can be awakened to which awakening we are surely charged, but that we shall have such a Convention of the Indian Section as never before. What could be more inspiring to the desolated Sections in Europe under the heel of a foreign tyrant, what could be more inspiring to members who are persecuted and oppressed, even in all their agony, than the realization that we here are standing stronger than ever for Theosophy and The Theosophical Society, so that when the war is over, the prostrate can draw upon our stability and we can all arise and go forward together to our Centenary in 1975 to make The Society such as it has never been before even in those times of its greatest past glories, and such as to rejoice the hearts of those Elder Brethren who are constantly at work to help our world through all its agonies out of its darkness into the Light that is already ours and which we must make the world's.

Benares Calling

My first duty this month is to call your special attention to the President's call to attend to our grave responsibility as a Section. From our arm-chairs or rolling on our carpets, even if they are old and threadbare, we do not at all realise, what a turmoil the world is in. That we are still out of it, does not necessarily mean that we do not deserve it, or that we shall keep out of it to the end. Thanks to the British Navy and the distance from the place where the fire has first started, our turn has not yet come. That is all. But then, Brotherhood tells us that sinners are not found only in "Nazi Germany" or in "Imperialistic England". The whole

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world is one : we all breathe the same air, and eat the same food. Cholera germs make no distinction between castes and creeds, nor does the exploding bomb. When millions are miserable outside, their piercing cries cannot but affect us. The wise man does not wait till they come and impinge themselves on his physical ears. Let us be thankful that we are still out of it, and meanwhile try to share in the misery of the world by at least trying to detach ourselves from our petty pleasures, and putting our shoulder to the wheel as the President suggests.

* * * 2 * * *

That leads me on to the Workers' camp of which you will find details elsewhere. Last year, we tried to hold one, and only three members from all parts of India offered to come. Miss Henkel had better luck last May, and we are hoping to do better this year. I do not expect all the four thousand members, but I do hope fair number will come and with previous notice all are welcome. I know it means upsetting of your daily routine, some sacrifice in money and personal comfort but it means added usefulness as well. Shall we not all submit when Hitler or Stalin turn their gaze in our direction ? Shall we all wait till that happens ?

* * * 3 * * *

The President and Srimati Rukmini Devi intend to visit Bombay, Ahmedabad, Delhi, and a few more places, before they arive at Benares for the Convention. Details will be published as soon as they are settled ; but I give this early intimation so that people on the way may wake up and be ready to welcome them, by proving to them that they have made up their mind that Theosophy shall be a living power in their lives and that they mean business. Although this business may result in some monetary loss, I assure you the turn-over will be great, only if we turn the corner.

* * * 4 * * *

I must here express our heartfelt thanks to the late Miss S. Ware of Adelaide, Australia, who did not forget the Besant Theosophical School even in her last moments and left us Rs. 1000 in her will. Miss Ware was a Benaresite, and Benares in turn will always remember her, till one day, after a well-earned rest she comes back to continue her good work in Benares. Meantime we are grateful.

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We have all read of the excessive rains and floods in Orissa, in which thousands of families have suffered. Any one who can spare a little money should send it to Rai Bahadur Gopalchandra Praharaj, President of the Cuttak Lodge, Bhashakosha lane, Cuttak.

G. N. G.

Religion in Education.

I

BY G. N. GOKHALE

Religion and Education have always gone together from times immemorial, and it is only recently, since Religion and Science quarrelled in Europe, that we hear of *secular education*, as if, Eternal verities can be divided into "Religious and secular." Any way, perhaps more so in *spiritual India*, at least since the advent of the British, Religion has no place in our system of Education. Even in the days of the Musulman Emperors, religion had a distinct role, and in fact, most of the schools were run by Pandits or Moulavies. I say *most*, because there were even then, a type of commercial or *Saraf* school, intended for sons of merchants, and some ordinary schools, where "all but untouchables were taught reading, writing, mental arithmetic and liberal education in the form of versified Puranic legends", as mentioned by the Education Commission of 1884. If the Hindus had their *Pathashalas*, the Muslims had *Maktabs* and Madrasahs, all religious in character. When Macaulay initiated the present system of education, he felt convinced that it would of itself make a Christian of every Indian, but this did not happen. The British realised how a mere rumour about smearing cartridges with fat, was one of the potent causes of the 1857 Mutiny, and they had also seen the results of the proselytizing process carried on by the Portuguese. They took an early lesson from these events, and Queen Victoria issued that famous proclamation soon after the Mutiny, guaranteeing perfect religious freedom to all subjects. Not that the activities of all missionaries were forbidden, but the State, as such, took no direct part in their work. All religion was kept out of our system of Education, as something dangerous, and a generation

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of Indians grew in India, who were so dazzled by the successes of their conquerors, that they began to look upon religion as something worthless. And so it is, that Religion has no place in our system of education in India.

* * * 2 * * *

It is worth remembering however, that just as Pandits and Moulavies looked after education in India in days of yore, even in Europe, all schools and colleges were run by priests. The celebrated Sorbonne, the University of Paris, was no more than a Pathashala attached to a Chapel, and the Priest in charge obtained for it, a Charter, State recognition in 1215, and like our *Nalanda* and *Taxila* it kept going, even when kings were being beheaded, and guns were booming round the sacred places. Even today most of the older Colleges in England have their own Chapels, and all resident students have to be present when "Grace" is said at dinner time every day. It is only our Indian students in Cambridge, *who are free to be secular*. Even in the land of Rousseau, Voltaire and Mill, there are hundreds of Churches, and even in Leningrad, in spite of persistent and State-aided efforts to banish God, they still have places where the "dope of religion" is served out to people. Not that such attempts are new. We read of *Hiranyakashyapu*, who tortured his own son *Pralhâda* for daring to worship God, and *even he* did not succeed. Nobody has yet succeeded in banishing Religion from human society.

* * * 3 * * *

Nor is there anything to be surprised at in this, because is not Religion itself based on the bed-rock of Truth, as Science is ? Suppose we had a number of intelligent insects living on a huge ice-berg, and their engineers surveyed the whole "land" and knew every nook and corner of it. Let us assume that they were clever enough to find out from an observation of the stars, that they were living on a floating island. Suppose the ice-berg entered the gulf-stream. Huge portions of ice beneath the surface—and fully six-seventh of it is below the water—would melt in the warm water; and this would so disturb the equilibrium of the whole block, as to cause movements which the scientists and philosophers on the iceberg, would be utterly unable to understand or to explain. They would find all the calculations of "men and mice" on the berg go wrong. Whether they like it or not, or whether they believe it or not, changes in the submerged portions of the ice-berg will affect their life. The

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physical world that modern science deals with, is similarly no more than the upper one seventh; and however observant, accurate, intelligent, our scientists may be, as they undoubtedly are, they cannot possibly know the whole against which we bump every moment of our life. Until they learn to dip below the surface, they will never really understand anything.

* * * 4 * * *

In the olden days they did not make any distinction between knowledge of things below the surface and above the surface—Religion and Science. To them it was all Religion—but a religion based upon knowledge (Vedic Dharma), religion based upon Eternal verities—(Sanatana Dharma), the religion of a thinking animal (Manava Dharma). Obviously because the priests in Europe persecuted the pioneers of modern science, the Scientists in the West and their humble followers in the East, now seek to build a wall between Religion and Science. They try to confine all knowledge to the portion above the waterline, which separates the world of the living, and the dead, the living dead as Religion tells us. For Death is this line that marks the present boundary.

* * * 5 * * *

Just after Darwin had proved that all the species in the universe could be explained by Variation and Natural selection, the scientists thought they knew everything. They had counted all the elements which made up the universe, and everything was no more than a variation in the way in which these elements combined and recombined. All Matter was indestructible, and so was all Energy. And nothing could come in or go out of our System. Life itself was nothing but a chemical change and "thought" was only a secretion of the brain. Science had explained everything rationally and Science had triumphed over irrational religion. They had made two blades of grass grow where one grew before, and what further proof of their superiority was necessary? That was their attitude about seventy-five years ago. They were happy and contented, until one day one of them discovered that the electrons that came out of different elements (which till then were considered unbreakable), had exactly the same characteristics. And then came Radium with its apparently inexhaustible source of energy, to complete the rout of the then Science. They cannot deny these wonderful things nor can they explain them; and many of them are now wondering, whether we are

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at all living in an ordered world, or in a region of chance, where anything may happen any time. The cock-sure scientist of 1875 has now become an "Indeterminist" doubting the very foundation of Science, that Cause and Effect are interrelated. That is what the "Scientists" have come to, because they will not concern themselves with the submerged six-seventh. They are being, slowly but surely, compelled to dive beneath the surface ; and the sooner they do it the better will it be for the world.

* * * 6 * * *

That is where Religion comes in, and asserts first of all, that the world beyond death is as real as our own. It certainly is not cognizable by our five senses, but Religion tells us, that these five senses need not be the only ways of knowing things as they are. Religion asks, "Is it rational to suppose that a tangible brain secretes "intangible thought", because a tangible liver secretes tangible bile ? None of the five senses can take in thought, and yet, no sane man will doubt its reality. If thinking is a distinct phenomenon, and thought can be transmitted and received at a distance (as many repeated experiments have proved) without the intervention of any physical medium, then the reality of the existence of a world beyond our five senses becomes a reasonable possibility. We certainly do not see our dead. Where do they live ? We can answer this best by a counter question. Where does the dog that often pursues us in our dreams live ? In our imagination we say, presumably because, that experiene in comparatively short-lived. Religion replies that our whole life of fifty years or more is no better, and assures us that we shall all feel quite sure of this one day, when we remember all our past lives, and realise that these hundred years are no more than a day in the real life of the immortal man within. The present life is no more *unreal* than the dog in our dream. *Both are intensely Real, while they last.* It is only *after* we wake up, that the dream becomes *mere imagination* ; and so it is with this life, which is but one out of a fairly endless series. So says Religion ; and it further adds, that these Eternal verities do not depend upon our beliefs any more than does Gravitation.

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There is nothing wrong in demanding a reasonable proof of these assertions, nor is this a new thing brought in by modern science.

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Our ancestors were not necessarily "irrational"; and the Bhagvad-gita itself lays down, that all knowledge must be attained by not mere questioning, but by *cross questioning, Pariprashnena*, by inviting doubt again and again. That is perfectly allright; but then, the Gita adds two more adjectives, *Abhyasena*, and *Sevaya*, by study and service. Those who presume to demand proofs must be prepared to study all known facts, must try to understand all points of view, which again means an open mind. And they must approach the teacher not in a spirit of bravado, as one great rationalist (unfortunately in India) did when he proclaimed, "If there is a God, let him come and kick me." No sane man would try to learn the chemistry of nitro-glycerine in that fashion and in asking that the student should go to the Guru in a spirit of service, the Gita demands no more than what all reasonable men do in every school today. If any one tries to understand the problem of survival after death in all humility, he will find that there is an amount of testimony which points to that possibility, nay, probability, not only in the religious books, but in the writings of modern investigators who have approached the problem in the modern way.

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It is necessary to sound one note of warning, and that is that it is not reasonable to demand at every step, that every truth shall be perfectly tangible and visible. It is quite true that, "seeing is believing" and that is why the first proof in logic is known as *Pratyaksha* (in front of one's eyes); but if modern science had insisted only on that, they would not have progressed an inch. Do not our eyes tell us that when we travel in an Express train, it is the trees that run past us and does not the starry firmament revolve round us day in and day out? Who has ever seen the earth rotate at a speed of a thousand miles per hour at the equator, and yet we reason it out? We naturally begin with what our eyes tell us, and then in a perfectly logical manner go forward step by step verifying and trying to fit in any other facts, which have again come to our notice, until we come to the conclusion that the earth is, nay, must be rotating on its axis. Neptune did not announce its existence just in front of a telescope, but a mathematician's calculations shouted out to him that a planet of that nature was an imperative necessity, which was confirmed by the eye afterwards. In the same manner in these things also, we must try to go up step by step, and come to

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the conclusion first by reasoning, that Man must be immortal and that reincarnation must be a fact, if only to explain the inequality that exists everywhere in nature, and to give a chance to dullards, and so on.

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One unfortunate result of our secular education in India is that most of the teachers themselves have seldom thought over these things. Along with their neckties and pants, they take to this fashion of ridiculing Religion, and are not even up-to-date even in their imitation. They have yet to realise that the Westerners are now in a far more chastened mood than they once were. Nobody can deny that Modern Science *is a splendid thing, as far it goes*, but it is only the upper one seventh of the ice-berg, and no more. To convince the teacher of this simple truth, and to rouse in him a desire to dive into the submerged six-seventh is to me the first step in introducing Religion in our Education. If the teacher has this one necessary qualification, he will naturally rouse a similar desire in the minds of the younger generation, and that is the second step. And we must not forget that these things do not simply happen. An effort has to be made to cultivate the right attitude first, and right endeavour next. How even a few verses from the Bhagvadgita can give us all the necessary steps we shall try to see next.

G. N. G.

Theosophy in the various Indian Languages

In rendering Theosophy into the various Indian languages the student often finds it difficult to get the correct word. There is at present a small glossary by Rai Bahadur Panda Baijnath for Hindi and perhaps there are similar glossaries in other languages. Our esteemed Bro. R. Satyanarayana of Chodavaram suggests a Poly-glot Dictionary compiled by scholars from all parts of India. It is a very good idea, but we have to consider the practicability of the proposal. Would it be useful to have one poly-glot dictionary giving words in all languages together, or would it be more useful to have glossaries in different languages separately. While English printing would be reduced in the first case, the composing of the various equivalents would be more difficult. Which would be more convenient and what would the cost be ? And the most important point is who is willing to do the work ? How many languages have

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already got glossaries? I shall feel grateful if members all over India will kindly let me have their views on this subject early so that a scheme may be prepared for consideration in December. If we cannot finish it at the Jubilee Convention we can at least initiate something worth doing.

G. N. G.

Workers' Camp at Benares

A workers' Camp will be held at Benares from 5th. to 20th. October next. Our respected Brother N. Sri Ram is specially coming to Benares for the purpose, and Bro. Rohit Mehta will also be present. Work will begin on Saturday 5th. evening with the mystic Star Ritual. From Sunday 6th to 20th. there will be daily :—

One morning session, when Bro. Sri Ram will take one hour, and Bro. Rohit Mehta one hour.

In the afternoon, there will be series of lectures on different days as follows :—

Dr. Bhagavan Das "Social organisation in the East
Dr. B. L. Atreya "Western Philosophers"
R.B. Panda Baijnath "A critical study of the Puranas." etc.
Mr. G. N. Gokhale will take one hour every day at night when he will give a series of lectures on "Man know thyself" with a Lantern.

The rest of the day will be free for meeting each other and other socials.

2. All attending the series of lectures will register themselves on payment of Re. one, and should try to be present the whole period. The Indian Section will arrange for free Lodging for registered Campers, who will however pay for their food at the School Kitchen, at Rs. 0/12/0 per day for two meals and two tiffins.

We can arrange for as many members as can come and stay, all the time, provided early intimation is given. Please write at once.

General Secretary, Theosophical Society,
Benares.

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A hymn to the World Teacher

BY THE LATE MR. M. B. HORA OF THE SURAT LODGE.

——:o:——

जगद्गुरो नमस्तुभ्यं, हिमालयनिवासिने ।
नमस्ते दिव्यदेहाय, मैत्रेयाय नमोनमः ॥
नमो ज्ञानस्वरूपाय, मायामोहविदारिणे ।
निर्मलाय प्रशांताय, मैत्रेयाय नमोनमः ॥
नमस्ते बोधिसत्वाय, नमस्ते पुण्यमूर्तये ।
पूर्णानन्दस्वरूपाय, मैत्रेयाय नमोनमः ॥
सिद्धिबुद्धिप्रयुक्ताय, सिद्धिबुद्धिप्रदायिने ।
भवभीतिविनाशाय, मैत्रेयाय नमोनमः ॥
नमस्ते धर्मनिष्ठाय, योगिनां पतये नमः ।
ब्रह्मज्ञ ब्रह्मरूपाय, मैत्रेयाय नमोनमः ॥
नमस्ते गुरुदेवाय, नमस्ते धर्मसेतवे ।
नारायणनियुक्ताय, मैत्रेयाय नमोनमः ॥
नमस्ते करुणासिंधो, प्रेमपीयूषवर्षिणे ।
जगद्बन्धो नमस्तुभ्यं, मैत्रेयाय नमोनमः ॥

——:o:——

Campaign for September

IMPORTANCE OF STUDY CLASSES.

How often it is that we hear Lodge Officers asking the commonly repeated question "How can we make our Study Classes interesting and instructive ?"

A well conducted Study Class is a great asset of a Lodge. Not only does it make old and new members regular attendants to their Lodge, but attracts fresh students to these study classes and thus adds to the membership of the Society. Let us therefore consider what is exactly meant by the words 'interesting and instructive'.

Knowing as we do that psychologically men have developed different tastes, owing to certain environments and sensations received during their childhood, and that Theosophically, men evolve through different paths chosen by their Monads, a study class, in order to be

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interesting to all, must cater for different minds and different tastes. A new-comer with an artistic trend of mind soon loses interest if the study class fails to supply his wants. Same with a man of a scientific or a devotional trend of mind. There are many instances where new comers have after some time lost all interest in Theosophy simply because Lodge Organisers are unable to cater to their needs. A high-brow book dealing with the seven rays or rounds and races, is a sure method of shutting out new comers from the lodge. At the same time an elementary book on Theosophy will make a seasoned member devote his spare hours outside a lodge room rather than inside it. What is then the remedy to attract both the old and new members to the lodge room ?

Division

Have two types of study classes like the senior and junior cricket elevens. The juniors may not easily get clean-bowled by advanced type of cricket, and the seniors may not be bored with the slow weary type of the game. Let each have his "level" and find it convenient and easy to play his game according to his ability.

Do not confuse the new-comer with too many Theosophical terms and details before he has grasped their significance. It is better to give well-thought out talks on elementary teachings of Theosophy before the new comers by those who have a thorough grasp of our philosophy. Care should also be taken to take subjects appealing to different temperaments. The Correspondence Course issued in ten leaflets by the Publicity Office in Adyar will greatly help the new-comers.

How shall we teach Theosophy ?

Experience has taught many an ardent worker that taking up a book at random, reading a few pages during the period without reference to the listeners' tastes, or knowing their depth, has after a time proved disastrous. It is always safe to have a scheme for presenting different subjects like religion, science, practical Theosophy, Occultism etc. Each of these subjects could be spread over six months with two study classes in a week, or over an year with one study class each week. With the use of maps, charts, epidioscope or lantern slides, the number of members dozing during the period will greatly diminish !

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WHO SHOULD TEACH ?

It is not a wise course to select a book and to hand it over to any one to read a few pages at the meeting, and try to explain what is read on the spot. It is of very great importance that the reader should have a thorough grasp of the subject dealt with in the book, and that he has read over and studied the portion to be read before the class. Unless this is done, it will lead to unnecessary discussions on minor points, and the reader instead of explaining properly the difficulties, will try to explain away the same. The success of a study class depends upon correct explanations of the subject-matter in hand and the solution of difficulties arising therefrom.

The new comer would do well to take down short notes which they will find very useful in their future studies.

HOW TO DEAL WITH DIFFERENT ASPECTS OF THEOSOPHY

An effective way to make members interested in study classes is to select the fundamental teachings of Theosophy, such as Man and his bodies, Karma, Reincarnation, Thought Power, Life after Death, the Truth underlying all religions, the Seven Rays, The Existence of the Masters, Theosophy and Art, Education as Service, etc., etc. Each of these subjects may be taken up each week and should be put up on the lodge programme for the year. This will give an adequate idea of the various aspects of Theosophy and if these subjects are handled with skill and ability, the lodge is sure to attract the general public. It will also enable members to select their own favourite subjects and induce them to attend the study classes atleast on the days when the subjects of their choice are taken up.

A well-conducted study class on these lines, will after some time, be able to train a few members in the art of self-expression. Each one is eager to give out his or her best in some form or the other, and a little encouragement is all that is required at times to produce able and enthusiastic workers and lecturers.

Let the lodge organisers keep well before their minds the words of our revered President-Mother "The object of all our teaching is not to give facts to memorise, as is done in the case of ordinary knowledge, but to evolve in yourselves the faculty which will enable you to understand and grasp facts and arrange them...in their proper place."

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A FEW HINTS ON HOW TO MAKE STUDY CLASSES SUCCESSFUL

1. Prepare a graded list of books on Theosophy, add to this list as books are published.

2. Divide up the whole field of Theosophy into suitable subjects viz. Religion, Science, World Reconstruction, Art and Culture, Education, constitution of Man, Constitution of the Universe, Laws of Evolution, the Inner Government of the World, etc.

3. Appoint a committee or a member in charge of Lodge Study classes.

4. Request members to write down their own particular subject of interest.

5. Request members to write down a list of books they have so far read, both Theosophical and non-Theosophical.

6. Request members to submit monthly lists of books read.

7. Make it a rule not to open a book and read it in a class. Such study classes can hardly become interesting.

8. Distribute subjects among different members—let them choose—and let these conduct various study classes. It is of utmost importance that one who conducts a study class must come prepared with his or her subject. Many a time it happens that the conductor of the study class just talks at random and thus kills all interest for study among the members.

