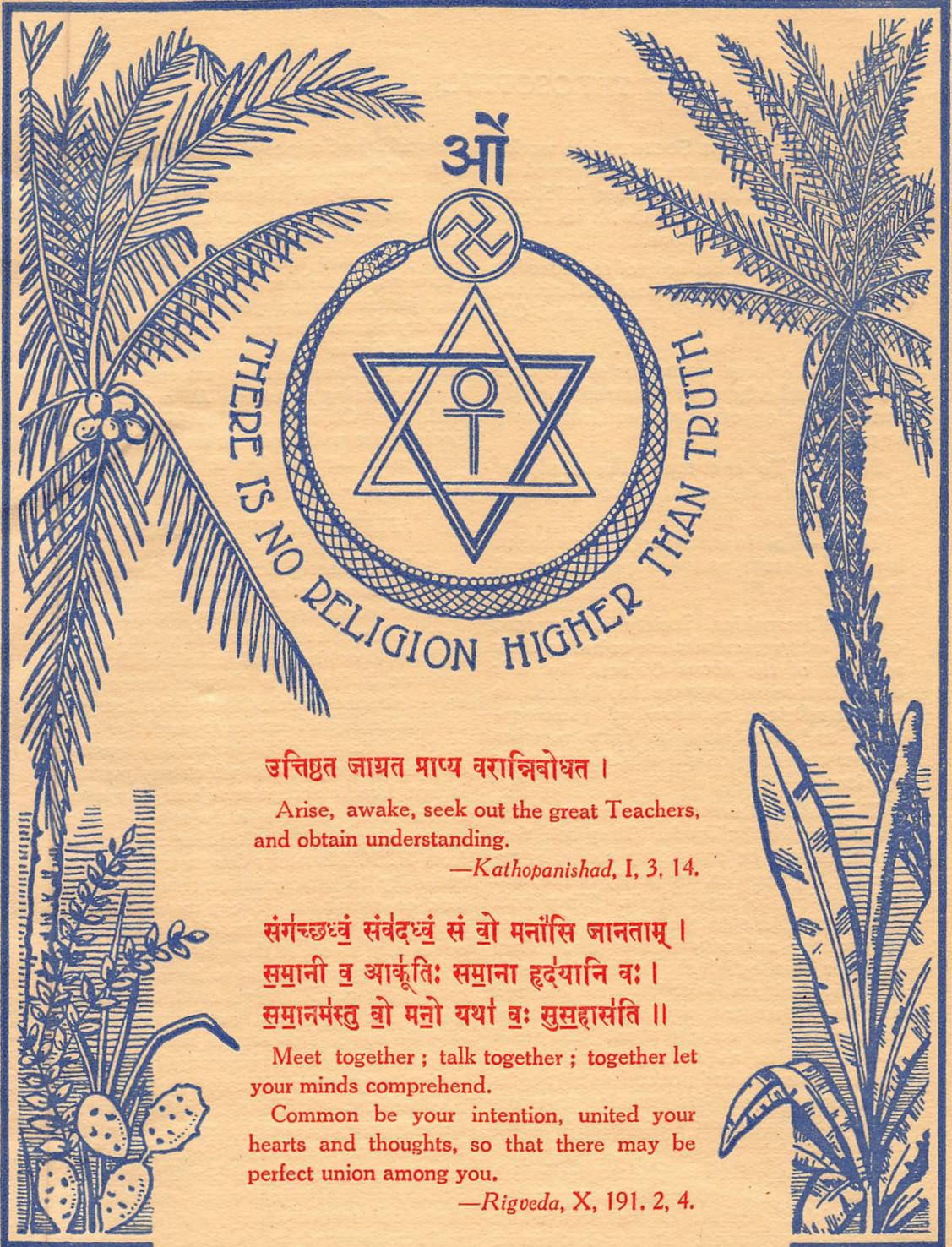


A COUNTRY'S GREATNESS IS HER TRUEST THEOSOPHY



उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत ।

Arise, awake, seek out the great Teachers,  
and obtain understanding.

—Kathopanishad, I, 3, 14.

संगच्छध्वं संवदध्वं सं वो मनांसि जानताम् ।  
समानी व आकूतिः समाना हृदयानि वः ।  
समानमस्तु वो मनो यथा वः सुसहासति ॥

Meet together ; talk together ; together let  
your minds comprehend.

Common be your intention, united your  
hearts and thoughts, so that there may be  
perfect union among you.

—Rigveda, X, 191, 2, 4.

# THE THEOSOPHIST

ADYAR

JUNE 1944

## 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.**

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life, and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited ; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

### 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.

# THE THEOSOPHIST

Vol. LXV

(Incorporating "Lucifer")

No. 9

EDITOR: GEORGE S. ARUNDALE

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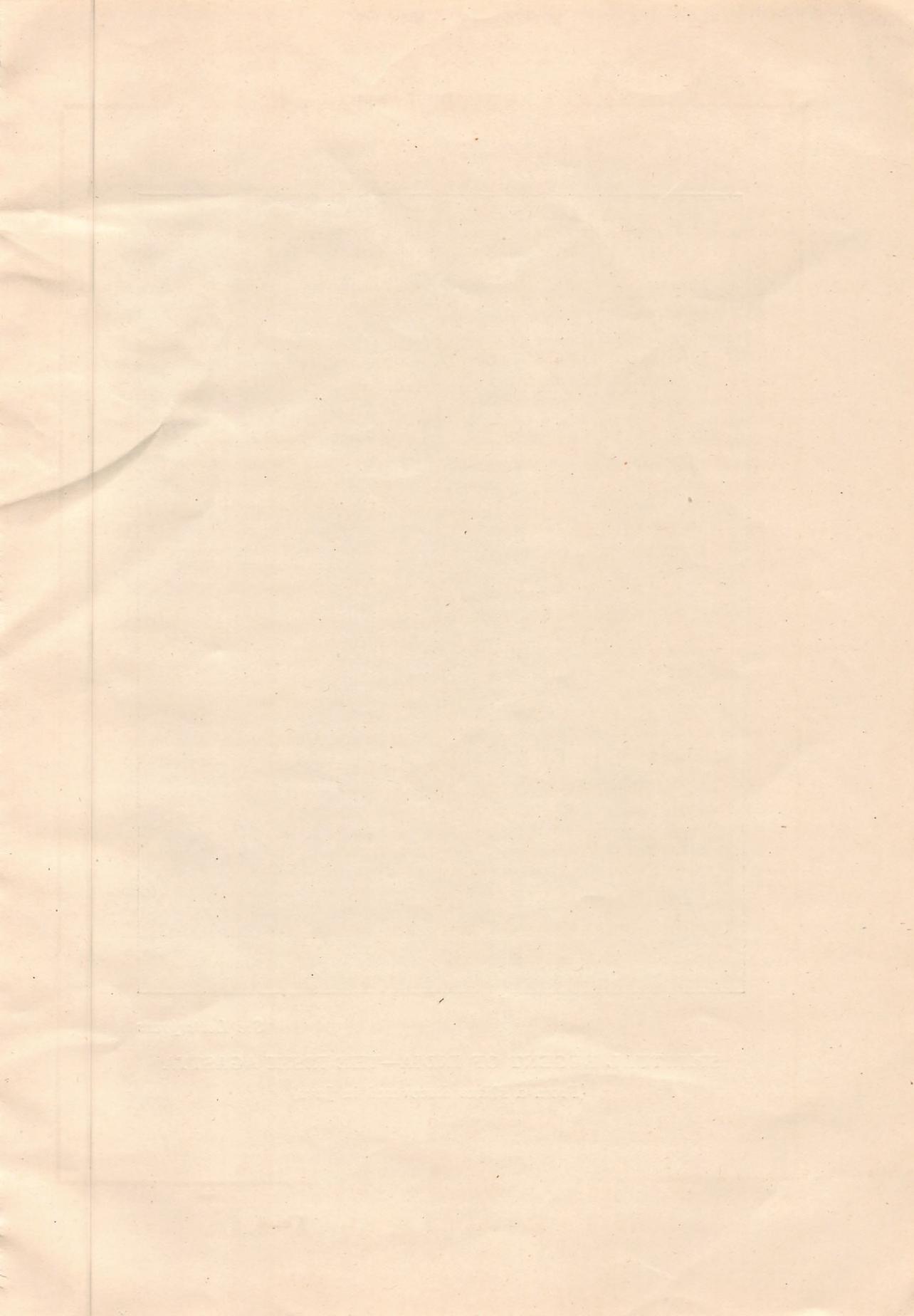
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T P H

ADYAR MADRAS INDIA





*See Letterpress*

SPIRITUAL REGENT OF INDIA—THE RISHI AGASTYA  
(From a statue discovered in Java)



# ON THE WATCH-TOWER

BY THE EDITOR

**IMPORTANT:** These Notes represent the personal views of the writer, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save in so far as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

## THE VOICE OF INDIA

**T**HE happy duty of every Indian who exalts his great Motherland above all the lesser circumstances of his living is ardently to help India to be ready with a united front when the time comes for her presence at the world Peace Conference.