9. Every study class must be followed by question-answer meetings, either on the same day or preferably on the next study day.

10. Book reviews and reviews of articles in our Theosophical Magazines and others should also be included in study classes.

11. From time to time display Theosophical books on various subjects so that members may see them.

12. Members attending study classes should be requested to take down notes for only then their hearing will be concentrated.

Remember that the purpose of a lodge study class is to induce members to make their own individual studies. A lodge study class can never take the place of individual studies. A lodge study class that fails to stimulate individual studies is a class that serves no useful purpose.

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Our studies both individual and collective must be purposeful. Our studies must make us more useful to the world. We study not for the sake of studies, nor because we shall be called wise, but because our studies may make us better equipped for work in the outer world. Study that is not linked up with work is a study that is barren. Hence the application of Theosophy must become prominent in our study classes. For example in these troubled times we must see as to how we can employ Theosophy to the Problems of Peace. Theosophy has been given to us in order that we can make this world a better place to live in for others. Our study classes must aim at this, otherwise our study classes will tend to become just academic discourses, abstruse philosophical discussions. Our study classes must guard against this danger.

One more point. Very often it happens that one who conducts the study class wants to impose his particular method of approach upon his students. Some time back our President remarked that in our Speakers' Groups and in our study classes, there comes in a tendency of imitation. What the Conductor does is taken up by the Students. Original thinking, different ways of presentation, another outlook—however mistaken it might be—it is these things that must be encouraged by the conductor or leader of the Class so that his students do not become just his echoes. The Leader of the Class has a great responsibility for either he may stifle independent mental thinking or he may turn out from his class people who can apply their free and independent minds to the problems of man, nature and reality. The Leader must cultivate understanding and not demand obedience to particular methods of presentation. And so in connection with the subject of study classes these three things deserve to be remembered :

1. Lodge study class must stimulate individual studies.
2. Study Classes must make members more useful. It means Theosophy's application must be clearly and predominantly understood.
3. The responsibility of the Leader of a Class. He should call out individual thinking and discourage obedience to methods of presentation.

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"Science Upholds an Age-old Hindu Belief"

So runs the caption of a note in the "Sunday Times" of Madras dated 30th June, 1940. The note says that in his book "The Soul of the Universe", astronomer Gustaf Stromberg of the famous Mount Wilson Observatory, proves, by an examination of the findings of the modern science, that the ancient theory of reincarnation is true.

According to the note, Stromberg writes that a cell divides itself into two by a mysterious force "which is an immaterial wave of organisation", and he calls it genie. "A developing embryo has a commanding genie and subordinating genii for each organ. So an adult organism." Finally, a universe in constant evolution must have a supreme genie which he calls the "Cosmic or World Soul."

The note further says that the author is of opinion that mind and matter are different and the material mind-structure called memory is a sort of genie of the brain. While brain-atoms are completely replaced every few years, the memory may survive intact, and therefore memory is independent of matter. When memory survives replacement of brain-matter during life, why should it not survive dissolution of brain after death? "The memory of an individual is written in indelible script in space and time.....it has become an eternal part of a cosmos in development."

"The Ego of a human being", the author is reported to have written, "is something which gives unity to the mental complexity of a man." It is a real structure like a field of force. Therefore it cannot be annihilated without violating a law analogous to the purely physical law of conservation of mass and energy.

Though the author is unable to say what exactly are the experiences of the soul after death, he thinks rebirth entirely possible.

G. V. S.

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Baba Budan Giri

Mountain Sacred to Hindus and Muslims.

One of the most unusual pilgrim centres of South India is the Baba Budan Mountain in Mysore State. Instead of being sacred to only one religion, as is the case with most other religious centres of India, this mountain is held in reverence by adherents of two entirely different religions the Hindus and the Muslims. And what is more pleasant to learn, both the communities worship in the same shrine and do so with a cordiality that is unknown in any other part of India.

"Mecca of the South".

This joint Hindu-Muslim sanctuary, called the Pita Shrine, is a cave half way up the Mountain. To the Muhamadans it is tomb of one of their greatest saints, Hazrat Dada Hayat Mir Qalandar, and is held in reverence as the "Mecca of the South".

To Hindus, the same shrine is the throne of god Dattatreya, who will incarnate and restore order in the world when it becomes chaotic as it approaches its end.

The Baba Budan Mountain, loftiest on the Mysore plateau and extending unbroken for more than 20 miles, is famous enough for its extreme picturesqueness even without its strange sacredness.

Primitive forests, untrodden as yet by man in many places, clothe, its sides, while every variety of game from the bison to the tiger is still to be found in it in spite of the inroads of the coffee planter who has forced them further and further into the interior.

Introduced Coffee.

The lower slopes of the mountain are occupied by hundreds of coffee plantations owned by Indians as well as Europeans and the plantations are famous for their production of an excellent variety of bean known as 'Giri' coffee.

The Baba Budan mountain, which was called Chandra Drona Parvata (or the Mountain, of the Crater of the Moon) in Puranic times on account of its horseshoe form, got its present name from a Muslim saint called Baba Budan.

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This saint is considered to be the first man to have introduced coffee into India. A native of Arabia, Baba Budan got some coffee berries at Mocha and with them in his wallet came over to South India.

When he settled on the mountain, he sowed the seeds before his hut and within a few years they increased a thousand-fold and began to grow wild all over the mountain.

CAVE-SHRINE.

The joint Hindu-Muslim object of worship in the Baba Budan Mountain is a cave, in which is a masonry structure in the shape of a tomb. As related before, the Hindus call this the throne of God Dattatreya, while the Muslims claim it as the tomb of Hazrat Dada Hayat Mir Qalandar.

On entering the cave, which is only about five feet in height, more tombs are seen, while in the furthermost corner is a perennial spring of water that has health-giving properties.

In one corner of the cave, reverently kept on a platform, is a pair of silver sandals considered by Muslims as belonging to the Saint and regarded by Hindus as the future foot-wear of God Dattatreya.

To the south of the cave is another smaller cave which has an opening leading into a tunnel. It is known as the Macca Doorway and is traditionally supposed to be the beginning of an underground passage to Mecca in Arabia.

* * * * * *

WINTER PIIGRIMS.

Both Hindus and Muslims visit the Pita shrine during the winter months when there is no rain in the hills and the roads are clear.

The priest of this cave-shrine, a Mahomedan fakir, officiates for devotees from both the religions and the offerings are usually in the form of sugar, sweet-meats, plantains and cocoanuts. Incense is also burnt.

The Pita shrine is under the control of a math (monastery) with a swami at its head. This swami, who must always be a Mahomedan and a married man, is chosen from among the Syeds.

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His full title, a strange mixture of Hindu and Mahomedan names, is Sri Dattatreya Swami Baba Budan Swami Jagadguru, the last word meaning "Teacher of the whole world."

The math seems to have been fairly well-known in old times for it is said that its swami has sanads conferred upon him by Humayun, Akbar, Haider Ali, Tippu Sultan and the Hindu kings of Ikkeri and Mysore.

BHIMA'S SPRING.

Many legends, Hindu and Muslim, are woven round the hills, forests, caves and springs of this mountain. One legend around a spring called Gada Tirtha, is about Bhima, the most powerful of the five Pandava heroes. It seems that the spring was created by Bhima by a blow of his gada (or mace) when his mother Kunti complained of thirst.

Another legend relates the story of a Muslim princess and a Hindu king. The Hindu king, desirous of possessing the enchanting princess, had her kidnapped by his soldiers who contrived to carry her off on the cot on which she was sleeping.

When the kidnappers reached the cave where Qalandar, the Muslim saint, was living, the mountain breeze awakened the princess. On learning that she was to be handed over to the king, she prayed that she might be turned immediately into an ugly old hag. Her prayer was granted and when her kidnappers saw her, they left her there and fled in dismay.

The saint, taking pity upon her, led her into his cave, where she was treated with the utmost kindness until her father came and took her back to her home.

N. N.

Illustrated Weekly of India,

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One-Man Legal Clinic

(Condensed from the American Magazine.)

WILLIAM A. H. BIRNIE

For 20 years William Weiss was a successful corporation lawyer in New York. Then, in 1930, a crippling disease confined him to a wheel chair. Instead of succumbing to misfortune he worked out an idea which not only has filled his life with activity but is of definite service to his community. In his apartment he set up a legal clinic where "the little fellow" can receive advice for a nominal fee-usually $ 1, and never more than $ 10.

"Legal hygience," he calls it. "My idea is to help people keep out of trouble rather than get out of trouble."

Thousands of men and women who are not poor enough to take the pauper's oath for free legal services, nor wealthy enough to retain a lawyer, have streamed to his study for help. In fact, the clinic has been so successful that it is being studied by leading lawyers throughout the country who feel that legal clinics are as necessary as medical clinics.

In practically every case that comes before him, Mr. Weiss finds, the primary need is for sympathetic counsel and the application of sound common sense. There was, for example, the elderly woman, who begged him to do something about her landlord.

"He's going to evict me," she said. "I owe a month's rent."

She lived with her son in a $ 30—a month apartment. The son was paid every two weeks, and she had been in the habit of putting by $ 15 out of each pay envelope for rent. But a couple of years before, she had dipped into the rent money to pay a doctor's bill, and when the landlord appeared she had only $ 25 for him.

"He was very nice about it," she went on. "He said he knew it was hard for me to keep loose money around and, as a special favor, he would collect the rent every two weeks instead of every month".

Mr. Weiss wrote the landlord, pointing out that the woman had been paying a total of $ 30 every four weeks-thirteen $ 30 payments a year, instead of the 12 payments required. And,

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since that had been going on for two years, the landlord actually owed her $60.

Another day a frantic young husband told Mr. Weiss that a hospital was refusing to release his wife and new baby until he paid his bill. He did not have the cash but had promised to pay at the end of the month.

"All right," said Mr. Weiss. "Ask the superintendent for a release once again—If he refuses, borrow his phone and call the police. Tell them your wife and child are being held for ransom".

An hour later Mr. Weiss's telephone rang and a jubilant voice exclaimed, "We are on our way home right now."

Events like that warm Mr. Weiss's heart and convince him that he is performing a much-needed service, one which any public-spirited lawyer can perform in his community until large, well-organized clinics are established. Weiss charges his clients a small fee simply because he hates charity. Thinks it bad for the person who gives it ("makes him feel superior") and for the fellow who takes it ("hurts his self-respect"). He goes over the standard fee of $ 1 only when he spends considerable time looking up law or drawing up papers.

And though legal ethics forbid him to advertise his services, stories of his helpful advice have spread. Many consult him by mail, some by phone. From the nature of each case, Mr. Weiss determines whether his client is entitled to use the clinic services, if not, he recommends a number of reputable lawyers for the client to choose from.

Most of Weiss's clients are people who have just enough business or property to require legal protection now and then. They need help most when faced with a contract representing the expenditure of what is to them a lot of money—say for down payment on a home or automobile. The man they are dealing with is familiar with legal forms and agreements, and they are not. They do not consult a lawyer for fear they will be charged $ 25 or $ 50, so they end up by trusting to the honesty of the agent.

One man came to Mr. Weiss with an agent who was selling him a new truck in exchange for the client's old one, and $ 350 in cash. Mr. Weiss glanced through the contract and idly wrote

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the word new before truck each time it referred to the one the client was going to get. Then he asked the agent to initial the changes. "I 'll have to talk with my boss," the agent hedged. "Be back in half an hour."

At the end of an hour the prospective buyer called the truck firm. "Deal's off," was the response. One dollar's worth of simple advice had saved him from getting stuck for a truck that was not new at all.

Typical, too, is the experience of the woman who purchased a refrigerator on the instalment plan from a cut-rate store. She met the first half dozen instalments on time, then lost her job. The store repossessed the refrigerator, but a few months later, when she got another job, it demanded the $ 50 still unpaid.

"But you took the refrigerator back," was her indignant reply.

"Certainly, madam, but please read our agreement."

She read it then, for the first time, and learned to her dismay that all the remaining instalments were due, regardless of whether the refrigerater had been repossessed. She hastened to Mr. Weiss.

"She came, of course, too late," he told me. "There was nothing I could do for her. Just as there is nothing I can do for people who sign garnishes for their wages without realizing it. But if there were legal clinics all over the country, people would learn to consult lawyers before they sign agreements, no matter how trivial the sums involved. And that would save lots of grief."

—*The Readers' Digest.*

Reviews

Agami Hindustan—A Marathi weekly published by Mr. W. D. Topkhane 322, Thalakawadi, Belgaum. Rs. 3-1-0 per annum.

The Editor is a well-known member of the Theosophical Society, and when we read the prospectus of the paper, we thought this new weekly was going to be devoted to what may be called Dr. Besant's Politics—for she did have a message to India in that sphere. Dr. Besant stood for certain principles, and these were not so popular. India rejected them, only to discover after a generation, that she knew what she was talking about. The need for stressing

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these principles is as great today as it ever was, and we rejoiced that Bro. Topkhane was going to do that work. A careful perusal of the first five issues, has disappointed us in this respect. Otherwise it is a bright little paper, although one cannot help getting a feeling that the editor seems to know the mind of Mahatma Gandhi and the Congress better than they themselves do. We do hope those responsible for the paper will not forget that the tendency to follow popular opinion and even to explain it away is all too common, and it is not necessary to start a new paper for the purpose.

G. N. G.

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Dharma Sandesh—This Hindi monthly devoted to Theosophy is issued by the U. P. Federation, and is now being published from Benares. The August issue has a new design on the cover depicting how the Divine Light from One Central Sun sheds over the Temples of various Religions. It contains a provocative article on "The art of house-keeping" which every house-wife ought to read, that is if she can understand Hindi. If she does not, as many of our sisters do not, it would be a very good way of making a beginning. Being devoted to Theosophy the subject matter would be more or less familiar and easily understood. At a time when we are all looking forward to having Hindi as the one National language of India, such a magazine should be very useful in every corner of India. The subscription is only Re. one per annum. Please write to "The Manager, Dharma Sandesh, The Theosophical Society, Benares."

G. N. G.

The Besant Theosophical School, Benares

DONATIONS RECEIVED :—

		Page 268—Brought Over		Rs.	11,203	12 3
		(upto 10th May, 1940)				
142.	Mr. Manohar Lal Bhargava	...	,,		5	0 0
143.	,, L. Arathoon, Indore ...	...	,,		50	0 0
144.	,, Miss Anita H. Henkel, Adyar	...	,,		5	0 0
145.	,, Brij Mohan Das, thro' Dr. K.R. Phansalkar				5	0 0
	Total upto end of June, 1940—Rs.				11,268	12 3

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Lodge activities

Aurangabad-Deccan—In June Mr. Syed Abdul-Hafiz lectured in the Town-Hall in English on "Karma and Qismat" and Mr. Syed Ahmed lectured in Urdu on "Man". Mr. Syed Abdul-Hafiz lectured on "Transmigration and Re-incarnation" and on "what happens after death." On each date books were issued for study.

Agra—(Lodge Sincerity)—had a special inauguration ceremony of their new Lodge when Pandit Raj Nath Kunzru presented Charter and Diplomas to the new members, and explained to all present in the words of Bishop Leadbeater, how Theosophy had potent remedies for the ills from which the world suffers. Dr. Kabrajee presented to the Lodge a copy of Dr. Besant's "The value of Theosophy in the raising of India" a lecture delivered in 1904, and applicable to India today. The book had been specially bound in gold covers and a copy was given away to every member to remind him of this day in the history of the Lodge.

Hyderabad (Sind)—The D. G. National College was treated to a delightful exhibition of tennis combined with a thought provoking address on "the privileges of higher education," by Miss M. P. Dubash—the well-known tennis star and a young Theosophist.

Miss Dubash said that education had failed to give to the Youth of this Province the spirit of Sind's heroes and Sufis, and that the real object of education, which she compressed within four words, namely service, simplicity, self-control and sacrifice, had been missed.

She stressed that the mere passing of examinations and the acquirement of degrees or diplomas would not make Youth truly educated. What was essential was the formation of their character to face the battle of life, and the inculcation of a spirit of service to the Almighty, Humanity, the Province, dumb creatures and family.

Miss Dubash advised the students to lead a useful, disciplined, introspective and dutiful life and not to take life to be a picnic. She wanted them to emulate the silent but solid workers of their Province, like Mr. Jamshed Nusserwanjee, and Sadhu T. L. Vasvani.

She advised Youth not to waste time on fleeting joys but to fulfil their mission in life, according to the divine plan, and to develop a spirit of sacrifice.

Concluding her admirable address, she said there were invisible

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Masters ready to guide them, if only they would commune with them in silent moments.

Karachi—The Bahais celebrated the Bab Day in the T. S. Hall. Among others, Prof. H. C. Kumar explained how Ali Mohemed Bab born in Shiraz in 1819, first took to trade, but renounced the attractions of the world at the age of twentyfive and started his ministry. The conservative Government of Iran was frightened beyond its wits at the spirit of reform that characterised the message of Bab and persecution followed. After a few years of imprisonment, the Prime minister of Iran was goaded on to put him to death. Thus with the martyrdom of Bab was sown the seed of the Bahai movement. The Karachi Lodge also celebrated the Sadhu Hiranand Day, in memory of that great saintly pioneer of Sind.

Karachi—(Youths)—held a meeting to congratulate the new Mayor of Karachi, Mr. Laljee Melhotra who in reply detailed his programme of work for the year. They gave an "At home" to the Hon. Mr. G. M. Syed, Minister of Education, and an ex-President of the Youth Lodge.

Kallepalli—continue their Telagu Bulletin.

Kadambur—Daily evening study class has been revived and is being conducted by Bro. R. Panchapakesaier. It is hoped that the centre will get additional strength thereby.

Sivaganga—One membership has been revived and ten new members have been admitted. The Sanathana Dharma Advanced Text Book is being studied *daily* in the evenings.

Trichinopoly—Substantial repairs are being carried out to the Lodge building. A free Reading room has been started. Had a talk on "Theosophy and the War" followed by a dinner, when fifty people (members and non-members) were present.

Sind-Baluchistan—Karachi—The enthusiasm and activities of the members continue unabated. Hyderabad had four public lectures in addition to classes. Rohri had four public lectures. Sukkur has a weekly talk on "Consciousness" by Bro. Harumal. Quetta has a weekly class on "Inner Life". Multan had five meetings.

EAST TAMIL :—

Tinnevelly Lodge—The Lodge meets regularly on all Sundays. Ancient Wisdom is being studied. The strength is increasing and there are now 14 members.

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Ilanji—This centre has been formed into a lodge with the admission of 9 new members. Study classes have been arranged. Regular weekly Bhajana is being conducted. Bro. A. Chockalingam is the secretary of the Lodge.

Srivilliputhur—This lodge which was chartered in 1883 has been dormant for a long time. Now a centre has been formed with Bro. V. Veeraraghava Iyengar as secretary. Regular weekly classes have been arranged to be held.

Rajapalayam—This centre has been strengthened by the admission of two more members. Bro. S. Sundaram Iyer, B.A., L.T., is the secretary of the Lodge.

Tekkali, Vizag:—Bro. Satyanarayana visited the Lodge, when three meetings were held.

Ujjain—The Federation Secretary Bro. Gurtu after attending the study camp at Adyar visited Bezwada, Nagpur, Indore, Dewas, Alote and Ujjain. At Ujjain they had a meeting of the Malwa group; the Ujjain Lodge building which had been lying incomplete for some years has now been completed. The Lodge has started a sports clubs, which attracts many young men who take advantage of the Library and Reading room. The President takes a keen interest in the "Help our mothers" Society.

The **Ramanand District** Conference will be held at Sivaganga on 14th and 15th Sep. and the Tinnevelly District conference will be held on 21st and 22nd Sep. Bro. A. Ranganatham will preside.

———

In Memoriam

Avidha—Bro. Madhavbhai S. Patel, a devoted member.

Baroda—Bro. Vasudev D. Thakore, a very earnest member who joined the T.S. in 1904.

Calcutta—Sister Ashutoshini Dasi, a devoted member.

Patiala—Bro. Radha Krishnaji Bhatta, who was instrumental in founding the Lodge at Patiala a generous and large-hearted soul.

Pudukottah—Bro. T. V. Ramachandra Iyer, an old and devoted member.

Surat—Bros. Chhotalal Lenwala and Jeharrai K. Munshi, active members of more than 20 years standing.

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KALAKSHETRA

ANNOUNCES

for publication on October 1st 1940:

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[1894-1940]

of JAMES H. COUSINS

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For almost half a century Dr. Cousins has given to the world twentyone books of poetry written in Ireland, England, India, Japan, Europe and America. What the highest authorities on poems have thought of his work is well known. A tour in America led to a collected edition of his poetry in two large and expensive volumes published in 1932 and 1934. These volumes are now out of print, and Kalākshetra takes the opportunity of bringing out a single-volume collection of Dr. Cousins' poetry at a price convenient to lovers of idealistic literature and artistically produced books. The book-shelf edition in cloth-boards will be Rs. 3-8-0 postage extra: a *de luxe* edition in special binding with the author's autograph will be Rs. 10 postage extra.

KALAKSHETRA

THE INTERNATIONAL ARTS CENTRE, ADYAR, MADRAS, INDIA

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 150

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THE INDIAN THEOSOPHIST

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"Liberty is a great celestial Goddess, strong, beneficent, and austere, and she can never descend upon a nation by the shouting of crowds, nor by arguments of unbridled passion, nor by the hatred of class against class. Liberty will never descend upon earth in outer matters until she has first descended into the hearts of men".