She must speak with one voice—the Voice of India—and this oneness of voice must arise from a very real understanding and mutual appreciation between her various faiths and a common intentness upon her greater and national needs.

A divided India, as she is today, will mean, if the many disunities continue, an India impotent and voiceless at the Peace Conference, and only a foreign voice will speak ignorantly for her, even though it come from Indian lips.

There will then be no true peace for India as the result of the Peace Conference, only the illusion of peace, for India will not yet have found her voice to speak it.

It is not yet too late for India to find her voice and to refuse to speak it save through

Indians acceptable to her because they have worshipped at the altar of Mother India and at it have dedicated themselves exclusively to her service above all other interests of creed or caste, of language or of Province.

Those Indians are alone worthy to speak for India whose voices are Indian voices. It is not the Muslim as Muslim, or the Hindu as Hindu, or the Parsi as Parsi, or the Christian as Christian, or a member of any community as such, who has the right to speak for India at the Peace Conference, but only the Indian who has dedicated himself to speak with all his heart for the whole of India, for a united India.

There must be no proportional representation of India at the Peace Conference.

There must be no selection of representatives to appease the various communal cries which today distract India from her great purpose.

Nor must there be any selection of representatives imposed upon the Indian people either by the Whitehall or the Delhi governments.

The will of a united people must be behind India's representatives, who must on no account be just emissaries of India's foreign rule.

Is there still time to ensure this, or will there be an *India the Unready* at the Peace Conference no more representative of India than she is represented at certain sessions of the War Cabinet?

There is still time for India to be *Ready*, for there can be no world Peace Conference until Japan comes to the end of her unholy tether as Italy has already come to the end of hers, as Germany is surely coming to the end of hers.

#### HOW TO BE READY

How is India's Readiness to be assured?

Only by the dedication to her unity of a few great Indian patriots—a small beginning, but with a gathering momentum.

Only by a call from these great patriots to every element in India to offer eager sacrifice in the cause of her unity, so that all may be happy and contented.

The Muslim League, the Congress, the Hindu Mahasabha, the Liberal Federation, the Justice Movement, and all other existing activities, be they partisans of platforms or of persons, must in noble sacrifice merge in the great Individuality of India their own more restricted individualities. And the Individuality of India must be created by noble Hindus, noble Muslims, noble Christians, noble Parsis, noble Jains, and noble Sikhs *together*.

This Togetherness must on no account be against what may be regarded as the common foe.

If there be Togetherness today it is the result of outside pressure, of the pressure of foreign rule.

Take away this external pressure and all alliances will crumble into pieces, and there will be danger of civil war leading perchance

to an India in stultifying darkness for many an age, and for a world in darkness as its direct consequence.

What kind of Britain shall we see when the need for her unity is less urgent than it is at present?

What kind of United States? What kind of Russia? What kind of China?

What kind of Germany shall we see when she is free at last from a tyranny which has strangled her as it has sought to strangle the whole world?

No nation is living a natural life. Perhaps some are temporarily living above themselves. How will they live when they cease to be uplifted by the world's most urgent need to be saved for a great rebirth, when the World War has burnt itself out?

The war has been intended to burn away all dross and dirt imperilling the healthy renewal of the world's life. Will the war have accomplished its purpose, or will it but result in the miserable prolongation of the world's old age?

India is not living her natural life. She is not yet true to herself. She is not even true to any part of herself. She is still false to herself and therefore false to every part of herself.

But there is still time for her to be beautifully true to herself, so that she may cease to be in any wise false to the world.

To this end must all lovers of India address themselves, bridging the yawning gulfs between the various communities and helping India to have confidence in herself so that she may begin even from now to start her life of independence in a great world comradeship.

In the midst of the existing forces at work in India, as represented by the Congress, the Hindu Mahasabha, the Muslim League, there must arise a growing power concentrated on the welding of India into a unity out of the Hindu, Muslim, Christian, Parsi,

Jain, Sikh, and all other ingredients which constitute India, and each of which is essential to the splendour of a unity which no land has yet known.

This power, while respecting all, must never suffer the slightest obscuration of its high purpose by the intervention of persons or platforms as the sole salvation for the country. No individual in India and no political platform can ever suffice to represent a United India.

Mr. Gandhi is not India. Dr. Savarkar is not India. The Congress platform is not India's platform, the Muslim League's platform is not India's platform, no platform is India's platform unless India accepts it by a great majority voice in its favour.

But there will be no platform and no voice unless and until each community sacrifices some of its cherished interests for the sake of the common interest.

That which is in truth spiritually dear to a community can never be against the common interest, for that which is truly essential to any community must needs be essential to the unity of the whole.

But all that glitters is not gold. Much that man in his ignorance or in narrow pride may insist to be essential may be non-essential or even alien and adverse to the interests of the community.

Mr. Jinnah's Pakistan, and other divisions upon which certain misguided leaders insist as vital to the wellbeing of their various communities, are not only non-essential, but are even dangerously subversive of the common interest.

But India is not best served by attacking them. The people of India will not approach their unity by such means. Constant denunciations of Britain during these many years have only weakened the denouncers and have only hardened the British Governments in Whitehall and in Delhi to relentlessness.

## SOUND THE NOTE OF UNITY

Let the True be set side by side with the untrue. Let the unity of India be placed side by side with all the disunities, and we shall see the truth of the proverb—*Magna est veritas et praevalabit.*

Save now and again, the note of the essential unity of India has rarely been sounded. Even the most faithful of India's servants have not dared to pin their faith to a united India or to a united India alone.

They have not dared to stand alone against popular clamour.

They have not dared to refuse to bow down before persons who have been erected into idols in every market-place in the country, nor have they dared to refuse to bow down before political shibboleths bludgeoned in their faces by those who would become such idols.

In desperation these undoubtedly faithful servants have sought reconciliation, compromise, appeasement.

They have said that if division and disunity must come, let it come, and let there be hope for the earliest possible delivery from it.

Save in the time of Dr. Besant and perhaps in some earlier periods, none have worked resolutely and with unflinching and unquenchable devotion to call India to a glorious unity in which the very differences themselves shall find resolution and an apotheosis.

As India moves irresistibly onwards to her crisis, she must find safety and salvation in an overwhelming answer to such a Call.

The Peace Conference must find her with the Call answered in richest measure, for do not her freedom and her independence depend for their righteous consummation upon a great answer to a Call which for long has rung upon the ears of India from the remotest past, and shall by magic become an oriflamme of music going before her as

in majesty she treads the way of her predestined future?

There *is* a great Brotherhood in India—a Brotherhood of Hindus, Muslims, Christians, Jains, Sikhs, Parsis, Buddhists.

There *is* a great Unity enfolding them all.

The tragedy, and it is a *ghastly* tragedy, is that so many in each faith remain blind and ignorant in their faiths, remain exclusive and antagonistic in them.

And the worst tragedy of all is that there are none to open their eyes, none to dispel their ignorance.

All that any leaders venture to say to the many who are blind and ignorant is: "Let us see what we can do to avoid hitting one another in our mutual blindness. Let us see what we can do to make compromises between our mutual ignorances."

Let but the unities reign in India and the divisions will take care of themselves and emerge with honour, mellowed and softened in the universal comradeship.

#### WHO WILL DO IT?

Who are there in India eager to renounce their parties for the sake of India's service?

Who are there in India eager to worship in Temple, Mosque, Church and Chapel, in deep and reverent homage to the Saviour-Messengers of all Faiths, and everywhere to practise and to preach goodwill and brotherly understanding?

Who are there in India eager to stand alone, frustrated at every turn, for the sake of India's unity, knowing that someday her unity will be an accomplished fact?

Who are there willing to travel the length and breadth of the land to proclaim the gospel of unity and to meet all obstacles however apparently insurmountable with courage and the conviction that they will be overcome?

Who are there eager to be impatient idealists yet at the same time inexhaustibly

patient in action, confident in adversity, and leaving results to the good judgment of God?

Who are there deeply moved by India's own indivisible greatness and by the comrade-greatnesses in every one of her constituent and component parts?

Let all those who have insight into India's essential greatness, born and in flower in her variegated past, dormant awhile in her catastrophic present, but to be reborn and to flower again in the future-to-be—let such as these call all to a recognition and a reverence of this greatness, that in their hearts the splendour of India may take root and flourish to an ever-increasing glory.