A. B.

November, 1940.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

Monthly Review

Vol. XXXVII | NOVEMBER 1940 | No. 11

The Theosophical Society.

BY ANNIE BESANT

Brethren, in your hands is placed the greatest of the trusts, the helping forward of the spiritual life of the world. For those who rule and teach the world have sent the Society out into it, and pour out Their Life through it, far and wide, for the uplift of mankind. Many Masters help various Societies, for everywhere They seek channels for the out-pouring of Their Life on the world. But in this Society of the Divine Wisdom, their special Messenger, the Herald of the coming Teacher, the Whole Hierarchy sends forth the stream of their abounding Love and Strength, in order that the whole world may receive their benediction.

In the Ashram of the two Masters who founded the Society is a map of the world, a map with living motion, whereon are traced in lines of glowing colours the great religions of the world, like rivers beginning at a source and with many branches and streams and rivulets irrigating with spiritual life the countries of the world. And our T. S. is there, a line of living light, white light, since it is the custodian of the Ancient Wisdom, which sends its current into every Faith and every Lodge is a little flame, like an electric spark, and glows or becomes dim as it lets its light shine forth or grow feeble. And there they who sent out the life-current, glance at its streamings and see how each little centre is shedding its light on the world, or is letting it grow dull and faint. Such is your trust, your privilege and your responsibility. The Eyes that never sleep are watching over the world in this hour of its travail. They see the helpers and

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the sluggards, the workers and the idlers. See to it, each of you, gathered here in the heart of the Society, that you do not prove unworthy of your charge, unfit for your trust. Go out into the world, and spread the Light.

The Peace of Theosophy

"That which is most Real is most
true, and therefore most practical."

In order that we may make our Peace Department effective, and therefore useful, we have to bring into closest association the fundamental principles of Theosophy with the practical needs of the world as the world is at the present time.

To do this, it seems to me that there are three stages to be observed:

First, we must endeavour to determine what are the fundamentals of Peace from the standpoint of the Science of Theosophy. For the time being, each student must determine these according to his own understanding of Theosophy. But he should try to arrive at conclusions which are short and sharp and arresting.

Second, we should apply the principles we have discovered to the great departments of human life, so that we may endeavour to establish the principles which should govern activity in these departments. What is, for example, the Peace of Theosophy in terms of the races of the world, in terms of the faiths of the world, in terms of the sub-human kingdoms and their relations with the human kingdom, and in terms of any other organism of human life which forms part of that evolutionary process which we call humanity?

Third, we must then apply the principles which we have discovered for the above stages to the various situations in the world as they actually exist at the present time. At this third stage we must take the world practically and as it is, and seek to determine what is the next step that it can take in the direction of Peace.

These second and third stages must equally be determined, preliminarily by the individual student. He may as a member of a particular race or nation or faith know of other departments, of which the above-listed are only, of course, partial enumerations.

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He should apply the principles of a Theosophical Peace, as he may have determined these, to all departments of life of which he has cognizance. Here again, he must make his statement as pithy, as sharp and as arresting as possible.

The final stage will, I think, have to consist in various committees in various countries as far as possible resolving into their greatest common measure of agreement the different statements provided by the many students who have been engaged in this research work. From every country it will be desirable to have what might be called a Charter of Peace which will concern itself not only with the world situation, as naturally it must, but also with the situation in the country from which the Charter emanates. Such a Charter should particularly emphasize both the Rights and the Duties of the country concerned.

These various Charters will, I am sure, be of very great significance. But I am hoping that some central committee will in its turn establish a World Charter of Peace comprising the greatest common measure of the various constituent Charters which will have brought it into being.

Naturally, in such times as these, a world committee will be unable to meet together physically. But at Headquarters our Peace Department might act as a receiving station and prepare a tentative World Charter for circulation among representative students in every country that can be reached.

I am assuming that our students will be Theosophists, even though not necessarily members of The Theosophical Society. Otherwise, how will they be able to initiate the first step—the establishment of Theosophical principles of Peace? But they will do well to invite whatever help they can gain from other students; and especially when the third step is reached they should take advantage of practical knowledge which movements and individuals possess alike as to what is the matter with the world and what is the way out.

For the third step there must be an exceedingly practical and up-to-date outlook upon life as life is actually lived. Our Theosophy may dwell in the sunlight but it must also be abroad upon the earth. Is it necessary to say to Theosophists that the fulfilment of the

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First Object of The Society—the establishment of a nucleus of the Universal Brotherhood of humanity—depends upon the establishment of a Peace which at least the greater portion of the world can understand, can appreciate and can practise ?

George S. Arundale

The Spirit of Theosophical Education

BY RUKMINI DEVI

What is Theosophical education ? What is Besant education ? What is the difference between such education and schools of a more modern or reformed educational type ?

A person like Dr. Besant understands the spirit and the soul of every nation, she knew the reality of every religion and therefore she could get the essence out of every individual, the greatness from every nation and religion. When she gave religious education, she knew what she meant by religion. Other people may mean by religion sentimentalism or fanaticism. She knew the soul of religion. That is what Theosophy expresses and you can be a better Muhammadan, a better Christian, a better Hindu by being a Theosophist. I do not say that all of us should join The Theosophical Society, but it is the Theosophical spirit that you can have.

So many systems of education say, "You must do this, that or the other to build character." What do they know about building character, for what do they know about human beings ? They do not know that it is not merely a child but an individual with whom they have to deal and yet an individul with the simplicity of the child, an individual who as a child can do and say that which we could not afford to do or say.

"Besant Education" means that you know the past and the future of the child. You can say perhaps even of some ugly and uninteresting child. "That person is going to be a great genius in the future, though now there are certain repressions and he is not happy in his home." She would see within in spite of an

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unprepossessing exterior and would help to bring that within out into expression.

You must try to understand life, you must try to understand Theosophy, you must try to understand Dr. Besant, religion, and still more Greatness. What is Greatness and how can we evoke it? We want all our children to become great citizens of India. I am hoping that we will help them so much that the future of India is going to be safe. Out of two hundred students, perhaps two are going to lead India. If we do not help them, they will not stay in our schools. Their destiny is so great they will only be led to the school where they can get help. We are responsible. We have very many fine boys, girls and little children. We must not merely teach them or make them happy—that, of course, we must do—but we must evoke from them Greatness.

MIRACLES OF EDUCATION

Respect them, believe in them, know they are great and you will find they justify your confidence. I have seen with my own eyes such treatment brings miracles. Bishop Leadbeater was, to me, the most outstanding educationist. He only dealt with a selected group. He would come to a school, look at the young people and say, "That person has the potentialities of doing such and such a thing." Some might say to him. "But here is another child who is much more interesting," and he would reply, "Yes, yes, very nice, but that child has genius to unfold." Perhaps the child he chose was most mischievous. I have seen him select a little child of ten who would grip C. W. L.'s feet under the table and who delighted in pouring milk over people's laps. C. W. L. was patience itself and would say, "I would not do that if I were you. It is a little inconvenient. It means I must change my clothes." The child would answer, "But I want you to change your clothes. But by and by all that stopped. The boy did not find it interesting to continue, for children do not like to misbehave in such a fashion unless they find they are resented. Otherwise it becomes very dull, And they would say, "I never knew a person could change like that, how extraordinary!"

The soul was drawn out by Bishop Leadbeater's magic. That is education. He had an infallible way of helping the child. That does not mean that all the children he helped are doing extraordinary

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things in the world. But every opportunity has to be given even when their own karma intervenes to prevent further development.

I want to see magic in our Theosophical Schools, every child changing. I want great and worthwhile children to be sent by destiny to our Schools, because there we will love, we will understand, we will know how to help.

This does not mean always giving way to the naughtiness of a child. You must know where to be strict. But we must keep the spirit of it in our minds and work from that point of view. All of our rules are in order to help the young people. Our Theosophical Schools must specialize in an environment that is simple and beautiful, our Schools must specialize in the spirit of India. Our Schools must be great and wonderful Indian Schools.

Great Examples

It is impossible to teach any child unless the teacher sets an example. Every great Teacher teaches not merely by words but much more by life. There is no use telling the child he must not use certain words and then using them yourselves. When I was a small child I was told not to do certain things and then saw my elders doing them, so I thought. "When I grow up I shall do all the wrong things that I like."

Now you may be discouraged and say. "It needs perfect people to be teachers." But together we can set the perfect example. In order to do this, however, we must have perfect friendship, complete trust in each other. Having one common ideal, we must share that ideal. As I have said, I do not want all of us to become members of The Theosophical Society, But I want us to understand and work in the spirit of Theosophy.

In your ordinary everyday life become more Indian. Even the non-Indians can try to become more Indian—not Indian in a peculiar manner, but enter into the spirit of India. Encourage very much the Indian spirit. Be an example of the Indian spirit. May I give a little illustration of what I mean ? There are many Brahmin boys who are used to doing certain pujas, reciting Gayatri, doing their Sandhya mantrams. They must be permitted and encouraged to continue their worship. We must have the best of every religion. Some people think that to become a Theosophist means that you

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must drop your religion. I think I am a better Hindu by being a better Theosophist. The Muhammadan children must be encouraged in the same way. Our teachers must learn something about all the religions of the children who are in our school. We must know what it is that our Buddhist children do. In our prayers we must include all the religions which are represented in our Schools.

That is the essence of what I want to tell you. Make the whole atmosphere of the School like a beautiful home. Do not let there be formality but more informality. There must be complete friendship with the young people. They must feel us as elder brothers and sisters in the home. They must want to invite us to their homes and we must invite them to our homes.

Do not force them but make them love everything that is beautiful. You can only do that with your enthusiasm. If you are not enthusiastic, why expect the child to be impressed ? They find us out very quickly and do not hesitate to say so.

Try your very best to influence the young people to lead simple beautiful Indian lives. Beauty is not reserved for Art teaching and cut off in a separate compound. Beauty, culture and the religious spirit must pervade our everyday lives, so that we can be inspired to become great people. Very many young people in our Schools can be outstanding leaders. They are going to be outstanding people, all of them. Give them a chance and make their lives worthwhile, so that we can make great Centres of Culture and Spirituality.

The young citizen.

Excerpts from the President's Friday Night Talk.

Questioning the authenticity of a book written as a "spiritual communication" from the poet Shelley, the President said :

I should like it placed on record that if anything is produced after my passing purporting to be a "spirit communication" from heaven written by me, you may be perfectly certain it is not, and you will kindly reject it.

Commenting on a letter from an Indian member which alleged that members would much prefer to hear a talk on the spiritual life

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and liberation than about the war which leaves them cold and unmoved, the President said :

How is it that these members do not realize that they are born into this world at such a time as this in order to help in any way that may seem best to them the world out of the darkness in which it finds itself. That is the only way they are going to achieve their spirituality and their liberation.

I do want everyone to realize that this war has to be won by India and Britain together. If Britain wins it alone, it will be a peace that will not last. If India and Britain win it together, it will be a peace that will last and will produce an enormous expansion in The Theosophical Society and for the spreading of Theosophy throughout the world. It is for that reason that I work as best I can for the bringing of these two countries together, for the awakening of India to the duty laid down upon her by the Rishis, and awakening Britain also to the duty laid down upon her by the Rishis. It is a very uphill task. I feel it all the more so when I receive letters of this kind which presumably represent to a certain extent the attitudes of some members, though I hope by no means a majority.

Mr. Jinarajadasa on his recent visit said to me : "You have been hammering against an almost impenetrable rock all this time. Are you going on hammering ?" I replied, "I represent Dr. Besant in this country. I am her personal agent. I know what I have to do and I am going to do it, however little impression I may make upon the rock. I never brought the rock into existence. I am not responsible for it, but I am responsible for the hammer blows. If nothing happens well and good. If something happens well and good, but I am going on until the last gasp."

Until the end and further I know what I have to do and I am trying to do it, namely, to press upon Britain her duty to India and to endeavour by all the means in my power to move our authorities in Britain that His Majesty the King Emperor makes a great Declaration without undue dely. Then to put every possible pressure I can in my own small way exercise on India that she cease to be a house divided against herself, that Indians come together to help to win the war, putting everything else aside for the time being.

My own course is quite clear. Every fellow Theosophist must do as he likes, but it will be a pretty poor pass if India does not take

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part in this war. The war is going to get worse before it gets better, and it will be far worse if we do not get India and Britain together.

One becomes distressed to think that there are any Theosophists who in these times of catastrophe believe they can achieve the spiritual life or liberation save as they use their powers to help the world out of its present situation.

Some people think that through mere membership of an organization they can attain the Buddhic or the Nirvanic planes. Others believe that they can attain it through study of the chakras. What is needed today is to throw ourselves into the service of the world, all working together for the common end.

The glory of Britain practically consists in the fact that every single citizen, man or woman or child, has given up his individual freedom. There is no freedom of speech in Britain at the present time, nor can there be. Yet here we are in this country trying to insist upon it. It is understandable, but if only our leaders could see that if India were to throw herself into the winning of the peace, without thinking of Self-Government, Independence, Swaraj, what a tremendous force for righteousness she would generate.

I have to plough a lonely furrow. The Government does not care for me very much, because I am pro-Indian, and the Congress people do not care for me, because I am pro-Britain. But I am quite prepared happily to plough this lonely furrow, because one is never alone when one is seeking to be a servant of the Elder Brethren. That is my great, my stupendous, my supreme and final consolation.

General Secretary's tour.

The General Secretary visited Agra, Ajmere, Udaipur, Ahmedabad, Bhavnagar, Baroda, Surat, Bombay, Chalisgaon and Muzzafarpur, during September. He presided over the Bombay Federation at Bombay on 21st. to 23rd. and in all addressed 49 meetings durings the tour on varions subjects. He presided at the Jubilee celebration of the Muzzafarpur Lodge

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Benares Calling

Once more on 17th of November, we rejoice that Sixty-five years ago on this day, working under the direction of two Masters of Wisdom, an American Citizen, Col. H. S. Olcott, and a Russian Lady of rank, Madame H.P. Blavatsky launched into being the Theosophical Society. As the Colonel explained then, their work was "what the Spiritualists had neglected, the Materialists had not attempted, and the Theologians had misunderstood and undervalued." The virile confidence with which they started the work can best be seen from this passage from the Inaugural address: "What is it that makes me not only content, but proud to stand for the brief moment as the mouth-piece and figurehead of this movement? It is the fact that in my soul, I feel that behind us, behind our little band, behind our feeble, new-born organisation, there gathers a Mighty Power that nothing can withstand—the Power of Truth. Because I feel that we are only the advance-guard holding the pass, until the main body shall come up. Because I feel that we are enlisted in a holy cause, and that Truth, now as always, is mighty and will prevail." The Colonel adds in a pencil note :—

"The child is born! Hosannah."

It is only when we carry on the Great Work in that Spirit that we shall be able to add as Dr. Annie Besant did ;

"Jai Manave. Jai Manave."

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My next duty is to remind you that in December next, along with the International Convention, we shall be celebrating the Diamond Jubilee of our work in India and the Golden Jubilee of the formation of a separate Indian Section, and we should all make it what the Golden Jubilee of 1925 was for Adyar. At any rate, we are doing our best to complete the Bharat Samaj Temple, which will be the Symbol of Purified Sanatana (The Eternal) Dharma, in Sacred Shantikunj, which was established by the President-Mother at the bidding of her Guru. And all this in Holy Varanasi !

* * * 3 * * *

And please do not forget the Bhagirathi, which came down from Heaven above to the Earth beneath, and which verily serves as the ladder up which, we can easily ascend to heaven in our turn. Even in the purely physical sense, does not the Ganges come down to

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us bearing the message of the Himalayas, and who knows, that it does not bring down to us drops of water with atoms, which have all their spirilæ vivified in their passage through the bodies of the Rishis, who still inhabit those regions as so many of us believe. There is every chance that you may be able to catch one of these Mighty Atoms, if you come to Benares for the Convention; and it is not unreasonable to suppose, that even that one Atom will help you *if you can retain it inside you for some time.* It is worth trying, and please do not postpone writing and reserving your bed.

* * * 4 * * *

Many of our friends have paid contributions for the Bharat Samaj Temple at Benares; but that was in 1926, and they have possibly forgotten all about it. We must apologise to them for not being able to utilise the money for the purpose for which they gave it; but we are now doing it. Better late than never. I most cordially invite all these donors to visit the Temple during the Convention or at any time after that as it suits them.

* * * 5 * * *

The Book on Jainism from which I quoted in my article on Non-Violence last August, can be had for Rs. 1-4-0 from the Parama Shruta Prabhavaka Mandal, Khara Kuva, Johri Bazar, Bombay 2.

* * * 5 * * *

I am glad to be able to tell you that our revered Bro. Jinarajadasa is expected back in India by the middle of December and will give two of the Convention Lectures. The detailed programme of the Convention will be published in the December issue of the Indian Theosophist which will be posted from Benares between 1st and 5th of December.

G. N. G.

The Golden Jubilee Drive.

The Golden Jubilee of the Mother-section of our society will mark the beginning of a new epoch, a Jubillant epoch, a strengthening epoch not only for the Theosophical Society in India, but throughout the whole world. It has ceaselessly worked for 50 years in spreading Universal Brotherhood. It has, for half a century, fought against

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blind religious dogmas, and has been the channel for the diffusion of Brahmavidya throughout the world.

In order that the Theosophical Society should make the new epoch a brilliant one, the different units that make up the whole Section must consecrate themselves to the utmost in the service of the Section. The strength or weakness of each Federation, each Lodge and each individual member is the strength or weakness of the Section.

So friends, let each one of us seize this rarest opportunity in our lives not only to be present in our physical body, to see our Mother-section celebrating its Golden Jubilee, but to make our Lodges and Federations more jubillant with Divine Wisdom, and help the Indian Section in the glorious task that is before it. Thus alone can each member prove his worthiness to be a member of the Society.

For us theosophists, a Golden Jubilee is not merely an event for celebration, it is a point of time for the outpouring of new power, for new accomplishments, for new acheivements.

For this, must every Indian member try to be present at the Indian Convention; yet there certainly would be several, whose obstructive circumstances or whose best efforts would not enable them to go to Benares. These can well become absentee delegates, but their duty should not end with an excuse of absence. During the Convention, their loving thoughts, their will to help must be continuously poured out to the Indian Section Headquarters. They may undertake to spare atleast a few minutes every day to send to the Indian Section a strong concentrated thought imagining the Headquarters to be a powerful centre of force, spreading far and wide, throughout India, the force of Brotherhood and of the teachings of Theosophy.

There is yet another way to help the Indian Section and that is to make a grateful gift, a Golden Jubilee offering to the Section, however small, as a token of remembrance of each member's pilgrimage to the flaming centre of Wisdom. I am sure each member can find something lying idle in his trunk or cupboard which he has treasured for years but never used; a table cloth, an embroidered pillow-case, some piece of art or jewellery or any article which he can without inconveniencing himself, give away to our General Secretary. We may be sure that the Engineering Skill of the

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General Secretary will devise some means to raise a pretty good sum out of such articles, to be utilised in furthering the cause of our dear Society.

Let us not therefore, miss this golden opportunity of serving our Mother-section at its GOLDEN JUBILEE.

S. J. K.

Workers' camp at Benares

October, 1940.

The second Workers' Camp was held at Benares from 5th to 20th October. Bro. N. Sri Ram had specially come down, all the way from Adyar for the purpose. He opened the proceedings at 5 p.m. on 5th Oct. with a very inspiring address.

BRO. N. SRI RAM

To start with, he gave the greetings of our dear President to the members assembled, and said that every one of us in these days must become a veritable pillar of fire, from whom the light of Theosophy will radiate in all directions. A periodical withdrawal from other activities, in order that we may concentrate upon understanding and planning our work, is necessary and bound to be of great help in making us more alive to the great truths of Theosophy.

Bro. Sri Ram explained how best this could be done. He emphasised the fact that in the camp, although some half a dozen may do the speaking, other members must not suppose that they are here only to listen. Everybody naturally has his own point of view, but we must make an effort to understand the other man's way of looking at things. It is only in that way, that we can learn from each other, so that we can hold our own convictions, such as they are, with due regard to those of other people, who equally honestly hold their different views. If we understand other people, cooperation with them for a common objective becomes possible. What is lacking in one is made up by another, and thus is *the group as a whole* enriched. It is only when we have all learnt to work with others in harmony, that a group becomes a channel for the higher forces. The Great Ones who are all the time waiting to help the world

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can and do utilise such a harmonious group of workers. And then every action of our becomes a hundred-fold more effective.

The lecturer pointed out that while we may listen to the views and opinions of others, we must cultivate the habit of asking ourselves all the time, "How can I help the world in a better manner?" Our attitude should not be that of taking something gives to us, but of giving, and when we are truly intent upon giving, we receive most. That is the Law of Life.

In India we are already familiar with the great body of Truths known as Theosophy, but this familiarity has bred in us, an indifference if not practical contempt for these. They have become mere words, which have no bearing upon daily life, and that is why the question of applying Theosophy to the needs of our surroundings is all the more imperative. Without such a practical outlook Theosophy does not become real to us. We must examine in the light of Theosophy the many problems that face the world. For instance we might consider in all its bearings, "How we are to reconcile the great principle of Ahimsa with the necessity of protecting the weak from the rapacities of the strong." Bro. Sri Ram concluded by inviting a frank discussion on all such points, so that we may all clarify our ideas, and go back to our respective places with a better realisation of what we have to do, and how best to do it.