Let such as these reveal to all the many greatnesses which have contributed to this essential greatness of India—the greatness of Hinduism as shining in the wonderful utterances of its Rishis and in the perfect examples of Their lives, the greatness of Islam as the Message from God of the Lord Muhammad, the greatness of Christianity, as lived by the Christ, the greatness of Zarathustra, the Prophet of the Fire, the greatness of Buddhism, the Message of the Lord Buddha.

Let such as these call to the faithful in every Faith to faithfulness, understanding, comradeship, with all faiths, and to the gathering together of the Jewels of Greatness in every faith to be a glorious necklace of colour and fire around the sacred neck of Mother India.

In the past there may have been enmity and conflict. In the present there may be suspicion and distrust.

Over the chasms of an heretofore impassable separation let there now be built imperishable bridges of unity linking together in co-operative understanding and mutual appreciation the many different facets of the One Diamond of Truth.

There must be a great solidarity of faiths, a great Fellowship of Religions as the root-base of United India.

There must also be a common intentness on the material wellbeing of the masses of the Indian people, so that there shall be no distinctions of Province especially on occasions of National emergency, as, for example, in the recent famine in Bengal.

There can be no prosperity for India save on the basis of a strong central government co-ordinating the activities of the various Provinces.

### INDIA'S INHERENT GREATNESS

The greatness of India dwells richly in the hundreds of millions of the Indian people, for it is these people who through the ages have preserved unbroken India's continuity.

Deterioration has, of course, set in, due to the blindness and iconoclasm of foreign rule, and also to the advent of war with the accompanying misrule.

The village has suffered severely since the beginning of the nineteenth century.

Still, the age-old spirit remains discernible, and greatness in simplicity can still be evoked.

The inherent greatness of the Indian polity must, therefore, be exalted, and there must be no turning away from it to any foreign polity.

No less must there be a common intentness on India's cultural unity, in which is included her educational unity; even though there may be many cultures in India, each bringing to the whole its individual meed of splendour, and different types of the essential principles of Indian education according to the varying psychological types and temperaments to be found in different parts of the country.

The unity of India's culture and of her education must never be lost sight of amidst their various diversities.

There is one great magic setting uniting all India's jewels—the jewels of her faiths, of her cultures, of her languages, of her arts, of her peoples with their many modes of treading the One Way of Life and with their many origins—into the towering splendour of her sacred Crown.

On the physical plane the venerable Himalayas themselves ever witness to the glory of India's royal being. They are her crown and are the consummation, the apotheosis, of the majesty of her lesser mountain ranges, her hills, her valleys, her plains, her rivers, her forests, her deserts, her trees, her flowers, her creatures, from the sacred point in the South—Kanya Kumāri—to those lofty Himalayan peaks which lift her in their ascending heights unto a Heaven of Yoga.

The people of India must return to the daily simplicities of the nobilities of living which were so characteristic of India's older days.

The tinsel of the West must cease to exercise its allure, and India's pure gold must resist all temptations to give way to those artificialities to which so many have become enslaved.

Everywhere must there be a renaissance of Indian living—in the home and its furnishings, in the utensils, in all details of dress, in the food, in the routine of daily life, in the education of Indian youth, in the reverent honouring of Indian women, in the whole outlook upon life.

And the many greatneses of faiths and temperaments must be pooled for a mutual living in brotherly comradeship and to a common purpose for the National life.

Discords must give way to harmonies; suspicions, distrusts and hatreds to mutual understanding and sincere goodwill.

To show the way to the renaissance some of the leaders of India must consecrate their lives.

They must follow the magnificent example of Shri Ramakrishna Paramahansa who transcended all those differences which still cause India to be a house divided against herself, who did honour to every faith by worshipping in it as one who had been born in its fold, and who thus became one of the greatest symbols of an India united in one greatness, the blend of the many greatnesses to which he gave such heartfelt allegiance and honour.

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\* \*

### A CALL TO GREATNESS

Convinced as I am that there can only come about a great Peace if the countries of the world come greatly to the Peace Conference, each arrayed in all the splendour of the greatness she has achieved, I do not hesitate to declare that now is the time for every land to assume the mantle of her greatness so that in a spirit of nobility, justice and brotherhood she may help to resolve the many problems upon the right solution of which the happiness of the new world will depend.

Let every land actively remember the greatness she has achieved since she was born. Let every land cause such greatness to be alive in these days of urgent need for noble living. Let every land remember and pay filial homage to all who have so lived that greatness has become her heritage. Let every land behave greatly to the vanquished, to the weak, to the suffering, to all to whom freedom has been unknown because they have lived under despotism.

A living Greatness must be the background and the inspiration of the new world—the living Greatness of every people, of every nation, of every faith, blended into a united and indivisible Greatness.

The whole world is being reborn. The old world's Greatness must be reborn with it.

THE THEOSOPHIST has dedicated its pages—diminishing though they be by reason of the shortage of paper—to a Call to every land to remember her Greatness and to apply it to the cause of the coming Peace. In this and in succeeding issues the inherent Greatness of many countries will be exemplified in extracts from various writings which themselves vibrate with a Call to Greatness.

It is thus hoped that the note of Greatness may sound throughout the world, depriving of life all sounds of selfishness, greed and pride.

Theosophists will ardently realize that the spirit of Universal Greatness is the heart of Universal Brotherhood, and with Theosophy as their inspiration will be able, as few others, to call the world to noble living.

The Peace must be great, and Greatness alone can make it so.

\*  
\* \*

### WHO ARE THE TRULY GREAT?

The Lotus-born ; The Golden-voiced ; The Diamond-natured ; The Eagle-winged ; The Lion-hearted ; The God-intoxicated.

Those who combine the noble simplicity of a child with the indomitable courage of a warrior.

Those who are afire with sacred purpose burning from the depths of passionate intensities.

Those who dwell on mountain tops whence they call unceasingly to those who are climbing after them through the valleys, the plains, and on the hills.

Those in whom the fire of will melts victory and defeat, persecution and derision, into one indifference.

Those who are titanic in their natures and through whom speed lightning flashes of Promethean fire.

Those who have known both the Heavens of exaltation and the Hells of catastrophe.

## THE CAMPAIGN FOR GREATNESS

WE have begun the Campaign for Greatness with the Watch-Towers for May and June, and with the homage paid to India's Greatness by some of her noblest children. Succeeding Watch-Towers will ring variations on the Greatness theme.

But for the body of THE THEOSOPHIST we must await the contributions of our brethren in all accessible lands, contributions which we intend to print in successive issues. The uncertainties of transit make uncertain the dates of receipt, so we have to ask the indulgence of our readers as regards further testimonies to the Greatness which is the heart of every individual, of every faith, of every nation.

We dare not, even if we could, usurp the right and the duty of those who themselves in a measure incarnate the Greatness of their faith, of their nation, and indeed their own, to blazon it forth to the world in all possible purity.

So the following letter has been addressed (and posted by airgraph) to leading Theosophists in all accessible countries.

We ardently hope for splendid replies. In the meantime THE THEOSOPHIST will as usual publish articles on subjects of interest to its readers.

ADYAR,  
May 1944

My dear Colleague :

My thoughts are ever turning to the ending of the war and to the beginning of a real Peace, and I am constantly trying to discover how best we Theosophists can help to establish a very honourable setting for what will be most difficult and critical Peace negotiations.

It has been borne in upon me that one of the ways in which Theosophists can very effectively help is to try to stir in every land an active realization of its essential Greatness, born in the long ago, manifesting from time to time in its history, and now most urgently needed to manifest in these times when only the noblest living

on the part of each and every one of us, individually and nationally, can give rise to a Peace in which the spirit of understanding brotherhood will override all greed and disruptive pride.

I am therefore sending out a Call to Greatness through the columns of THE THEOSOPHIST, urging the people of every land to rise to those heights of noble living which have been reached before and must be attained today for the service of the peace of the whole world.

In the June issue of THE THEOSOPHIST we have ventured, through the writings of Dr. Besant and of many eminent Indians, to set forth the heights on which India should dwell, and we shall continue the theme in the July issue.

But every country must have its honoured place in THE THEOSOPHIST, and I ask Theosophists in every land to send me splendid writings in prose or poetry describing the essential Greatness of their countries in every department of their countries' life and growth.

What of its Greatness should every country contribute to the fashioning of a great setting for the Peace Conference which will take place when the actual physical war is over ?

There is a universal Rainbow-Greatness to which every land contributes a shade of colour. Over the Peace Conference this Rainbow-Greatness must brood, and every shade of colour in it must be bright and sparkling with the very living of the country which it represents.