Dr. Bhagwan Das expressed his great pleasure in seeing the workers who had gathered together. Rai Bahadur Panda Baijnath explained in Hindi the objects of a camp such as this, and emphasised the necessity of our reading our own religious books in the light of Theosophy so that we may be able to present our Theosophy to masses in a language that they understand. The General Secretary then wound up by explaining the general routine that was intended to be followed. He expressed his opinion that important as the masses were, it was even more important to get at the leaders of the people, who could be approached only through modern Science.

Mystic Star

This was followed by the Ritual of the Mystic Star which was gone through very solemnly. During the course of the Ritual, Bro. Sri Ram explained how Rituals were of great help in our

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development. He said like incense, music, and beautiful colours all had their own effect on our mind and to these were added the effects of Devotion and lofty idealism. The Ritual of the Mystic Star was intended to bring out the essential Unity of all Religions, by showing how they all come from One Source, each having, as it were, a different keynote of its own and making up a great Synthesis. There was also the other idea that the various professions so necessary in the world were equally holy and made a harmonious whole.

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ATTENDANCE

Regular work started in the Camp for Sunday 6th morning, and continued to 19th morning. Members had come from Agra, Etawah, Cawnpore, Fatepur, Moradabad, Allahabad, Gaya, Patna, Hajipur, Chapra, Muzzaffarpur, Bhagalpur, Nagpur (in C. P.); and the total Registration including the Benares group and the families of those who came from outside was sixty one. From this point of view as well the Camp was a great success. Every Camper with his badge in green and red with a T.S. Seal stuck on, was quite "alert" as he flitted from place to place, and on the whole very useful work was done.

* * * 3 * * *

FIRST SESSION

Every day the First Session was by Bro. N. Sri Ram who spoke on "Our effectiveness as helpers" for the first three days. He stressed the fact that our real work in the world lay in having the right attitude of mind in our everyday life. Having partaken of the Divine Wisdom to some extent, we had necessarily to revalue our ideas about all things, and this changed emphasis must be noticable in our dealings with other people. No detail, however trivial, is beneath our notice from a spiritual point of view. Perfection lay in the small things of life as well as in so-called important achievements. For this purpose we must assiduously study the Great Plan in its broad outline as well as the immediate ends to be attained.

* * * 4 * * *

Bro. Sri Ram spoke, among other matters, on the Individuality of man: How to present our Theosophy: the World-Problem of to-day: India's Mission and destiny and Krishnaji's ideas in relation to Theosophy. He answered a number of questions particularly on the last subject.

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SECOND SESSION

As Bro. Rohit Mehta was detained by fever, the General Secretary carried on the Second session in his absence for the first four days. He dealt with the administrative aspect of T, S. work, and other details which had to be kept in mind by all Workers in doing their various duties in the Lodges.

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Bro. Rohit came all the way from Ahmedabad in spite of his fever and gave a series of lectures on Reconstruction in the light of Theosophy in the various departments of Life. He dealt first with the work that Theosophists alone could do, by an understanding of the great Plan, which people in the world often ignored; and he explained how the consideration of every problem depended upon its place in the Plan. He treated Politics from that point of view, and showed that it was necessary to understand the "Real shape of Things to come" before we could specify medicines for the ills of life we suffered from today. In Education, Theosophical education had above all to teach people to look upon every child as an evolving immortal entity, who was to be helped to unfold all that is best in the nature he had brought from his past life, and how this could be best done by kindness and love. He dealt with Social Orgnisation on the same lines and pointed out how some sort of Socialism was bound to come into our lives, but while we did that, we must not forget that the Individual must by no means be suppressed. It was all a question of reconciling Individual Liberty with Social obligations.—"Seeing the One in many, and Many in One."

* * * 7 * * *

THIRD SESSION

For the first four days in the afternoons we had a series of lectures by Pro. B. L. Atreya of Yogavasistha fame, and the learned Lecturer made it clear in the course of these days that he was no less familiar with "The tendencies in Modern Scientific thought". The first day he dealt with the position of Science as it was fifty years ago, when having discovered the great Principle of Evolution and that all the world was composed of innumerable combinations of Atoms which could never be broken up, they felt that they knew everything.

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Everything was a chemical change, and "thought was secreted by the brain as the liver secreted bile". In short, Science was convinced that "In matter lay the potentiality of all Life."

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Prof. Atreya devoted the second lecture to a consideration of Biological sciences and explained how Darwin's original ideas had undergone great changes in recent years. He also explained how the Physicists got the shock of their lives when they found that the Electrons into which different Elements (till then considered indivisible) break up are exactly the same. Atoms were no longer the bricks of which the Universe was builded, and Radium completed the rout. Einstein came up to change their very fundamentals, and so today all Scientists could be said to be most "Certain of their Uncertainties". That was the plight of Modern Science.

* * * 9 * * *

He devoted the third lecture to the Science of Psychology the youngest of them, which beginning with the "Psyche-Soul" had already changed so much in its outlook. He explained how the Behaviourists contended that the inward reactions of man could never be verified so that all we could do was to base our conclusions on the Behaviour of man. All our reactions to external stimuli were no more than "conditioned reflexes," which summed up all that we had gone through in life. He described how the School of Psychoanalists had proved that man had within his Consciousness a storehouse of memories, which had been driven down into the unconscious and how these were ultimately more powerful for good or evil than all external happenings. He sopke of the School who tried to measure the "Intelligence" of diferent individuals by various tests, and how the lower animals learnt by "trial and error", while man alone learnt by "imitation and precept".

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Prof. Atreya dealt with Psychical research on the last day, and he pointed out how vast the subject had grown already, and how we now had an enormous amount of evidence gathered in the modern scientific manner on various subjects, the mere enumeration of which took him nearly an hour. He spoke of the Human aura, the Radiations from the body, Miraculous cures, Movement at a distance, Production of Raps, the Dropping of dirt and other things from nowhere, Levitation, Waterdivining, Supernormal photography,

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Materialisation, Finger-prints of the dead, Speaking of unknown tongues, Crystal gazing, Psychometry, Telepathy, Apparitions, Haunted houses, Possession, Trance and the Survival of man and so on. He appealed to the audience to take greater interest in these things. The General Secretary in thanking the learned lecturer for his very lucid exposition of such a vast subject, which he compressed into four hours so well, sounded a note of warning that in India we were too apt to consider all these spirit manifestations as coming direct from God, and thus to confound them with True Spirituality, which he pointed out was a very different thing.

* * * 11 * * *

Dr. Bhagvandas gave three talks on "Social Organisation in the East" on which he has already written so much and which subject is very dear to his heart, he having devoted his very life to it. He explained how all Social organisation had to take into account the Purpose of Life itself, and how all our old Organisation was based upon the principle of Transmutation and not on Inhibition. Pro. Rizvi of Chapra gave three talks on Sufism; and explained the subject which needs to be better known in his masterly way. After dealing with the history and the growth of Sufism, he explained their chief Ideas in detail and brought out the great resemblance between these and the Vedantic thought. He pointed out how real Hindu-Muslim Unity could be based only on this common ground.

* * * 12 * * *

Every night Mr. Gokhale gave a talk on "Man know thyself" illustrated with lantern slides. He pointed out how it was necessary to approach all subjects in these days from a scientific point of view, which colours all our thinking, and how even in putting our Theosophy to people we could not ignore this aspect. Fundamentally there was no real opposition between Religion and Science, if we studied both in an impartial and scientific spirit. He recommended that way of looking at things to the Worker, who wished to appeal to our younger generation.

* * * 13 * * *

On the 10th of October the Workers assembled in the Hall to hear "Light of Asia" broadcast from Madras by Shrimati Rukmini Devi. Dr. Arundale's almost stentorian voice came out very clearly on the wires (without the wires), and a peculiar thrill

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went through the audience as they listened to the President. There was a good deal of fine music woven into the story and on the whole the effect was very solemn, befitting the dignity of the subject. They all felt like "asking for mnre".

* * * 14 * * *

The work of the Camp came to an end on Saturday 19th. morning after Prof. Rizvi's lecture, when Bro. Sri Ram in closing the Camp expressed a hope that we would have many more Camps of his nature not only at Adyar and Benares, but even "Baby-cames" all over India. He exhorted the Workers to find out their own Theosophy in Life. He knew that Knowledge is vast and yet he thought that each one of us could take his own little bit and try to live it. It is only by living what we preached, that we could put things to people in a proper manner that appealed to them. The General Secretary expressed his gratitude to Bro. Sri Ram for all the trouble he had taken in coming all the way from Adyar and giving them all such inspiring guidance.

G. N. G.

Training for Citizenship, in Kashmir.

Thanks to our Bro. Dr. Sri Ram a Citizenship Training Camp was held for some weeks in the Village Safapura. Students, mostly scouts, who have already had some training in doing a good turn attended the Camp in batches. All the aspects of village life received due attention. They had both theoretical and practical lessons in :—

1. Medical relief,
2. Health education,
3. Village cleanliness,
4. Literacy campaign.

Patients from 27 neighbouring villages came to the camp for medical relief. Before treating them, however, they were given a bath if possible and in every case their bodies were cleaned and all clothes washed, and they were given necessary directions as how to keep fit and to avoid what they were suffering from. The great necessity for such a clinic was seen from the fact that the number of patients came up to nearly three thousand.

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Not only were lectures on Cleanliness and Sanitation were given to the people, but the Scouts moved from village to village helping the people to clean their houses, yards, and streets, and filling pits.

This was a unique Camp in various ways and the example is worthy of being followed by other workers.

Calling ! Adyar and the Indian Lodges Group

Gifts from Adyar

SUGGESTIONS FOR COMMUNITY WORK.

1. A more co-operative plan for meetings. To include the service of all members. To give a value individually and collectively to the influence of each member through his unique gift and contribution of character for the good of the whole.

2. In study groups, the work to be divided in rotation among all members. Each week the preparation for the study work to be made by the different members, thus having different aspects brought forward, and also encouraging expression from those who have hitherto been mere listeners.

3. A group working to relate definitely their study to application to the world crisis, e. g., study of astral conditions to be applied to help in the war to serve those who have "passed over", and by teachings giving understanding, courage, etc. and any such work that will be of immediate value.

4. A group relating the study of thought power to collective and individual application in relation to world reconstruction such as through the building of thought forms and the generating and distributing of thought power for peace ideals, social reform, higher cultural standards.

5. A group using puja and prayer definitely for the service of winning the war, against darkness, and helping the world crisis. A given purpose can be arranged weekly, and members of the group collectively offer their prayers and powers for five minutes daily at a given time. If it is possible, the members to meet daily in the Lodge for this group purpose. When physical presence is not possible they can attend in thought.

J. Glen Walker

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Peace and Reconstruction Department

MRS. CHASE WRITES FROM ADYAR :—

In this Peace and Reconstruction Department we hope to prepare a tentative World Charter based upon the Charters of Peace which particularly emphasize the Rights and Duties of every country, and hope to receive these from the various General Secretaries.

We ask you, therefore, to assist us by drawing up plans for *Reconstruction* founded upon Theosophical principles, and to send, as soon as possible, the results of your work, so that a Charter of World Peace and Reconstruction may be drawn up and in it plans for reconstruction in the fields of Social Organization, Economics, Education, etc., may find place without delay.

The President especially stresses that all conclusions shall, as far as possible, be short, sharp and arresting, and he particularly asks us to try to determine the Peace of Theosophy in terms of races, nations, as well as the human and sub-human kingdoms, and thus discover and establish, if we can, the next step the world can take in the direction of a lasting Peace.

The Besant Theosophical School, Benares

DONATIONS RECEIVED :—

	Page 398. Brought Over	Rs.	1,868	2	0
	(upto 31st August 1940)				
160.	Mr. L. Arathoon, Indore	„	50	0	0
161.	„ Tekchand Kapur, Kewra ...	„	2	0	0
*162.	Collection by Mr. G. S. Marathey, Poona ...	„	20	0	0
163.	Mr. Gushtasp D. Zal, Udaipur ...	„	21	0	0
164.	The Secretary, T. S. Lodge, Belgaum ...	„	5	0	0
165.	Mr. Y. N. Tripathi thro' Dr. K. R. Phansalkar	„	2	0	0
166.	„ Gopaljee Odhavjee, Bhavnagar ...	„	50	0	0
†167.	Collection by Mr. K. W. Samtani, Karachi	„	24	0	0
168.	Mr. Amar Nath Audich, Zira ...	„	5	0	0
169.	„ Tekchand Lekram, Hyderabad, Sind	„	25	0	0

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‡170.	Collection by Mr. Tulsidas Kar, Calcutta	,,	25	0	0
§171.	,, ,, K. Satyanarayana, Rajahmundry	,,	10	0	0
172.	,, the Secretary, T. S. Lodge, Karachi	,,	20	10	0
	Total upto 30th Sep. 1940—Rs.		2,127	12	0

Details for Collections.

*By Mr. G. S. Marathy;—Sangli Lodge Rs. 10, Mr. S. K. Kulkarni Re. 1, Mr. D.G. Kale Rs. 5, Mr. D. V. Apte Rs. 3 and Dr. G. L. Deodhar Re. 1.

†By Mr. K.W. Samtani:—Anonymous Rs. 10, Mr. Govindram Rs. 5, Mr. Jacobe Re. 1, Mrs. Devi H. Rs. 3, and Mr. Khushaldas Rs. 5.

‡By Mr. Tulsidas Kar:—Bros. Nitya Ranjan Banerjee Rs. 2. Kedar Prasad Chatterjee Rs. 5, Narayandas Basu Rs. 5, H. S. Kulkarni Rs. 5, Rai Sahib Nrityalal Mukerjee Rs. 2, Anutosh Das Gupta Re. 1, Sailendra Krishna Basu Re. 1, and B. C. Kar Rs. 4.

§By Mr. K. Satyanarayana:—Bros. T. Satyanarayanaraju, Vizag, Re. 1, G. Subba Rao, Vizianagaram Re. 1, P. Sreeramulu Naidu, Anakapalle Rs. 5, S. G. Venkatramana Iyer, Vizianagram Re. 1, and K. Satyanarayana, Rajahmundry Rs. 2.

SIXTY-FIFTH INTERNATIONAL CONVENTION OF THE THEOSOPHICAL SOCIETY AND THE GOLDEN-DIAMOND JUBILEE OF THE INDIAN SECTION.

To be held at Benares in December, 1940.

1. As we expect a large rush of Members and visitors, please read these rules carefully and send in your registration fee etc. to Benares, as soon as possible. Even if unforeseen circumstances prevent your presence, you can have your badges and programme as absentee delegates.

2. Those desirous of special accommodation, kitchen and furniture are also requested to send Rs. 10/- to ensure such accommodation etc. as it appears *natural* to allot or provide such conveniences to those who register and remit the dues prior to others who do not do so. It avoids confusion and inconveniences to workers also.

3. Delegates will be received not earlier than 25th Dec. i.e. the day before the official opening and arrangements for accommodation and food will hold good from 25th to 31st inclusive.

4. Delegates should arrive at the Benares Cantonment station and will be received at that station only. Previous intimation will help us greatly.

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5. All Members of the Theosophical Society in good standing are eligible to be delegates and should register their names on payment of the required fee before 1st December. No accommodation can be guaranteed for those who fail to do so by that date.

6. Number of cots, chairs and chowkis also should be mentioned. Furniture cannot be guaranteed unless intimation is given in advance.

7. Non-members can join *with previous permission* on payment of Rs. 3/- as registration fee. Every effort will be made to accommodate such non-members, if they register before 1st. December, and subject to the requirements of Members.

8. The fees and charges finally fixed are :—

Registration for Delegates	Rs. 2/- each
For Non-members with previous permission	Rs. 3/-
Bonafide members of youth lodges	Rs. 1/-
General accommodation in addition to registration	Rs. 2/-
Special accommodation from	Rs. 7 to 12 per room.
Cot	Rs. 2-8-0
Chair	Rs. 0-8-0
Chowki	Rs. 1-0-0
Garage (for a few)	Rs. 5-0-0
Kitchen for families	Rs. 3-0-0

*A certain number of separate rooms meant chiefly for families will be available and will be reserved on extra payment, decided in each case. No cooking is allowed in these rooms but an effort will be made to provide special kitchens on additional payment. In all cases let us know your requirements as early as possible.

9. Meals.

Single meal Indian	...	Rs. 0-6-0
For all the five days 26th to 30th inclusive ten meals. Indian	...	Rs. 3-0-0
Five meals a day European style	...	,, 3-0-0 per day

There will be a separate Refreshment stall, and those delegates who stay with us, but feel that they can make their arrangements for meals outside the compound, cheaper, are quite welcome to do so, if they will only kindly inform us of their intention to do so.

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10. No accommodation can be guaranteed to those who do not register and pay for the accommodation before 1st December, and no food can be guaranteed to those who do not purchase their food tickets the previous day or in the morning for the evening meal.

11. All intending delegates are reminded that Benares is apt to be very cold during X'mas, and that they should bring with themselves plenty of warm clothing, and preferably mosquito nets, towels, soap, drinking vessels, and a torch.

12. The detailed Programme will be published in the December issue of the Theosophist, as well as in the Indian Theosophist which will be posted before 5th December.

General Secretary.

Federations.

THE EAST TAMIL FEDERATION held their annual session at Kumbhakonum last week under the Presidentship of Prof. Kanga.

SIND—continue their monthly bulletin, which shows a record of very useful work done. Karachi had ten public lectures, including a class in "Short studies in Islam" by Bro. Hukumchand Kumar. They celebrated "The Mothers day", and 1st of October. Hyderabad had seven lectures. The Saturday devotional class continues. Rohri had five lectures. Multan had their weekly study class.

CENTRAL INDIA AND RAJPUTANA—have restarted a printed Circular letter which summarises the activities of the Federation.

ANDHRA CIRCARS.

Had a District Conference on 29. 9. 1940, at Sawalkota under the Presidentship of Kutemba Shastry of Nidadavolu. About 36 delegates attended. The conference was a grand success. Bro. K. Satyanarayana of Rajahmundery spoke on "Maha Sankalpan—The Great Man of God" and K. Kamarazu of Peddapuram spoke on "Runavimochanan—The discharge of Karmic Debts". The President gave a spirited address exhorting members to strengthen the Lodges, Federations and Indian Section of the T. S. Some of the

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important resolutions passed at the Conference are—1. Enrolment of new members on a large scale 2. Formation of new lodges at all the important centres in the District. Bro. Lakshmi Narayana Sastry, first grade pleader, Peddapuram, is elected as group organising Secretary for the new year 1940-41. The report of K. Kamarazu the outgoing Group Secretary was accepted with a word of appreciation for his services. Some of the important features of the report are as follows. During 1939-40 there were held 9 interlodge meetings with an average attendance of 11 members per meeting. Some of the T. S. members are taking active part in war committees in collection of funds and propaganda. The District had the fortune of having distinguished visitors during the year.

KARNATAKA FEDERATION.

A successful conference of the Eastern Group of T. S. Lodges was held at Chintamani on the 3rd. October, advantage being taken of Amma's Jayanthi Celebration which took place there on that date. In her sacred memory, nearly 2,000 poor people were sumptuously fed in the spacious compound of the Lodge. The proceedings in the evening were conducted by Bro. S. Guru Rao, retired Deputy Collector of Madanapaska, and speeches in Telugu and Kannada were made on the occasion. More than 25 delegates from the Lodges in the Eastern Group and from outside, were present.

Clothes were also given to those who had shreds for their garments.

The Birthday was also celebrated by many of the Lodges in our area, such as those at Bangalore, Bomringpet, Chiknayakanmalli, Habpalya, Nagaramgere etc.

A study camp at Konakuntlu,—18 miles away from Chintamani,—which was opened on the 6th Oct. chiefly for the benefit of vernacular members, is in progress, 28 members are availing themselves of the facilities thereby afforded.

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WEST TAMIL FEDERATION—are forging ahead with their free membership campaign and have added 172 such members to their rolls.

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Lodge Activities

Allahabad—Celebrated the "Besant week" from 24th September to 1st of October, with an interesting engagement every evening in which Dr. Hridayanath Kunzru, The Hon. P. N. Sapru, Munshi Ishwar Saran, Mrs. Vidyawati Kokil participated along with the members of the Lodge. Pandit Sunderlal spoke on "Mysticism in Islam" and Dr. M. H. Syed gave an interesting discourse on "Atma Dnyana". They had a special day for ladies.

Ahmedabad—Bro. Harjeevan Mehta visited the Lodge and gave two lectures.

Anakapalle—Meet on Sundays and Wednesdays.

Aurangabad Deccan—On the 20th September '40, Miss S. Abdul Hafiz read a paper on "What one should always Think, Believe and Remember," and Mr. Syed Abdul Hafiz delivered a lecture on "The Group-Soul of Animals and Plants." On the 30th September '40 Mr. Abdul Hafiz lectured on "The vexed Question of Pardah," and Mrs. F. Tyabji, who was in the chair, read out her views on the subject. On each date books were issued for study.

Belgaum—(City and Thalakwadi) celebrated First of October.

Benares—The Rukmini Devi Lodge celebrated 1st October with lectures, including a fine address by Srimati Vidya Devi, and a lantern lecture by Bro. Madho Prasad Khanna.

Calcutta—(Bengal T. S.) celebrated Dr. Besant's birthday with readings from the Gita, "Study in Consciousness" and short speeches by various speakers. The Bengali poem specially composed for the occasion was recited.

Etawah—Celebrated First of October. About 159 poors were fed in the morning and a meeting was held in the evening.

Gorakhpur—meet every Saturday, and the youth lodge that has been recently formed meets every Friday. R. B. Panda Baijnath, Mrs. Bhagvan Sahai and Bro. Baijnath Bhargava visited the lodge and gave lectures.

Karachi—(Youths) Had a symposium on "Youths attitude to life". Celebrated the death anniversary of Sister Krishna Chuharmal with a Round Table ceremony. Observed the Parsi New years Day when non-Parsis were also present.

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Kallepalli—Continue their Telagu Bulletin. As a tribute to the memory of Dr. Besant, they had a symposium on one of her great teachings, "Hard work does not kill any one." Celebrated the anniversary of the Lodge, when many members and non-members gathered together drenched to the skin.

Madras—(Triplicane) has shown increased activity since the Workers' Camp at Adyar in May last.

Madura—Perform the Bharat Samaj Puja every Sunday. They have published seven Tamil pamphlets on subjects of topical interest. Celebrated 1st October when Bro. A. Rangaswami Ayyar, Bro. Abdul Karim and others spoke about her great work.

Midnapore—Celebrated Dr. Besant's birthday.

Poona East Lodge—Has been very active throughout the year. Their Library and Reading room is open daily. They celebrated all the important days. Seven members attended the Adyar Convention and they hope to send a greater contingent to Benares.

Rawalpindi—Celebrated Janmashtami.

In memoriam

Nagpur—Celebrated the death anniversary of Dr. Besant.

Adyar, Ladies Lodge—Sis. Chinnakutti Ammal, (*alias* Lakshmi Ammal) a very devoted member of the T. S. for the past 23 years, passed away on 18-9-40.

Kallepalli—Sri Kona Sannibabu, known locally as Padala Sannibabu, who used to give Theosophy to rural folk in the peculiar Folklore.

Patna—Bro. Sant Prasad, a devoted member.

Madhipura—Bro. Rai Bahadur Ashutosh Mukerjee, a devoted member of 22 years standing.

* * * * * * *

A request—In reporting the passing away of members for record under this head, the Lodges will kindly give the date of death, so that this may be entered in the records, at Adyar.

G. N. G.

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PLEASE PONDER OVER THIS BEFORE YOU LAY DOWN THIS MAGAZINE

Liberty

Liberty is a great celestial Goddess, strong, beneficent, and austere, and she can never descend upon a nation by the shouting of crowds, nor by arguments of unbridled passion, nor by the hatred of class against class. Liberty will never descend upon earth in outer matters until she has first descended into the hearts of men, and until the higher spirit which is free has dominated the lower nature, the nature of passions and strong desires, and the will to hold for oneself and to trample upon others. You can only have a free nation when you have free men to build it out of—free men and women both; but no man is free and no woman is free who is under the dominance of appetite, or vice, or drunkenness, or any form of evil which he is unable to control. Self-control is the foundation on which alone freedom can be built. Without that you have anarchy, not freedom; and every increase of the present anarchy is paid for by the price of happiness, which is given in exchange. But when Freedom comes, she will come down to a nation in which every man and every woman will have learned self-control and self-mastery; and then, and then only, out of such men who are free, out of such women who are free, strong, righteous, ruling their own nature and training it to the noblest ends—of such only can you build up political freedom, which is the result of the freedom of the individual, and not the outcome of the warring passions of men.

—DR. ANNIE BESANT *in The Changing World.*

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THE INDIAN THEOSOPHIST

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The Benares Convention is not only a great International Convention, powerfully affecting the whole of the world and, specifically, each Section in the world and each individual member of The Theosophical Society in the world, but also it is the Golden Jubilee Convention, or perhaps a Diamond Jubilee Convention...the Indian Section begins a new life, a new period of its existence, and that has to be very seriously thought of and prepared for, especially in such times as these."

G. S. A.

December, 1940.

THE THEOSOPHICAL SOCIETY — INDIAN SECTION
BENARES CITY

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The Indian Theosophist

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Peace with Honour

By Dr. George S. Arundale

(*President, New India League*)

The whole world must look forward to a Peace with Honour.

And the Honour must cover all, without distinction of race, creed, sex, caste or colour, and without distinction of nationality or age.

A Peace with dishonour will be a peace of revenge, or a peace of greed, or a peace of unjust reparations.

A Peace with dishonour will be a peace of exclusion, so that some communities or nations are placed beyond the pale of the Brotherhood of people that must come after the war.

A Peace with Honour will do justice to all, to the defeated nations no less than to the victorious nations, to individuals who have sought to flood the world with evil no less than to those who have countered that evil with good.

A Peace with Honour must needs arraign before the bar of humanity all those who have sought to bring dishonour upon the world, for they must be prevented from doing further harm.

But a Peace with Honour will give understanding to all peoples who, having been caught in the toils of these evildoers, aided and abetted them in their impiety. A Peace with Honour must make one people of the races and nations of the world, even though they be divided by many differences.

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A Peace with Honour must exalt the common Brotherhood of humanity, or it cannot last.

A Peace with Honour must respect the many differences of nationality, faith and race which enrich the common family of humanity, and give each its righteous place in the new world, or it cannot last.

A Peace with Honour must include in full equality the peoples of the East no less than the peoples of the West, or it cannot last.

A Peace with Honour must give equal honour to all faiths, and pre-eminence in honour to none—or it cannot last.

A Peace which accords dishonour to any is a Peace which is a prelude to another war.

A Peace which does not cherish the weak more than it yields to the strong is a prelude to another war.

A Peace which does not break down the barriers of hatred, distrust and suspicion which separate nations and peoples and faiths from one another is a prelude to another war.

A Peace in which representative women do not take part is a prelude to another war.

A Peace in which those who have borne the brunt of the fight, especially the young, do not take part is a prelude to another war.

A Peace whereby every people is able once more to live in freedom, justice and contentment is a Peace with Honour.

A Peace which takes account of the rights of the German and the Italian peoples no less than those of all other peoples is a Peace with Honour.

A Peace which ensures happiness and freedom of growth to the children of all peoples is a Peace with Honour.

A Peace which ensures to each worshipper of God the right to worship freely is a Peace with Honour.

A Peace which makes the frontiers between peoples less and the honest comradeship between them more is a Peace with Honour.

A Peace with Honour will seek ardently to bring all living creatures within the protection of the Universal Brotherhood of Life.

———

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Planning the New Peace

BY DR. GEORGE S. ARUNDALE

(*President, New India League*)

When we are planning for Peace as we are now, we must remember that it must be a Peace with honour less to nations as they are at the moment and more to peoples, so that the injustices of the last war partition of Europe may be removed and people who speak the same language and have the same outlook on life, people who are bound together in many ways, may live their everyday lives together. Therefore is it so very important that wherever necessary there be a plebiscite to fulfil the self-determination which is the only guarantee for a lasting peace.

We must look at the map of Europe not to preserve the existing frontiers, not to enlarge the boundaries of this or that particular country because it has happened to have rendered valuable service to the victors in the war, but we must look at the map of Europe from the standpoint of the happiness of the peoples concerned.

It is rather important that we should look at any Peace settlement from this standpoint.

1. THE YOUNG IN HEART MUST PLAN

The last war of 1914-1918 was a war for Peace and Brotherhood, and it ended largely in the defeat of these, whoever won the victory on the physical plane.

Hence the need for the present war, that the defeat might be retrieved and become a victory for that Peace and Brotherhood upon the firm establishment of which the future of the world depends.

There is no doubt that the present war will be won as was the last war, but the supreme question still remains as to whether Peace and Brotherhood will largely be defeated as they were a quarter of a century ago.

Twenty-five years ago the war went on even though a paper peace was triumphantly signed by the combatants at the command of the victors. Shall it be the same when the time comes for a paper peace once more to gloss over the physical war, but in truth to leave untouched and unredeemed those moral and spiritual issues to determine which the war was released by the high Gods ?

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The signing of Peace will not mean the end of the war unless the moral and the spiritual issues become the determining factors in the fashioning of the Peace. If they do not, we shall only have another war as we had from 1918. We shall but end one kind of war to begin another.

Is the real war for Peace, between greatness and nobility on the one hand and pettiness and greed on the other, to begin when the physical plane war is over? This is what happened in 1918, to the despair and desolation of that great man President Wilson of the United States.

Will this happen again? It will unless men and women and youth of goodwill prepare from now to guard the Peace-to-be from the dangers of war.

I say "men and women and youth," for I know well that men alone will not suffice to establish a lasting Peace, honourable to all alike. I know that there must be women and young men and young women to make the Peace real. If age is going to dominate, if men are going to dominate, then the Peace will not be worth much. It was not worth much when old men fashioned it in 1918. It will be worth less today if they are allowed to try to fashion it once more.

Now is the time for the women of the world to begin a great planning for peace. Now is the time for the youth of the world to begin a great planning for peace. Now is the time for all who are young in heart, and generous, and understanding, to begin a great planning for the peace that shall be their peace, the peace of those who will inhabit the new world, not the peace of those who are passing away with the old world.

Not that age has no place in the planning for peace. It has, and must have, a very honoured place, for age has its splendid worth no less than youth, and the two should plan together. But age tends to forget youth and to conceive that it alone is competent to construct a scientific peace. The high resources of youth have not yet been tapped, nor have they been encouraged to develop upon their own lines.

Yet the women and the young have helped to win the war no less than the men and the older statesmen.

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Indeed, it is the young who will have won the war, whether in the air or upon the earth, and the women who will have been the background of their victory.

It is for them to decide the Peace which they have won. And for the women no less.

2. Ideals for a New World

Some vital questions occur to me as I think of peace which is to be, when Allies win the war, as win they must.

We declare we are fighting for Freedom and Justice. Do we yet know what these really mean? I think we do not, save in the vaguest way. We must try to be clear for what we are really fighting in terms of Freedom and of Justice—Freedom and Justice for whom, for what, how ?

Will vested interests once more prevail as they prevailed twenty-five years ago? Or have we at last learned the lessons war is designed to teach as war alone can teach them if they can be learned in no other way ?

Will money dominate once more, and so bring war again? Will national greeds dominate once more, and so bring war again?

Will vengeance dominate once more, and so bring war again?

Will the spirit of a world Brotherhood dominate as it has never dominated before, or will some nation or a group of nations dominate once more, and so bring war again ?

Today we are exploiting, and rightly, a high idealism. During the last war we exploited the same high idealism.

In 1918 this high idealism was largely swept aside in the ignoble political scuffle of Versailles, and was forgotten as life began to return to its old normality. While those who won the war, the young and all who suffered for peace–they, too, were forgotten, even though it was so strenuously declared that the war was being fought to make the world a fit place for the dwelling of heroes !

Shall there be a no less ignoble political scuffle when peace comes to be signed in Berlin ?

Shall those whom we swear we shall ever remember in gratitude and thankfulness be again forgotten? If so, God help the world !

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God forbid that we should again barter the great idealism which now so wonderfully animates the war for just that mess of pottage which has covered nation after nation with shame and dishonour.

We must indeed hold fast to the ideals which our airmen, our sailors and soldiers have fought and suffered and died to keep safe for the new world, and at the supreme moment of peace, when agreement has to be reached, it is these ideals that must sway the whole assemblage, it is these ideals that must become the foundation of a new world.

3. Every Country must set its House in Order

But, as I have said, the whole world must plan for the Peace to be in the very midst of the war that is. Every nation, yes, and every faith, must establish within itself a new Peace for its new life. And all in nation or in faith who belong to the future must from now become busy in making their countries and their faiths anew.

For India this task is by no means difficult, for one of her greatest servants has already prepared for her in The Commonwealth of India Bill that Indian form of Freedom which she needs for the release of her age-old life. I have published the contents of this Bill in a handy booklet which should be read by all who are eager that India shall become an Indian India pulsating throughout her being with her own eternal life in the many aspects of its genius and power to help the world.

But not only has India urgent need to plan her own Peace, and thus to help to add to the peace of the world. Every country, belligerent or neutral, should be planning a new Peace for herself, and her foremost citizens should now be at work in such planning—men and women, young and old.

Britain must begin to shape herself anew. The United States must begin to shape themselves anew. And so must every land throughout the world. And those who plan must plan fearlessly and without prejudice, the nature of their country's assets and liabilities, her credits and her debts. They must discover ways and means of planning that she shall pay her debts with all convenient speed, and they must see if they cannot also plan to make her assets finer and nobler and accessible to every one of her citizens.

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For unless each country comes to the Table of Peace, round which must sit at the end of the war neutrals and belligerents alike, with its own life in process of renewal, with some clear conception as to the nature of the new life it must in future lead, how shall there be possible a common and a harmonious planning for the new life which the whole world must lead ?

Only as each country is slowly but surely setting its own house in order can it hope effectively to help to set the world house in order, for after all, the fundamental principles are the same for the house as a whole and for every room in it.

And faiths must be busy about their renewing no less than the nations, for the antagonisms between faiths and between sects within faiths, and that intolerable sense of superiority which is the root of the all-too-mischievous proselytization—all these antagonisms are part of the cause of war, and must pass away from the new world of a fuller Brotherhood.

I call upon men and women of vision everywhere throughout the world to get to work to plan the new Peace, so that it may be a better, a truer, a more brotherly Peace, than any Peace that has gone before it.

And I call upon men and women of goodwill everywhere to work with all movements which are planning a Peace, whether for nations or faiths or for the whole world, which shall bring freedom and justice and contentment to all.

Benares Calling

Benares calls upon you to come over to this Holy place and join us all in the PEACE CONVENTION, which shall give us a glimpse into the future. Basing on our past all our actions in the present, as we all must, members of the Theosophical Society must be great Optimists if nothing else. We cannot help seeing the dark clouds as in India ; we may be drenched by torrential rains as in Europe ; but still we must all look at the silver and gold lining that every cloud shows, knowing full well that above the seething mass shines the Sun in all His brilliancy. Come to Benares and let us all rise above the darkness into the Sunshine at least for a few days. There will be difficulties, I am sure, but they are meant to be got over, and made into stepping stones which will enable us to rise a

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few inches higher. If Life was all a bed of roses, I do not know that we would relish it—at least not I. Please do not forget, "Where there is a Will there is a way." Each man has to find out that way for himself.

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If all the members of the Lodge cannot come, they can pool together their slender resources and send one of them, charged with the duty of giving a first hand impression to those who stay behind. In discharging that duty he will, you can rest assured, charge you all with the Benares voltage. Remember, Bro. Jinarajadasa will be with us again after two years.

* * * 3 * * *

So please do come over, if only to take me to task for having spent your money on improvements, or even to find fault with our food and Nasta arrangements. I mention this last because I have just received a warning from "a Brother of the order" that *"we must have Marathi dishes, Bengali sweets, Punjabi kachories, the best of Benari kachoris puris and sweets. Please never forget to do that."* Our friend is evidently a specialist in "gastronomy", and if he had only given me his address, instead of writing anonymously, I would have gladly entrusted the work to him. We shall all certainly try to do our best for you even in meeting your physical needs, but then at least, in a Theosophical Convention, let it not be said that we have not changed our values in Life even to that extent. You cannot of course expect all the comforts you are accostomed to at home; perhaps even those have ceased to please you. Perhaps you have quarreled with your wife because she cannot do better. If you come and rough it out for a week, you may get reconciled with her. Or better still, bring her along. There will be a special programme for those who donot understand English. Just think of it. Come one, come all; only give in timely notice.

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And please note that our Kitchen will start from Tuesday 24th Dec. morning this year, and you are welcome any time that day or the next.

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You will find in our roll of honour, the name **Sri Kona Souri Babu,** who was what we townsmen might in our arrogance call "a poor villager". He was an agriculturist, who drove a bullock cart to supplement his income, and wandered all over the District, singing

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Theosophical songs specially composed for him in Telagu. When I had the honour of sitting in his cart once, I asked him if he did not find any difficulty in paying annual dues. He replied, *"I earn eight annas a day, sir.* Can I not pay eight days earnings for the upkeep of the Theosophical Society I love so much ?" *Of course he could, if he would.* When I get pitious appeals to my heart for remission of dues, which press so heavily and so on, I cannot stop my head from remembering our friend from the village. Perhaps it is the habit of counting our earnings per month, that makes all the difference. Eight annas a day is presumably much more than a mere fifteen rupees per month. So God bless Sri Kona Babu.

G. N. G.

THE THEOSOPHICAL SOCIETY.

Sixty fifth International Convention.

Benares, 1940.

Programme.

Everyday from 26th. to 31st. December.

6-45 a.m. Bharat Samaj Puja.
7-30 a.m. Tea.
8-00 a.m. Common worship of Religions.
11-00 a.m. Meals.
3-45 p.m. Tea
6-00 p.m. Meals.
7-00 p.m. Entertainments.

International Convention :—

26th. Dec. 2- 0 p.m. Opening of the Convention by the President.
4-30 p.m. First Convention Lecture : Sri Hirendranath Datta. "What is true Yoga".
27th. Dec. 4-30 p.m. Second Convention Lecture: Sri Jinarajadasa.
28th. Dec. 4-30 p.m. Third Convention Lecture : Sri Jinarajadasa.
29th. Dec. 8-30 a.m. Fourth Convention Lecture: Mr. G.N.Gokhale "Theosophy & the Theosophical Society in India."
" " 4-30 p.m. Fifth Convention Lecture : Mr. Jamshed Nusserwanji "The Theosophical Society & its role in World Reconstruction."

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30th. Dec. 4-30 p.m. Sixth Convention Lecture:
Shrimati Rukmini Devi. "How to be civilised"
31st. Dec. 8-30 a.m. Closing of the Convention by the President.

Indian Section Convention :—

27th. Dec. 2-30 p.m. Opening of the Convention.
8-30 a.m. Indian Section Lecture by Dr.G.S. Arundale. "The India of my dreams"
30th. Dec. 2-30 p. m. Closing of the Convention.

Bharat Samaj :—

23rd. Dec. 6-45 a.m. Consecration and dedication of the new Bharat Samaj Temple by Shrimati Rukmini Devi.
26th. Dec. 9-45. a.m. Public meeting.

Liberal Catholic Church :—

24th. Dec. Christmas Eve. Midnight Mass.
25the Dec. 8-00 a.m. Christmas Eucharist.

Art and Education :—

25th. Dec. 5-30 p.m. Public Dance Recital by Shrimati Rukmini Devi. (Admission by tickets. Delegates wishing to attend can reserve seats in advance Rs. 10,5 & 3.)
29th. Dec. 2-30 p.m. Art and Education Conference : Shrimati Rukminidevi.

Youth Federation :—

27th. Dec. 9-45 a.m. Youth Federation :
1st. January, 1941 New Years Day and Youth Day.

Peace Day :—

28th. December will be observed as a Peace day, and there will be a Peace Symposium at 2-30 p.m.

There will also be other meetings on 26th. 28th and 30th mornings, and evenings, as well as time for the usual subsidiary activities.

N. B. A SPECIAL PROGRAMME is being arranged particularly for ladies who do not understand English. All the proceedings here will be in Hindi, and in addition to translating the various lectures, there will be independent talks on "Training of the child," "Theosophy and Hinduism etc."

General Secretary.

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Reincarnation and Genius.

A broadcast interview between Grisha Goluboff, the famous boy violinist, and Geoffrey Hodson—Station 2GB, Sydney, Australia.

G. H. At what age did you know that music was your vocation

G. G. I cannot actually say. But it is interesting that my father, also a violinist, even before his marriage conceived of having a son who would be free of his keenly-felt limitations as a musician, would succeed as a great violinist and so fulfil his musical ideal. Later he married. I was born, and at two years old was found making different notes from various household utensils by filling them with water to different levels.

At the age of three my father found me handling his violin, and this reminded him of his prayer.

Unable to find a small enough instrument for me at that age, he had to wait until I was five years old, when he gave me my first violin and began to teach me.

Six months afterwards I made my first public appearance and at the age of six I appeared professionally as a guest artist with the Los Angeles Philharmonic Orchestra.

Then I knew that music was my life's mission.

G. H. Since the average boy at that age is thinking largely of objective life, games, home, parents, friends, and perhaps adventure stories, how do you account for this difference between yourself and them ?

G. G. I must be honest and say that at that early age and up to to-day I have always wanted all the fun that other boys enjoyed. But my father encouraged me to work hard at the violin, and as a result I discovered what music really means to me and to the world.

Looking back I see now that a deep love of music was inborn in me.

G. H. And when did you become interested in mysticism and philosophy ?

G. G. When I was about eight years old. I met a friend who was a Theosophist, and through him my interest developed. Very soon I intuitively knew that oriental philosophy was in no way

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strange to me; its basic ideas rang true to me and in some way seemed quite familiar.

G. H. Which aspects of philosophy attract you most: Do you like the intellectual solution of life's problems; or do you feel the fascination of the occult, or both ?

G. G. I like both. The philosophical explanation of life as a great school with experience as the teacher of the soul interests me greatly, and I am attracted equally towards occult science. But may I ask you a question, Mr. Hodson ?

G. H. Certainly. What is it ?

G. G. What would your explanation be of this keen interest of mine when young in music and in philosophy ? Whence came my natural facility for the violin ? I wonder if you think as I do about this !

G. H. I have been able to find only one rational explanation—only one that completely solves the problem. It is that of reincarnation—that in your preceding lives, you have concentrated upon the art of music. In consequence you reached a high degree of skill in your chosen art.

Now such facilities once developed are never lost to the soul, and though they may not show themselves in every succeeding life, they are within one as innate powers.

In you, as in all people born with natural gifts, all men and women of genius, these developed powers show themselves both as a profound interest in the chosen subject and as special gifts in its pursuit.

Actually the word "gift" is philosophically unsound. All so-called gifts, all natural capacities, are powers developed by the individual himself in preceding incarnations.

Do you believe that ?

G. G. I certainly do. For me it is the only logical explanation of special faculty. Heredity alone is for me not sufficient. Parents may provide the body with musical possibilities, but their development and full manifestation is only possible to those in whom the spirit of beauty is awake and who have gained the power to give free expression.

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That power especially when manifest in young and untrained people, must have been developed in a preceding life.

G. H. That is what I also have come to think,

Do you find that the occult plays any part in your art? Are you conscious of being uplifted to high levels of creative consciousness during a performance of great works?

G. G. Definitely yes. My body is to my spirit what my violin is to me—an instrument for self-expression.

I know that the best performance is the impersonal performance. For then I oppose no barriers of self to the pure expression of the spirit of beauty. I also know that under such conditions its power will reach my audience, and awaken in them the spirit of beauty which is in all of us.

Money, fame, power, these have no interest for me. I know that if I fall under their spell, such powers as I may have will fail of their highest expression and purpose.

G. H. What is your purpose? What is your ideal of life, if that question is not too personal?

G. G. My purpose is best expressed in this letter which I received from a young boy in Melbourne. (Here Mr. Goluboff read part of a letter from a boy greatly inspired by his playing.)

If I can thus inspire one soul in each city which I visit, my mission will be fulfilled.

Through music I want to bring beauty to the world. I want to uplift my audiences to realisation of the divine within themselves and all things—which for me is expressed as music.

If people can be awakened to this presence of God within us all, they will not be so much absorbed in purely material interests. They will then become conscious of their own divine nature, Then war would be impossible. Peace, harmony, love would prevail throughout the world.

G. H. Thank you, Mr. Goluboff. You have indeed shown us a most noble ideal of life. You have already won success in Australia. May success continue to attend you everywhere. Good evening.

G. G. Good evening, Mr. Hodson.

—*Theosophy in New Zealand*

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Work to-day in India

EXTENDED PUBLICITY PLAN AT ADYAR. In April this year, on a call from the President on the urgent need to intensify work for Theosophy, a scheme was passed for help to be given in places that could be reached. The purpose of plan was, to help to carry Theosophical teachings out into quarters not normally touched in some of the smaller Sections, and in India, where the need was great, and greater because of the greatness of India.

TWO SCHEMES IN INDIA. First, a set of the NEXT STEP Booklets was presented to each Lodge, thus ensuring that some of the modern and practical aspect of applied Theosophy were available in compact form, to interest inquirers who need to be shown that Theosophy belongs to to-day as well as yesterday. Members also who wish to regain in another way the breadth of vision Theosophy has given them will find inspiration here. To this end the Booklets have an additional advantage in the Bibliographies, that give a course of reading and wide references to books on the twenty-two subjects, with many titles included of non-theosophical, up-to-date books that deal practically with these questions in a manner markedly Theosophical.

ANOTHER WAY TO REACH THE PUBLIC. The second plan for India is intended to reach a different circle again. It is not for the student-public, but for the general public. The Federations here do good work in making Theosophical literature available in Indian languages. The International Headquarters is supporting this effort by arranging to send to each Lodge 200 leaflets for free distribution. It is a "classic" propaganda leaflets by the President, "The Science fo Theosophy".

WHY USE LEAFLETS IN THE INDIAN LANGUAGES ? Certainly, English is the official language of the Society. In this particular, India is remarkable because of the large percentage of its people who read and speak English. For this reason it has not been so vitally necessary to translate books and pamphlets. Yet there are teeming millions in India who need the message of Theosophy, that there is One Life in the world, that all men are sons of the One Divine Father, and who require this message in their own language.

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THE MESSAGE OF THEOSOPHY IN INDIA. Theosophists in India have a unique opportunity, for they have so many to whom to give the good news of Theosophy. And those many too are in part prepared to hear the message for they have the great Hindu teachings that in their purity give the essence of Theosophy. Yet they still need the gospel for the whole world, and the glad tidings of the existence of a nucleus of brotherhood, where they also are needed as a living part. When India still further strengthens the world for Theosophy in the spread of this knowledge, then indeed will that cause be mighty to help the world to gain its spiritual glory.

WHY USE LEAFLETS? They are a fine way of broadcasting when properly used. After a lecture has been given, a leaflet read at home may solve some of the queries raised in the mind of the hearer. Where no lectures are given, they may be the only means of saying a word for Theosophy. When they are given in the mother-toungues they will often arrest attention not to be gained otherwise. Those who read in English will frequently only begin to do so after such an introduction.

WHO WILL USE THE LEAFLETS. Only 200 are being sent for the use of each Lodge. Some say that those are too many! They will only be so if the Lodge is dormant, or if its officers are inactive, or not on the line of action. If this be the case, then it must be the part of some one member to see that this work is done. *Will you be that member?* Will you make yourself responsible for this effort? If the officer concerned is only half asleep, you can certainly waken him sufficiently to obtain permission to use the leaflets. These are precious teachings. The report that follows the effort should be:—Every one of the leaflets was given out with a definite purpose, and were pleased with the amount of interest that was aroused. Double or treble the quantity could have been used.

WORK FOR GOLDEN JUBILEE OF THE SECTION:—Give the leaflets scheme at this great time. They will be delivered to the Lodges as soon as they are ready, and to some Federations within the next month. Any of their utility will be welcomed at The Publicity Office, Adyar.

E. MARION LAVENDER, M. A., I. A.

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Calling !! Adyar and the Indian Lodges

THE SPIRIT OF TOGETHERNESS

Today, Dipavali, ends a week of special remembrance here at Adyar. It has been outstanding in its inner strength and power forthgoing and I feel sure has helped throughout India and the whole world and beyond.

These are truly difficult times for all the Kingdoms of Life as well as men and nations. As goes India now, so goes the whole world. She and all of us who care as much for our brothers' welfare as for our own, must help Britain on the side of the forces for righteousness, justice, liberty, order, freedom and happy responsibility. There seems yet to be more darkness before the dawn, but the dawn of new and better civilization, is without question. in fact hasa lready begun.

"All the truly great throughout the ages are with the right, are the right, and, therefore bound to win, whatever and wherever that may be. We here at Adyar are sincerely trying to do our best to help to create and send-forth good will throughout our surrounding near and far. Now perhaps as never before we shall be thinking of the great usefulness for more thorough understanding and co-operation of East and west such as America's growing appreciation of the—shall we we say—spiritual values of India and China, India actually entering the war on Britain's side and Britain granting Dominion Status to India.

And China with her great honour—the United States rising in her true greatness to co-operate with the forces against all odds thereby proving her right to the liberty and freedom she has from time to time, at least partly attained, and always stood for, to the end that she may be a channel to carry that heritage to future civilization. Are we ready as never before to carry and send this message and others with it impersonally and impartially working here or there but with the same great purpose of togetherness with all nations of good will in the cause of right whose leaders are in the position and have the will and unselfishness to open wider the doors of unity of purpose and understanding to their peoples ?

N. W. G. Gray

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This is War

LETTER RECEIVED BY MR. AND MRS. CHASE

From Ruth Kelleway, London, dated Sept. 3, 1940

We have air raid alarms both day and night—but the nights are by far the worst. I have slept in my clothes for a week now and it certainly is rather frightening to hear in the silence the steady zooming of a German bomber high overhead, the heavy pounding of the A. A. guns and sudden sickening crash of a high explosive bomb, making the windows and doors rattle and bed vibrate. Will the next one be on us? And waiting in the darkness you're quite sure it will be.

The other night I took a walk about midnight and had a look at the wonderful display of searchlights. From Hampstead I could see across London and in the south the sky was all lit up with a yellow glow from flames hundreds of feet high. A large building in the city had been struck and was burning away like an enormous bonfire. That was the hell of a night!

But fears vanish with the return of daylight and people continue with their daily lives calmly and cheerfully. These humble folk deprived of homes, families broken up, cherished possessions shattered, can still joke and call Hitler many a name—he cannot kill their spirit. Such things as machine gunning people in their gardens, women and children in the streets, picnic parties, etc., are now commonplace brutalities. We in London are spared this dive-bombing stunt, as we have our balloons—but no country town or village is safe.

One cannot speak about our airmen without a thrill of gratitude. These gallant knights of the air who patrol the skies day and night—*outnumbered* always, but superior in skill and daring, we owe them everything.

Perhaps, though, it is just as well that we can't see ahead. There might be worse to come and at present we have as much as we can tackle. It is a very dark valley that we must come through. I only pray that we may emerge soon to the new world, enriched by the sacrifice of the many, and ready to enter into the new order. Never has there been a greater sense of comradeship in England—we are all united, all willing to sacrifice.

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Reviews

Philosophy of Love by Hanuman Prasad Poddar, Gita Press, Gorakhpur, pp. 342, price Re. 1.

This is an English Translation of the Hindi edition of the *Narad Bhakti Sutras* and their commentary published as प्रेमदर्शन. The comments are very useful and explain the sutras very well. Those who are devotionally inclined should study these sutras as best suited to their needs. Other readers will find here a very scientific and clear exposition of the path of devotion. The printing and paper are very good and the price is very low. This edition is perhaps the best one in Hindi and in English.

P. B. N.

The Divine Name and Its Practice by Hanuman Prasad Poddar, pp. 96, price 0-3-0, Gita Press, Gorakhpur. This is another valuable book on the subject indicated by its name. It deserves to be read and pondered over by everyone to whom the devotional line of spiritual progress appeals most.

P. B. N.

महात्मा विदुर by Shanta Behari Dvivedi, pp. 57, price -2-6 and दोहावली of Tulsidas with Hindi translation by Hanuman Prasad Poddar, pp. 202, price 0-8-0 are books printed and published by Gita Press, Gorakhpur, and are on the subjects indicated by their titles. They are useful books for those who need them.

P. B. N.

भक्तसौरभ by Hanuman Prasad Poddar, pp. 110, price 0-5-0, Gita Press, Gorakhpur, records in brief the beautiful lives of 5 Bhaktas by name Vyasdas, Prayagdas, Shankar Pandit, Prataprai, and Girwar.

P. B. N.

"India's Noblest Speak" Size: 5½ in. × 3 in. published by the Theosophical Publishing House, Adyar, pp. 91; Price–/3/– .

It is the 2nd compilation of the Series "Clarion Calls of the Great". This is divided into three main clarion calls, with a "Special Note" & an "Envoi" by the President himself. It is compiled by, Messrs. G. R. Venkatram & K. Shankara Menon.

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(i) Brahman—Unity of all Life
(ii) Ahimsa—Harmlessness
(iii) Dharma—Righteousness.

Each of these calls contain Quotations from the Scriptures of practically all the Prominent Religions existing in India, in support of these three calls, which voice the essential characteristics of the True Indian Life.

To Quote the President.

"Within all other clarion calls may be heard by those who have ears to hear, the call to the World to know the Unity of Life, to embody the Spirit of Harmlessness and to live in Righteousness towards all living creatures".

K. G. B.

Federations and Conferences

ANDHRA THEOSOPHICAL FEDERATION

The 39th annual eession of the Andhra Central Districts Theosophical Federation was held here on 3rd Nov. under the presidentship of Pro. D. D. Kanga of Adyar. There was a large gathering of delegates from various Lodges of the Federation.

Replying to an address presented to him Pro. Kanga said that the demand for independence was impossible in the present conditions of the world.

He made a powerful plea for India's support to Britain and her allies in the cause of democracy and freedom.

Referring to the Pakistan scheme he said that though it could be supported on the emotional plane and as a cultural need, the scheme was absurd from a geographical point of view.

In the evening Mr. A. Ranganatham, former Minister, addressed a crowded gathering in Telugu on "Daily Life".

He stressed the importance of leading a religious life and attending to the daily needs of the individual in a systematic and scientific manner.

At the Theosophical Hall Mr. E. N. Subramaniam and Prof. Kanga delivered lectures on "The Romance of a Newspaper" and

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"A New Orientation in Education" respectively. Mr, C. R. Parthasarathy Iyengar welcomed the gathering.

Mr. Subramaniam described the various mechanical aids employed in the production of a daily newspaper. He hoped that newspapers in the country would not only correctly reflect public opinion but also would guide it wisely. The Press, he said, would play a prominent part in the establishment of a new social order after the war.

Prof. Kanga said that the present menace to society was due to a lopsided developement of human nature.

MAN'S ETHICAL AND SPIRITUAL PROGRESS HAD NOT GONE SIDE BY SIDE WITH HIS INTELLECTUAL PROGRESS. WHAT WAS WANTED WAS NOT NEW SCHEMES AND INSITITUTIONS BUT A NEW TYPE OF MEN TO SOLVE THE MANY PROBLEMS FACING THE WORLD TO-DAY.

He exhorted, particularly those in charge of education, to keep themselves abreast of the main events happening in the world and to inculcate in their pupils the noble principles of the strong helping the week.

He pleaded for the abolition of the practice of giving prizes in educational institutions which he thought created only jealousy and hatred among young men.

Concluding he said, that a new world order must be based on co-operation and equal sharing of world's resources and teachers had a great part to play in the creation of such a world order.

* * * * * *

EAST TAMIL FEDERATION

Madras:—The Madras City Lodge group held a conference at Triplicane on 16th Nov. the eve of the Foundation Day. The conference was attended by about 60 delegates. The two public lectures were well attended and appreciate.

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The U. P. Fedaration are now issuing a Dharmasandesh Hindi magazine from Benares in an improved form. The subscription of this Hindi monthly is only Re. one per year and it deserves the support of all who know Hindi or wish to learn the language.

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Lodge Activities

Agra—Reports sustained activity in the two lodges. Bro. Sri Ram addressed the members in a joint meeting. They celebrated October 1st when tributes were paid to Dr. Besant by both members and non-members.

Aurangabad Deccan—On the 19th October 1940 at the Town Hall, Mr. Syed Abdul-Hafiz lectured on "The Manifestation of Divine Wisdom in the Structure of the Human Body", and Miss G. Abdul-Hafiz read a paper on "The Structure and care of the Human Body". Books were issued for study.

Belgaun—Celebrated the Foundation Day.

Benares—The Kashi Tattva Sabha, the Arundale Lodge, the T. S. Youth Lodge and the Besant Theosophical School Commemorated the sixty-fifth Anniversary Day of the Theosophical Society on 17-11-1940. Dr. Joshi and Dr. Atreya of the Benares Hindu University delivered lectures suitable to the occasion. Mr. Gokhale emphasised that Theosophy was the greatest spiritual force in cementing the various religions of the world. The Scouts of the School entertained the audience with camp-fire and comic plays.

Cuttuck—Were able to raise in all Rs. 126/3 for flood relief which were spent by them in distributing food and clothes.

Chodavaram—Celebrated the anniversary of the Lodge with a special programme on 10th Oct. and continued it for one week.

Darbhanga—Celebrated the Foundation day. Bro. Ramchandra Prasad gave the historical circumstances that lead to the founding of the society. Bro. Haribansi Sahai showed how the society was founded by the Great Ones to fight materialism, and show to the world that science and religion can go hand in hand for the betterment of the world.

Delhi—The Delhi lodge jointly celebrated the Foundation day with a members meeting in the morning in the Indraprastha Girl's School Hall. In the evening a public meeting was held in the Town Hall, New Delhi, under the presidentship of Sir Srinivas Varadachariar, Judge of the Federal Court. Messrs. Sri Prakash, F. E. James, H. N. Kunzru and S. Satyamurti delivered speeches laying stress on the need for the application of universal brotherhood in tackling present day problems.

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Ellore—The lodge holds regular meetings and celebrates the Theosophical festivals. It celerated the Foundation day when two non-members paid tribute to the Society and showed the great future that awaits it.

Hyderabad—Celebrated the Foundation day.

Kallepalli—Met 14 times during October including a Social. Continues the Telugu Bulletin.

Karachi—(Youth Lodge). Had two lectures. "India's younger generation" by Mr. Ayub Khan and another one on "the Game of youth." They performed the Mystic Star as well.

Khewra—(the home of rock salt) Dr. Shri Ram paid a visit to the place and gave two sweet lectures, one in the school and one to officials, the latter on the "International situation."

Kurnul—The T. S. Youth Lodge has arranged a very useful and series of lectures on the "teachings of the various faiths and their application to student life." Similar attempts in the different parts of the country will go a great way in soliny the religious problem of our country. The lodge is trying to keep in touch with mofussel members by correspondance—a landable thing indeed.

They celebrated the Foundation Day and have sent out greeting cards on the Theosophical new years' day.

Madura—Celebrated the Foundation day with speeches.

Mainpuri—Celebrated 17th Nov. with a lecture and a tea-party.

Mannaragudi—Had eight lectures during October. Made a Besant week of it. The lectures were very well attended.

Nagpur—Celebrated Dr. Besant's birthday.

Patna—had what is known in Sind as a Sufi Samagama, where both Hindus and Muslims meet together and do joint Kirtan and Jikr. They were able to create a very harmonious and peaceful atmosphere.

Tanjore—Sri Besant Lodge celebrated the Foundation day with speeches and prayers of all religions invoking blessings for the success of the Allies in the War.

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In Memoriam

Adyar—Madame A. W. Stutterheim a devoted worker at the Headquarter for many years.

Bombay—Bro. V. A. Mogre, an earnest member of the Krishna Dharmalaya Lodge.

Conjeevaram—Bro. C. Murugesa Mudaliar, a staunch and regular member of 20 years standing.

Kallepalli—Sri Kona Souni Babu, an agriculturist who drove a bullock cart to supplement his income and wandered all over the District singing songs on "Theosophy". A very earnest member passed on 21-9-40.

Trichinopoly—Bro. A. S. Gopalakrishna Iyer, a devoted member.

Who Will Answer?

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INDIA'S NOBLEST SPEAK

TO INDIA AND TO THE WORLD

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The great rishis call to universality

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THE PUBLICITY OFFICE—ADYAR—MADRAS.

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Annual Report of the General Secretary.

INDIAN SECTION, THE THEOSOPHICAL SOCIETY, 1939-40

1. Once again it is my privilege to present to you a Report on the activities of the Indian Section, for the financial year ending 30th September 1940. As is usual, the narrative relates to the Calender year January to December 1940.

2. Since I submitted my report, we had a glorious Kurukshetra Convention at Adyar, when the attendance was greater than it ever had been, except at the Jubilee Conventions. With the world in great turmoil, when there is not only a clash of interests but duties as well, when nobody feels sure as to what he ought to do, the President struck the right note really on the Gita Jayanti Celebrations preceding the Convention. This note rang clear and true not only during the Convention, but the President has very bravely and insistently kept it up throughout the year. He has tried to point to India how our Motherland has a definite role to play in the world, and what we Indians have to do to fulfill that part of the Plan. But I am sorry on the whole, his has been a cry in the wilderness. Whenever he has found fault with Britain, we have all acclaimed him, but when he asked us to look to our duties, we have shut our ears, again proving the truth of the proverb that it is easy to see a molte in the eyes of the others but not a beam in our own. We, in India, are still in a dazed and hypnotised condition, and it looks as if nothing but death raining over our head, will wake us up to the Realities. We have missed bus after bus, while waiting for something better to turn up. The present President of our Society is no less a messenger from the Great Ones, as Annie Besant was in her days, and I am still hoping in our own interest that he will have greater success. All the same I think I would be doing my bare duty in expressing to him our gratitude for all that he has been doing for us.

3. The President and Shrimati Rukmini Devi stayed in India the whole year, and Rukmini Devi's greatness in the International Academy of Arts grows apace. She not only gave her exquisite Dance Recitals during the last Convention but in many other places besides. She is now on her way to Benares lighting the torch of Art in Bombay, Ahmedabad, Bikaner and Delhi, and we are all looking

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forward to her visit to Benares, where she will give a Recital on the evening of 25th December, in the new Temple Auditorium in Shantikunj—but this is yet a secret, which you have to discover for yourself when you come here.

4. Our revered Bro. Jinarajadasa spent the first part of the year in establishing and strengthening the London Centre, and has now gone to Australia. On his way his ship touched Bombay by chance and those who were lucky to be in Bombay had the privilege of seeing him, as he in his turn, was happy to get a glimpse of India and Adyar. We are all looking forward to his visit to Benares during and after the Convention.

5. The work of the Jubilee Drive initiated by the President last Convention has gone on. Miss Anita Henkel put a new life in the work, in a truly American way, and the Indian Section is very greatly indebted to her for her splendid services. She has now felt it necessary to devote some time to her own Motherland, and her work has been continned by our Bro. S. J. Karaka of Bombay, the nearest approach to America that we could get in India. Our brother Rohit Mehta has wandered all over India carrying the message of Theosophy and waking up India.

6. We have had two Workers' Camps during the year under report, one in Adyar in May, and another one in Benares in October, of which detailed accounts have already been published. On the whole I think, they have added to our usefulness, and we ought, not only to continue them but expand them, if possible. Conventions are splendid and very useful, but small gatherings have their own advantages, and even the mere living together of a few people in a community way, helps us to realise our Theosophy in our daily life. I do hope we shall have many more Camps of this nature not only in Adyar and Benares, but "baby-camps" as Bro. Sri Ram suggested in other places, and I do not see any reason why the Bombay baby should not be a big one.

7. At Benares, this year has been a busy year of continual readjustment on the physical as well as higher planes. The buildings have been renovated, crumbling roofs have been replaced by something, which white ants have not yet learnt to eat, concrete foot-paths have been made in the compound, and last but not the least an attempt has been made to cover with a roof the Foundation Stone

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for the Bharat Samaj Temple that was laid by Dr. Besant in February 1926, and which has remained in the sun and rain for over fourteen years. Now that Jupiter has come to his original place in the heavens after making a complete circuit, the work has been restarted, and you will all see the result when you come here. Please do not be disappointed if the Temple does not come up to your expectations. If not physically, we can all rest assured that the Devas who will assemble in the President Mother's Home will be exactly the same Who came to Adyar in 1925. And let us hope that we shall, at our Jubilee, be able to take up the thread that we dropped some time after the glorious Golden Jubilee at Adyar in 1925.

8. The Baby Besant Theosophical School grows apace, under the fostering care of Bro. Kanitkar, and I have nothing special to report, not even whooping cough. The little one is perfectly healthy, although it needs more nourishment. The various parts of the body are getting accustomed to work together. It has learnt to worship in different languages, and can sing tolerably well. It got the first place in the Junior histrionics again this year, but the first one amongst the Seniors was from the Central Hindu Girls school, and the Telang Trophy went to the Vasanta College, who had both the seconds. This has again taught us the lesson that an all round second-class child is better than one, who is first in one subject and third in another. *Two plus two is obviously greater than three plus one.* Any way, the cocoanut remains in the compound, as our boy who came third remarked, again showing that he has learnt how take a defeat. Thus are we trying to be worthy of the Great Name we bear.

9. Our friend Bro. L. Arathoon from Indore continues his Rs. fifty per menth and the School is very grateful to him. We badly need more sympathisers who can follow that example. Even small sums are quite welcome; but something per month keeps up the link bright and your blessings can flow to us constantly. They help us. If you have faith in us, and wish your child at least to breathe the atmosphere of holy Shantikunj, send us your children. But our very urgent need is for Workers. Teachers who work for an ideal and not for money are the soul of sound education, and we need more idealists of this type. There must be many amongst us who long to get into touch with the spirit of Dr. Besant. I am sure they could not do better than come and work for Her cause in Shantikunj. Think of it.

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10. The work of the Society grows, in spite of the turmoil and not a day passes when I do not get an application form. The free membership campaign in the East Tamil Federation has worked very well as far as numbers are concerned, and we are waiting to find out whether it has really helped the spread of Theosophical truths. As all these free members will get a vote according to rules of the Indian Section, the possibility of their *outnumbering delegates from all other Federations in our business meetings at Adyar* has also to be considered. None of us are averse to following Col. Olcott's policy "to give every chance to his colleagues which seemed to them to promise well for the Society's interests;" but his remarks on the subject (pages 81 and 82–Fourth Series) are well worth reading.

JOINT GENERAL SECRETIES :—

11. This is what the Joint General Secretaries speak of their work:—

EAST :

12. The Autonomous Federations of this Division were self-conscious and were up to the heights of their capacity for service towards developing Lodges; they carried on publicity by maintaining monthly magazines in Indian languages and through the help of local members. There were indications to show that nationalisation of theosophy according to the native genius and culture of the provinces were also growing apace. Individual members and some Lodges associated themselves and worked in progressive, humanitarian and unifying movements outside the Theosophical Society. But the question now to be considered is whether and how far the Federations will be able to preserve their strength and continue their growth by depending upon their increased number of defaulting members.

WEST :

13. "There are three Federations in this Division and all the three had their successful annual sessions, during the year. The Blavatsky Lodge, Bombay, celebrated its Diamond Jubilee under the inspiring presidentship of our Revered President; and the occasion was really a happy one. Our capable General Secretary and our enthusiastic National Lecturer, Rohit Mehta, visited some places in this Division and helped the members of the Lodges.

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"During the year, I visited 23 places in Gujarat, Kathiawar, and Maharashtra. Of these 23 places, 14 were T.S. Lodges. In all, I delivered 81 public lectures, addressed 31 meetings and conducted two study-classes one at Hadala and the other at Zanzmer. At all the places the public was receptive and sympathetic".

SOUTH

14. "I attended many conferences held in the Andhra Central and Circars, East Tamil area and Karnataka provinces. I presided over the conferences held at Tinnevelly, (East Tamil), Tymagondlu (Karnataka) (Andhra Circars), Kurnool (Andhra Central). In addition I visited Cuddapah, Proddatur, Hospet, Coimbatore, Chengleput, Trichinopoly, Elangi, Tenkasi, Rajapaliem, Sivaganga, Madura Vinjamur, Kavali, Nellore, Tumkur, Nandyal, and Dronachalam."

15. One of the Joint General Secretaries suggests that he should be given an office to which all the administrative work for his jurisdiction should be transferred from Benares. He proposes that 25% of the annual dues should be given to him, for maintaining the office. This will mean that out of Rs. 4/- that every member pays, (or does not pay) Rs. 2 will go to the Autonomous Federations. Re. 1 to the Joint General Secretary, six and half annas to Adyar, and three annas for postage, leaving Benares a *sum of six and a half annas per head* out of which to give him the Indian Theosophist for one year and *balance* to be utilised for the maintenance of the Section Head-quarters. Apart from this financial aspect, I am afraid it will clearly weaken the link of the various members with Benares and I am unable to support any proposal that will have that effetc. *India is One*; and at least in the Theosophical Society let us keep it one. The Autonomy given to the Federations in some cases does already tend in the opposite birection; but let us stop at that. The question will ofcourse be carefully considered by the Council but as it is a very important one I am mentioning it here.

16. The following are the Reports of the various Federations in *their one words* :—

17. ANDHRA CENTRAL FEDERATION :—

ANDHRA CIRCARS FEDERATION :—

18. The Andhra Circars Federation has 40 Lodges and 3 Centres with 448 members. 10 of these have buildings of their own

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valued at Rs. 66000 approximately. They have 22 Libraries and 4 Reading Rooms and one School. One Lodge held daily study classes; some held regular weekly study classes and many held weekly meetings; one held weekly public lectures too. They held one Federation and 7 District Conferences and 18 Inter-Lodge meetings. The Federation runs a vernacular magazine and one Lodge runs a small manuscript bulletin. They held examinations in Elementary and Intermediate Courses of Theosophy in Telugu and those who came out in first class received prizes. Elocution also was held. Their Publicity Department was very active during the year. It produced 12 pamphlets in Telugu during the year. 5000 copies of a cheap edition of "At the feet of the Master" in Telugu were also produced and sold. There was sale of literature to the extent of Rs. 545/-.

Several members are connected with activities such as Scout Movement, Seva Samiti, Youth League, Physical Culture, Indian Red Cross, Harijan Movement, Social Service, Medical Relief, Poor Feeding, Jail Visiting, Rural Uplift, Adult Education, Humanitarian Movement, S. P. C. A., Naturopathy, Library Movement, Leprosy Relief, Co-masonic Movement, Bharat Samaj, Women's Uplift, Maternity and Child Welfare Association, Co-operative Movement, Political Movement, New India League and Anti Tobacco League.

Babu Hirendranath Datta, Vice-President, T. S., Mr. N. Sri Ram, Recording Secretary, Mr. G. N. Gokhale, General Secretary of the Indian Section, Mr. A. Ranganatha Mudaliar, Joint General Secretary and Mr. M. Subramania Iyer, Adyar and others visited several Lodges in the area. The Federation Secretary, the Propaganda Secretary and myself and Group Secretaries toured in the area. Very many villages were visited by us as well as by several other workers in the area.

4 New Lodges have sprung up and 75 new members were admitted. There was a large increase in membership. There was much appreciation of Theosophical ideas everywhere.

The financial condition is still unsatisfactory. There was more intense activity over the whole area, than in the previous year.

BEHAR FEDERATION.

19. The Behar Theosophical Federation has 22 Lodges and 10 Centres with 250 members, including 29 new admissions and 13

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revivals. Six of them have buildings of their own, valued roughly at Rs. 1,00,000/-. Seven of the Lodges have fairly good libraries and two of them have reading rooms as well. Twelve of the Lodges and Centres hold weekly meetings for study.

There is a Harijan Industrial School at Patna with 45 students in the Industrial Section and 30 children in the Primary Section. The Lodge at Hajipur is also running a Primary School for Harijan. At Gaya there are a High English School and Half-time Industrial School in which religious instruction is imparted on Theosophical lines. The Lodge at Muzaffarpur, which celebrated its Golden Jubilee this year, has been running several night schools, Mahila Shilpa Kala Bhawan, Health Association and a Reading Room. It has founded this year a Home for the homeless with 21 inmates, mostly beggars and orphan children, the maintenance of each costing Rs. 4/- p. m. The Centre at Kodarma has started a School for girls. A member of the Gaya Lodge is doing Rural Reconstruction work.

There is a College Student's Hostel in the Headquarters Building at Patna. 10 out of its 39 boarders are Harijans. They all live and dine together without distinction of caste or creed. Religious examinations were held this year also and two successful students were awarded stipends, one of Rs. 5/- and the other of Rs. 4/- p. m. The Federation is also carrying on the campaign of Mutual Understanding and Goodwill. It started this year a bilingual monthly magazine, called Mel-Milap, published in Hindi & Urdu scripts. It has been approved by the Governments of Behar, U. P., C. P. and Sind for use in schools, colleges and hostels. A press has also been started at Patna to print the magazine and other Theosophical matters.

The Annual Session was held at Chapra in April. Bro. G. N. Gokhale, General Secretary, presided. 84 delegates attended. The side activities were Arts and Crafts Exhibition, Ritual of the Mystic Star, Women's Conference and Mel—Milap Conference. Cloths produced by the Kalakshetra, Adyar, were also displayed and much appreciated. Several of the articles were sold away. Two District Conferences were held, one at Hajipur and the other at Samastipur. On both occasions one sitting was devoted to talks on Communal Harmony. Besides carrying on the weekly meetings several Lodges celebrated the great Days of the year. The Kodarma Centre organised Kirtan parties also from time to time.

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The Federation was visited by Bros. H. N. Datta, Rai Bahadur Panda Baijnath, Rohit Mehta, G. N. Gokhale, Miss Jeane Glen Walker and Mr. H. Van de Poll. Bro. R. K. Sharan visited Samastipur, Muzaffarpur, Darbhanga, Hazaribagh, Gaya and Dhanbad, besides Ganjam and Cuttack in Orissa. The Federation has a whole time worker in Pt. Jagat Narayan, B. Sc., who, however, remained mostly engaged with the work of Mel-Milap, at Patna.

BENGAL FEDERATION.

20. The Bengal Theosophical Federation has 18 Lodges with 234 members against 225 of the previous year. Two of the Lodges have buildings of their own. Almost all the Lodges have libraries, 7 have good libraries and the Bengal T S has a splendid collection of books. Regular weekly meetings were held by 8 Lodges. The annual meeting of the Federation held during the Easter Holidays was well attended by members and the public.

The Bengal T. S., Calcutta, with 114 members continues to be the strongest and most active Lodge in the Federation. Mr. H. N. Dutta recently delivered a series of 9 lectures on "Manu's System of Social Polity", explaining the universality of the Varnashram Dharma and indicating an excellent compromise between individual liberty and state necessity. Campaign lectures were delivered by specialists in different subjects.

The activities of most of the Lodges outside Calcutta seem to be gradually waning. It is necessary that the special lecturers of the Indian Section should visit all important places and Lodges in the vast area to revivify the Lodges. Public lectures are rarely held to spread the message of Theosophy.

Mr. Nibaran Chandra Basu of the Midnapur Lodge has published a pamphlet on "Matri-Siksa" (Teachings of Chandi) and Mr. Hirendra Nath Datta has published a learned Bengali book on "Darshanik Bankim Chandra" or Bankim Chandra the Philosopher.

The Federation continued the publication of the Bengali magazine "Brahmavidya" in which many valuabie articles from the pens of experienced writers appeared. Members should subscribe the magazine in larger number to make it self-supporting.

So far no pressure has been felt by the Lodges of the Jubilee Drive of the Indian Section, T. S.

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Bombay Federation

21. The Bombay Theosophical Federation has seven Lodges with 245 active members. Of these, the Blavatsky Lodge, Bombay, owns a building valued at Rs, 1,93000/- and the Ananda Lodge, Juhu, owns a Lodge Room valued at Rs. 3500/-. The Vasant Lodge, Santa Cruz, runs a public reading room and library and the Vimadalal Bilia Dadar Lodge has also started the same experiment. The Blavatsky Lodge keeps its reading room open to the public. The Blavatsky Lodge has a large library and runs a book depot. Other Lodges are building up their libraries. Lodge Meetings and Study Classes are held by Lodges either weekly or bi-weekly. Bro. R. M. Alpaiwalla publishes the Bombay Theosophical Bulletin. Three Youth Lodges and three 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.

Central India Rajputana Federation :—

22. The Central India and Rajputana Federation has ten Lodges and one Centre with 137 members. Five of these have buildings of their own valued approximately at Rs. 53000/-. They have 5 Libraries, and 5 Reading Rooms, 5 have regular study classes and 5 hold weekly meetings. They held Indore Federation and Malwa Group Conferences.

Gujarat & Kathiawar

23. The Gujarat and Kathiawar Theosophical Federation has 19 Lodges and 3 Centres with 419 members—Bhavnagar, Bhalod, Rajpipla, Surat and Baroda have buildings of their own worth Rs. 40,000/-.

Libraries :—Bhavnagar, Rajkot, Ahmedabad, Balasinor, Godhra, Broach, Baroda, Surat, Mohoni, Navsari, Rajpipla, Bhalod, Avidha, Umadhara. **Reading Rooms.** Baroda, Surat, Rajpipla. **Schools.** Members of Bhavnagar Lodges have a High School. Members of Avidha and Abrama take interest in conducting a High School. **Study classes.** Bhavnagar, Ahmedabad, Desar, Godhra, Baroda, Surat, Navsari, Mohoni, Bhalod, Broach, Ankleswar and Rajpipla. Broach Lodge has held Federation session,

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Jail reform. Bhavnagar. **Co-masonic.** Bhavnagar, Ahmedabad, Baroda. **Scouting.** Gopalji Odhavji Thaker is the secretary of the association in Bhavnagar State and Mr. Gunavantram M. Bhatt is an organiser for the whole of Gujarat. **Women's uplift.** Miss Indumati Mehta is working as a member of the All India Women's Conference for Gujarat and Kathiawar. **Rural work.** Mr. H. K. Mehta and V. G. Bhatt is doing this work in the villages of Bhavnagar State. **Magazines** Jyoti. **Publication.** Dr. Besant's life work-Ist series, and Nature of Mysticism in Gujarati,

KARNATAKA FEDERATION

24. The above Federation comprises 25 Lodges and 5 Centres with a membership of 390. There are also 2 Lodges and one Centre on the dormant list. 19 Lodges, inclusive of the 3 which are dormant, possess buildings of their own roughly valued at Rs. 69,000. 8 Lodges maintain Libraries, ranging from 150 to 2,000 Volumes. To 3 of them free Reading rooms are attached. One Lodge has been running a Night School for a long time. 16 held regular study classes as also Lodge meetings. A few meet thrice a week and arrange meetings exclusively for ladies.

The annual gathering of the Federation took place in April last at which more than 120 delegates were present. Camps and Group conferences held numbered 5.

Jail and Hospital visiting was continued by the Bangalore City Lodge besides its taking an active share in Scouting, in the uplift of the depressed, in the Asaktha poshaka Sabha (to which an orphanage is also attached) and in civic activities. Mysore caters to the spiritual needs of the Jail-inmates. Maternity and Child-welfare is looked after by Tyamagondlu. Bowringpet is in charge of a hostel for the Harijans besides the rural reconstruction work carried on for some years with great success. Tiptur and Molkalmuru are likewise engaged in the latter type of work. Chiknayakanhalli is busy awakening the masses to think of life's problems in relation to their respective religions, and Halepalya is doing temperance work.

Bangalore is the centre of Co-Masonic activity.

The Federation monthly magazine, "Divya Jyoti", is being published regularly. 8 pamphlets and leaflets in Kannada were printed for free distribution.

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KERALA FEDERATION :—

25. The Kerala Theosophical Federation has 9 Lodges and 2 Centres with 103 members. 9 of these have buildings of their own valued at Rs. 42,400/. They have 8 Libraries, 2 Reading Rooms and 2 Schools. Six have regular study classes and six hold weekly meetings. They had one District Conference and one Inter-Lodge gathering.

Trivandrum has two Art associations working in co-operation. The Youth Lodge at Trivandrum and Tellichery have physical culture centres attached to them. The Federation manages two presses and publishes its own Malayalam literature and issues a bulletin. Trivandrum issues its lodge monthly gazette. The Federation manages a Charity fund to help Brahmin girls to become midwifes and teachers. Nine members gave religious lectures outside their Lodges. One member distributed 2733 pamphlets and leaflets free. One gave talks to convicts, 7 of the woman members worked for women's uplift, 13 members interested themselves in Educational, 3 in Humanitarian, 4 in Art and 3 in Literary activities.

MARATHI FEDERATION :—

26. The Federation has 12 Lodges and 5 Centres with 185 members, of these 31 are Lady-Members. **Buildings**—Five Lodge (Poona, Akola, Amraoti, Nagpur and Dharwar) have buildings of their own valued at Rs. 33000/-. **Weekly Meetings**—Six Lodges hold meetings, deliver lectures and lend books from the Library (Poona, Akola, Nagpur, Aurangabad, Amraoti and Belgaum). **Bharat Samaj-Puja**—Three Lodges (Poona Lodge, Maharashtra Lodge and Belgaum Lodge) perform the Ritual of Bharat-Samaj Puja. **Visiting Jails**—Five members in all, from the Poona, Amraoti, Nagpur and Yeotmal Lodges visit the Jails and give moral discourses to the criminals. **Co-Freemasonry**.—Poona Lodge allows a Co-Freemasonic Craft Lodge to work in the premises. **Women's Upliftment**—Amraoti and Yeotmal Lodges are working for this, **Animal Welfare**—Bro. G. S. Marathey is a member of the Poona S. P. C. A.

Lecture & Propaganda :—The Joint Secretary, Mr. W. L. Chiplunkar visited 11 places in Khandesh, and Bro. R. S. Bhagwat of Thana, visited 14 places. Bro. Syed Abdul Hafiz, Secretary.

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Aurangabad-Deccan Lodge is very active as the Secretary of the Aurangabad-Deccan Lodge, having secured 45 members and 68 sympathisers, nearly half of whom are Mahomedans. This Lodge is unique in this respect. He is assisted in his enterprise by Bro. Mahomed Osman, B. A., Dip., Ed., (Oxon), Divisional Inspector of Schools of the District and Bro. Mrs. Noorun-Nisa Begam Osman, B. A., M. R. A. S., F. R. H. S., Inspectress of Schools for Girls. Another feature is that there is no local subscription, the Secretary meets all incidental expenses form his pocket.

Members in various places take part in religious activities viz., Bharat Samaj Puja, Ritual of the Mystic Star &c. as well as Social, Economic, Political and other kinds of public activities, an exact description of which cannot be given here.

New India League:—A Branch of the League has been formed in Poona since January 1940. It has a membership of about two score persons of both sexes. **Visitors.** Miss. Jean Glen-Walker, Mr. H. J. Nt. van de Poll, Prof. D. D. Kanga of Adyar and Mr. Harjiwan K. Mehta, Joint General Secretary were the prominent visitors during the year and they have visited some of the Lodges in the Federation area. A **New Centre** has sprung up in Thalakwadi, a suburb of Belgaum with Bro. Mrs. Sarojini Dhavale (Daughter of Bro. W. D. Tophkhane, formerly of Kolhapur Vidyapith) as its Founder-Secretary, and there were 21 new admissions during the year. **Federation Session.** A very successful Federation was held at Nasik from 26th to 29th May under the Presidentship of Bro. G. N. Gokhale, our General Secretary, in the Parsi Boarding School, Nasik. The Federation was a greater success. The credit for which is due in no small measures to the excellent arrangements made by Bro. F. H. Dastur, Principal-Proprietor of the Parsi Boarding School and his Colleagues. **Publication.** The Federation has printed in Marathi a book entitled "Siddha Purusha Va Tyancha Sampradaya (Adepts and their activities).

I conclude this report with a spirit of hopefulness, for I find that the cloud of lethargy into which this area had fallen is now being gradually lifted, inspite of the present difficult condition. I am confident that the more we realise the Divine Guidance behind us, the more rapid will be our progress hereafter.

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North Western Federation

27. The North Western Federation has eight Lodges and one Centre with 83 members. The Lahore Lodge has its own building valued over Rs. 10, 000. There are 8 libraries and three reading rooms attached. They are regular in holding weekly meetings and in celebrating birthdays of the Saviours of the World and other famous days of international nature. The Srinagar Lodge has formed a "Women's Welfare Trust". It has 10 Girls' Schools, and a Widows' Home of Service, also a Girls' School for Harijans at Jammu. There are over 1000 girls in Schools of the Trust. The Besant Girls' High School, Srinagar, is progressing steadily. All the activities of the Trust are recognised by the Government. Mr. Behari Lal Malhotra, Electric Overseer, Khewra Mines, is doing very useful Theosophical work in that corner of the Punjab.

Important features of the Federation are:—

1. Visit of Miss Glen Walker of Adyar—She visited all the Lodges in the Federation and left a very good impression behind in the minds of the members and the people of the North.

2. Visit of Mr. and Mrs. Lavender of Adyar—They visited all the Lodges from Delhi to Srinagar and Rawalpindi. Their stay in the Valley of Kashmir proved very useful and helpful in spreading the Theosophical ideas among the professors and the students of the S. P. College, Srinagar.

3. Theosophical Cultural Camp:—

The camp was held in the "Castle in the Air" of Dr. S. K. Atri on the Boul-Ward Road (Dal-Lake), Srinagar. Mrs. Lavender gave the morning and evening talks while Mr. Lavender took up questions and answers meetings. On the last day a symposium on "Building Greater Kashmir" was arranged. Professors and students took keen interest in it.

4. Scouts Citizenship Camp:—

The Federation Secretary was given the opportunity and necessary facilities by the Government for making an Experiment in running the Citizenship camp, where village service was linked up with the activities of the camp.

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5. DISTRIBUTION OF LEAFLETS:—

Over 1500 Leaflets issued by the War Committee, the Publicity Office and the Humanitarian League were distributed among friends and visitors in the State Exhibition. Members of the Light-House Lodge, Rawalpindi, presented 100 copies of "At the feet of the Master" to friends during the year.

6. MEDICAL RELIEF:—

In the camp of Citizenship held at Manasbal Lake (Kashmir) over 3,500 villagers were given medical aid. They were also instructed in clean habits. The Secretary visited Rawalpindi, Lahore, Julandhar, Patiala and Amritsar and delivered public lectures on various subjects and gave special talks to teachers on "New Education" and to students on "Becoming Indians and Building a New India."

SIND BALUCHISTAN FEDERATION.

28. The Sind Baluchistan T. S. Federation has 9 Lodges and one Centre with 217 members. Four Lodges of these have buidings of their own valued at about Rs. 3500, have their Libraries, and Reading Rooms, and no schools. 8 Lodges have regular study classes and eight hold weekly meetings. They held the annual Federation but no District Conferences.

(1) **Visiting Jails** :—Members of Rohri Lodge visit Sukkur jail. (2) **Poor relief** :—Many members at Karachi, Hyderabad, Multan, Larkana and Khairpur are connected with the relief of poor patients and poor families. (3) **Animal Welfare** : - Karachi Lodge is active on this point. (4) **Co-masonic**:—Karachi and Hyderabad have Co-masonic Lodges. (5) **Scouting**:—Karachi has scouting. (6) **Women's upliftment**:—Karachi and Khairpur lodges work in connection with children and women's health and education respectively. (7) **Magazine**:—Karachi lodge issues a Bulletin of 4 pages every month. One of the 4 is given to Federation news. (8) **Health and Temperance** :—Lentern lectures are organised in different quarters by Karachi Lodge. (9) **Music** :—Hyderabad lodge takes special interest and has a special day for it.

EAST TAMIL FEDERATION.

29. At the beginning of the year The Federation had 33 lodges and centres with 296 active members. In response to the President's

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appeal for free War Membership campaign, the Federation was able to revive 9 dormant Lodges and admit 177 new members and revive 43 old members. At the end of the year we have 41 Lodges and Centres with 479 active members excluding casualities.

Eleven Lodges have buildings of their own valued at Rs. 90750/. Eight have libraries valued at Rs. 31600/. Five conduct reading rooms and five conduct schools.

Twenty four Lodges have regular study classes, weekly meetings or fortnightly meetings. Last Federation annual meeting was held at Adyar in October 1939. District Conferences were held at Chinglepet, Madras, Adyar. and Tinnevely.

Our vice President K. Srinivasa Iyer visits jail giving talks to prisoners. Fifty-eight of our members take active part in Co-masonic and Bharat Samaj activities.

Some take active part in S. P. C. A and Scouting. Brothers C. R. Kamath and A. Ranganatha Mudaliar toured extensively in the Federation Area. While Dr. Kamath visited South Arcot and Tanjore, Brother Ranganatha Mudaliar toured throughout the Southern Districts of Tinnevelly, Ramnad & Madura enlisting new members reviving dormant Lodges and Centres.

Besides, the Federation Secretary and the Federation Treasurer have travelled very extensively during the year under report and in consequence have come into direct and intimate contact with members, the full significance and resultant activity can be reported and measured only in the subsequent years.

THE WEST TAMIL FEDERATION :—

30. **Strength:**—We had 21 Lodges in 1938-39. With the abolition of two Lodges, Tirupatur in N. Arcot District—a revised Lodge, and Tiruvannamalai—a new Lodge formed in the year. The strength of the Federation has been increased from 21 to 23 lodges. At the time of reporting, one other Lodge has been formed at Arni with 16 members, thus, raising the strength of the Federation to 24 lodges up to date. In 38-39, 233 members including dormant members. In 39-40 we had 40 new admissions and 5 Revivals, thus increasing the strength from 233 to 278.

Activities :—(1) Lodges. The Lodges at Coimbatore, Salem, Vellore, Trichy, Karur, Srirangam, and Tirupatur have regular

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meetings of members. (2) Reading rooms: are run by Lodges at Coimbatore, Salem, Vellore and Trichinopoly. (3) The youth Lodge and Ladies' Lodge at Coimbatore are working in co-operation with the members of the men Lodge at the same place. **Visitors**—The President and Shrimati Rukhmini Devi visited Trichy, Salem and Coimbatore in connection with the Bharata performance in aid of the Besant Theosophical School and Kalashetra Adyar. It is a matter for pride that of all the places visited by them in the whole of South India, the largest enthusiasm was envinced by the public at Coimbatore where the collections came to over Rs. 1,500/-. The President of the Federation, Dewan Bahadur K. Sundaram Chettiar, retired Judge of the High Court, extended his patronage by making a gift of Rs. 2,200/- towards the expenses of the Besant Theosophical School at Adyar.

Conference.—The annual conference of the Federation will be held at Trichy in the 3rd week of this month, when the financial statement of the Federation will be presented.

Lodge Organiser.—It must be admitted that the unique progress of work in the Federation, such as the formation of 2 new Lodges at Tiruvannamalai and Arni, and the revival of the dormant Lodge at Tirupatur was due to the untiring work of the Lodge Organiser who is working in the midst of several handicaps like financial stringency, domestic illness etc. Seeing the remarkable work turned out in this year, the President of the T. S., Dr. G. S. Arundale, has been pleased to refer to his work in the following terms, "I am particularly glad at the increasing membership and on the fact that the new Lodge at Arni is honoured with the presidentship of a cultured Muslim gentleman. Congratulations to you and your colleagues on the very splendid work you have been doing. This is indeed strengthening to our Society.....".

General observations.—I am of opinion that in addition to the two great advantages indispensable for good work the services of an experienced Lodge Organiser and a compact area in which concentrated work should be possible, we have to secure the services of a brother of earnestness and sacrificing disposition to be in charge of the administration, so that, ours will be a model Federation in the coming year.

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United Provinces Federation.

31. The U. P. Theosophical Federation has 23 Lodges and two Centres with 298 active members. Six of these Lodges have buildings of their own, valued approximately at Rs. 154000/-. A new building for the Lodge at Balrampur is reported to be under construction. 14 Lodges maintain Libraries and Reading Rooms. The total number of books in the Libraries of these Lodges amount to over nine thousand.

About 30 public lectures on Theosophical subjects were delivered under the auspices of different Lodges during the year under report. Nine Night Schools are being maintained by some of the Lodges; six of these are being run by the Lodges at Mirzapur alone.

The Federation continues to publish the Hindi monthly magazine—The Dharma Sandesh—under the able editorship of Dr. Nand Kishore. Since August last the place of its publication was changed from Cawnpur to Benares and is now under the direct guidance and management of the Federation Secretary Bro. Ravi Sharan Verma and Bro. Madhava Prasad Nagar, Secretary of The Kashi Tattwa Sabha. The Anand Lodge Allahabad is publishing monthly magazine "The Review of Religion and Philosophy."

Translation work of Theosophical literature has also been done by individual members. Rai Bahadur Panda Baijnath has been responsible for the publication of three Hindi books based on The Chakras, The Masters and the Path, and The Bharat Samaj Puja ritual with commentary. The Mahila Dharma Lodge, Allahabad has published a book in Hindi on Vegitarianism and Occultism.

With the exception of a few which are inactive for the time being I believe, all the Lodges remained active and are doing useful work. The Lodges which may be considered specially pulsating with life and busy always with both ordinary and extra-ordinary programmes, are the two Lodges at Allahabad namely the Anand Lodge and the Mahila Dharma Lodge, under the able guidance of Dr. Iqbal Kishen Taimini and Mrs. Kunwar Taimini, Nirvana Lodge at Agra under Pt. Raj Nath Kunzru and Bro. Rajnarain Shrivastava, Satya Marga Lodge at Lucknow under Dr. Pearey Lal Shrivastava, Lodges at Etawah, Mainpuri and Fatehpur, under Bros. Shambhu Nath Mehrotra, Dharma Narain Agaraval and Dalip Man Singh respectively,

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besides The Kashi Tattwa Sabha and the Arundale Lodge at Benares which are usually responsible for most of the activities at the Head Quarters of the Indian Section. The Rukmini Lodge also remained very active. Much useful work on the following lines continued to be done by individual members and the Lodges of this Federation, namely—Bharat Samaj Puja, Education for the Depressed classes, Scouting, Boys and Girls Schools, Rural Reconstruction, Co-operative Banking, Red Cross, Ambulance, Discharged Prisoners Aid, Ladies Club, Child Welfare and Maternity, Health weeks, Health and Baby Show, Temperance and Prohibition etc.

Bro. G. N. Gokhale, Rai Bahadur Panda Baij Nath and Mr. Rohit Mehta visited a number of Lodges and delivered a number of public lectures at several places. Prof. R. K. Kulkarni also paid a visit to the Lodge at Lucknow.

The Federation this year was held at Gorakhpur under the Presidentship of Babu Hirendra Nath Dutta the Vice President of the Theosophical Society. It was a great success. A good number of members of Behar Federation also attended. Sveral public lectures were delivered by the Vice President, Bro. G. N. Gokhale Rai Bahadur Panda Baij Nath and Pt. Ramchandra Shukla which were very well attended by a large audience.

32. The nett result of all these labours as far as numbers are concerned is given in the following table :—

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Statistics of Indian Section membership for the year 1939-40.

Federations (A Means autonomous)	On 30th September 1940		Membership on 1-10-39	Additions			Total reached	Deduction					Active Membership on 30th Sep. 1940
	Lodges	Centres		New Admissions	Revivals	Transfers		Resigned	Died	Transferred	Dropped	Total	
1. Andhra Central Dts. (A)	16	4	256	11	1	...	268	...	4	...	44	48	220
2. Andhra Circars (A)	40	3	359	75	13	...	447	...	2	...	...	2	445
3. Behar (A)	17	2	224	32	7	...	263	...	1	...	18	19	244
4. Bengal (A)	13	...	243	18	...	...	261	...	4	...	19	23	238
5. Bombay (A)	7	...	274	13	...	...	287	...	6	...	3	9	278
6. C. I. & Rajputana (A)	8	1	128	14	6	...	148	6	4	...	2	12	136
7. Gujerat & Kathiawar (A)	18	3	416	36	1	...	453	3	9	...	7	19	434
8. Karnataka (A)	25	4	391	49	...	...	440	4	2	...	15	21	419
9. Kerala (A)	8	...	91	10	5	...	106	...	...	...	10	10	96
10. Marathi (A)	12	1	175	15	1	...	191	5	...	...	4	9	182
11. N. W. Provinces	10	...	61	20	12	...	93	...	...	...	...	...	93
12. Sind & Baluchistan	9	1	218	28	2	...	248	1	2	...	8	11	237
13. Tamil East (A)	32	3	306	173	30	...	509	...	4	...	31	35	474
14. Tamil West (A)	18	...	233	31	...	...	264	...	2	...	54	56	208
15. United Provinces	26	2	299	46	10	...	355	3	2	...	8	13	342
Unattached List			229	5	...	...	234	2	5	...	18	25	209
Total 1939-40	259	24	3803	576	88	...	4567	24	47	...	241	312	4255
Total 1938-39	241	21	4083	268	10	5	4365	37	51	4	370	462	3903
16. Youth Fedn. 1939-40	27	14	469	147	1	...	617	1	...	...	136	137	480
De 1938-39	23	17	367	94	8	...	469	...	...	...	...	...	469

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33. Comparisons are often not very helpful, nor are numbers a real criterion of the success of our work. But I must point out that the very large increase in the East Tamil Federation is on account of their "Free membership campaign," of which I have already written elsewhere. Not a single member resigned or dropped out in the Andhra Circars and they have been able to add 75 new ones. Only two were lost by death, which they could not evidently help. Karnataka comes next with 49 new members, with Gujerath close on its heels. The United Provinces have done better than ever before. Other Federations maintain a steady progress. I am sure Andhra Central and West Tamil which are both "autonomous" federations, will show greater numbers next year.

Our Head-Quarters at Benares.

34, Our unfortunate differences with the Rishi Valley Trust continue almost as they were. After the Section Council decided to take all necessary steps to resume possession of our land, a legal notice was served on the Rishi Valley Trust calling upon them to vacate the premises by 30th September last. They have not done so. Meantime an attempt was made to arrive at settlement by arbitration; but even this has failed so far.

35. As regards the sum of Rs. 5500 handed over in Trust to Bro. B. Sanjiva Rao on account of the Bharat Samaj Temple, which he was called upon to return in September 1939, on our resuming the construction of the temple, after a good deal of unnecessary unpleasantness Rs. 500 were received back from him on 10th June. In sending me another cheque for Rs 500 on 31st. August, Mr. Sanjiva Rao wrote to me, "I will make every effort of which I am capable to enable you to accomplish your work before the December Convention." After that date I received Rs. 700, about the end of September and another Rs 500 on 26th Nov., the total amount received back to date being Rs. 2200. As the Temple work is in progress I am borrowing from the Section in the meantime.

36, At Benares we suffered a heavy loss by the passing on of Bro. D. A. Jayawant, who had endeared himself to everyone in the compound, and leaves a void difficult to fill. In other respects the Headquarters are functioning as usual. I am still carrying on the work of Rai Bahadur Panda Baijnath, who is soon-

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tantly by my side, and Dr. R. V. Phansalkar, rather the whole family, Babu Damodar Prasad and the rest of the Old guard continue to surround me. I do not know how we could ever have run the Besant Theosophical School without Bro. M. G. Kanitkar, Dr. H. Syed, Mrs. Taimini, and Bro. Chandradeva Narayan come long distances to attend our meetings, and are a great source of strength to us. Our Bro. Baijnath Bhargava has expanded the Section Library and made the people of Benares feel its existence. All other workers both in the school and outside have done their best, and that is all a man can do.

37. I have already mentioned that this year has been a year of continual readjustment, and the physical side has naturally cost money. In submitting my estimates last Convention,I am sorry I had more or less to guess the amount I would require for these Special Repairs ; but as the work progressed we had to spend money as it was found necessary for thoroughly renovating the school buildings. All crumbling and white-ant-eaten roofs were replaced by asbestos sheets, and so on. A detailed statement of work carried out is being placed before the Council. The nett result was that these repairs cost us Rs. 4820 as against an Estimate of Rs 2500 ; and I am sorry I have had to exceed the sanctioned amount. I have to crave your indulgence in this respect. Perhaps when you see what we have done with the money we have spent, you will not be as critical as you have a right to be.

38. In all other respects the affairs of the Section went on as estimated and there is nothing special to report. The actual Income was Rs. 16,603, against an Estimate of Rs. 16,700; and the total expenditure was Rs. 22,234, against an Estimate of Rs. 19,828. Our Investments stand at about the same figure, I am expecting some more money from the Nafardas Estate out of a Decree, but if that does not come in, we may have to draw upon our savings.

39. Last year it was suggested that all the Lodge properties in different parts in India, which are vested in the Indian Section should be called upon to give us a valuation of the property they hold in Trust ; and that these amounts should be shown in the Section Balance Sheet. This has now been done as far as information has been received. There are still many Lodges which have not

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submitted their building return. These will have to be added next year. Will the defaulting Lodges look into it early ?

40. On account of the war, import of books has become almost impossible, and so the turn-over of the Bookshop during the last year ending 31st. March was only Rs. 12,067 as compared with Rs. 22,805 the year before. This has caused a loss of Rs. 1103 in the year's working. That seems inevitable. To reduce expenses Mr. Venugopal has now been put in charge of the Section office as well, since July, and so the Book-shop is relieved of an expenditure of Rs. 900 per year. The Book shop is a great asset in our work, and I do not think there is any need to be alarmed about it.

41. The Besant Theosophical School accounts submitted last year have now been brought up to end of June 1940, as that date coinciding with the academic year, has been found to be the most convenient one. A Statement is attached giving the total receipts and expenditure from the very beginning to that date, and this overlaps the one submitted last year. In future the School accounts will be closed on 30th June every year. An application for recognition of the School by the Educational Department has been made, and the School was inspected in this connection recently. I have heard from the Educational Inspector that Governemt insist upon an Endowment Fund for the School, and they have been informed that this will be done.

42. Our School depends almost entirely upon voluntary contributions, which have not been coming in as they did in the first flush of our enthusiasm. I am loth to press upon your slender resources, which are already taxed in many ways; but it is my duty to remind you all, that our two Schools at Adyar and Benares are practically the only Memorial, we are trying to raise to the memory of Dr. Annie Besant, and we have got to see that the schools do not die out for want of nourishment. Whenever we are pinched, we would find it very useful to remember our Souni Babu, who never felt our annual dues a burden, *because "he was earning eight annas a day."* We are trying to run the School as economically as is possible. Make it possible for us to do so. Because I do not howl frantically, please do not take it, that the school has enough money. We shall continue to ask and all of you will continue to pay in future, as generously as you have done in the past. But if you

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really cannot, please do not worry. At any rate, let not the fear of our putting our hands into your pockets, prevent you from attending the Jubilee Convention.

43. Many of you have perhaps wondered as to what this Golden Diamond business is. I first referred to it last year as the Golden Jubilee, because on 1st January 1941, we complete exactly fifty years since the formation of a *separate Indian Section*, with a General Secretary of its own. Of course I was aware of the fact that the Society came into India, long before that, but the administrative work in India, till then, had been done by the President himself. Happily we have with us still, our first General Secretary Bro. Bertram Kieghtly, and his inseparable colleague Bro. Upendranath Basu, and others who followed in their footsteps. So I thought, we should take this Golden opportunity to see them all in procession just to remind ourselves that we have been labouring in this cause at Benares now for half a century. So I called it the Golden Jubilee. But then, I was told by many friends that by giving it that name, we would apparently lose our **Seniority** amongst the Sections in the World. Now that word Seniority has a Sanctity of its own, which all old people, specially those who have been in Government service, know full well, and could not bear to think of India losing at least that one qualification—which perhaps we cannot help having—on account of my folly. So I made it "The Golden-Diamond". It sounds rather unusual, but then, is not that brilliant white Diamond shaft of light, which comes from the Sun right through the Earth when we recite the Gayatri, slightly tinged with Gold? That is the Deity we shall invoke, when we meet to consecrate the "Gayatri Temple" at Benares, and during this Golden Diamond Jubilee Convention.

44. On the whole I think we have every reason to be optimistic. The tide has turned in our favour. People who had been upset in various ways are slowly realising that those very alluring lanes are but blind alleys. They are now slowly returning to the path chalked out for them in the Theosophical Society. They find that after all Evolution consists in the formation of Character, and this is necessarily a long long process. Truly it is a dark mad world, and weary is the way; but in the light of Theosophy we can at least see

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which pitfalls to avoid. People can see that nobody who has thrown away his candle, in a blinding flash from heaven, has made himself more useful to the world, and that is the only criterion of our growth. People have seen that and are slowly but surely coming back.

45. It is true that the Theosophical Society and its members are not in the limelight every where, as they often used to be in the President Mother's days. But different times have different duties. The whole world, India included, is undoubtedly in a delirious condition, and in this state, nobody can understand or appreciate the Veena, but our Tanpura is sounding the True Note every moment, and helping to calm the excited crowd. And when the audience is quieter and in a more receptive mood, I have no doubt, that we shall have more Music. Meantime let us harken to the Note that our revered President is sounding so constantly—War—yes war—so that we may quickly reach the door that leads to real and lasting Peace—"the Peace that passeth understanding".

Benares 1st. December 1940.

G. N. GOKHALE.

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WEDNESDAY

25 DECEMBER 1940

5-30 P. M.

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(Mrs. RUKMINI ARUNDALE)

AT

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