Shall not Theosophists themselves embody through the magic of Theosophy a greatness they may not ordinarily be able to reach, but which is evoked from them by reason of the dire need of the times ? And shall they not, inspired by greatness, call their national homes to Greatness so that every country throughout the world may help to lay great foundations for the building of the new world ?

Please send me as early as possible, and by the quickest possible route, a series of extracts by the greatest men and women of your country descriptive of its great beginnings, of its great

## THE THEOSOPHIST

achievements through the centuries and of its great destiny.

I shall also be glad to have a list, with their achievements, of the great men and women who have contributed to your country's Greatness, and of the sacred places and historic buildings which bear witness to your country's Greatness, with inspiring photographs if permitted by the censors.

I should also like to have examples of the faith of your country, and of its art and culture in terms of music, paintings, etc. It should be clearly understood that we only want extracts from great writings of eminent men and women; not our own individual expressions of opinion. Of course, in all the extracts you send we must have permission to reproduce them in THE THEOSOPHIST.

Where English is not the national language it is better to send us all extracts in the mother tongue with, if possible, really good translations in English. We shall publish the extracts in the original, and a translation if possible.

Is not the best Theosophy we can in these catastrophic days give to any land the realization that it was born to Greatness, has achieved Greatness from time to time, and is destined to Greatness in the future?

Is not the Greatness of a country its truest Theosophy?

We can give wonderful Truths. We can set an example of Universal Brotherhood.

Have we not also to call every land to re-incarnate in its Greatness, for its own blessing and for the blessing of the world? How else a great Peace?

Finally, I shall be glad to have an answer from Theosophists and others as to the part your country ought to play in the Peace Conference, so that Righteousness may prevail.

I hope to make each issue of THE THEOSOPHIST for some time to come a reverent witness to the Greatness inherent in every nation and in every faith and to the part it seems to be destined to play in the fashioning of the new world.

Fraternally yours,

George S. Arundale

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## THE HALL-MARK OF GREATNESS

It is not public opinion which determines whether an individual is great; it is the reaction of the individual to truth, to his own ideals. If he is bubbling over with his truth, if he is bubbling over with enthusiasm for it; if he is prepared to stand for it at all costs; if he believes that he has a mission in life to proclaim that truth, that whatever the world may say matters little provided he is sincere, full of love, full of a capacity to suffer for his truth, full of heroism; if he be thus equipped he contacts greatness and ought rapidly to achieve it as wisdom and power mellow his enthusiasm and devotion.—G.S.A.

Those whose lives are rich in the peace of lofty serenity even though tossed about by stormy compulsions.

Those who have the power to be greatly gentle and to be greatly stern.

Those who know how to challenge complacency and conviction and to arise in impersonal wrath against injustice, tyranny and selfish pride.

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Britain's Greatness is Britain's truest Theosophy. Those are real Theosophists in Britain—Lovers of the Wisdom of God—who worship at the altar of Britain's Greatness and strive to re-awaken her people to its mighty blessing.

In Britain's Greatness lies the resolving of her problems and the peace, contentment and happiness of her people.

When she is great the people rejoice to be her children.

But when she forgets her greatness her people lose hope because they become ashamed.

India's Greatness is her truest Theosophy.

When she is great her people all rejoice to be her children.

But when she forgets her greatness her people lose hope and seek elsewhere those glories she can only find at home. Shame is abroad. And only the re-discovery of her hidden jewels will cause her shame to cease.

Let Britain and India and the great Dominions mingle their Greatnesses in mutual esteem and brotherly service.

Thus alone can there be a true foundation for a universal peace.

Every country's Greatness is her truest Theosophy. As she ascends to the Himalayas of her Greatness so does she enter into Theosophy, the very Science of Greatness and the Way to it.

George D. Drundale

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## HIMALAYAN SUMMITS

[Sir Edwin Arnold in "The Light of Asia" depicts the Himalayas as seen from Kapilavastu, the Lord Buddha's place of birth.]

Northwards soared  
 The stainless ramps of huge Himala's wall,  
 Ranged in white ranks against the blue—untrod,  
 Infinite, wonderful—whose uplands vast,  
 And lifted universe of crest and crag,  
 Shoulder and shelf, green slope and icy horn,  
 Riven ravine, and splintered precipice  
 Led climbing thought higher and higher, until  
 It seemed to stand in heaven and speak with gods.  
 Beneath the snows dark forests spread, sharp-laced  
 With leaping cataracts and veiled with clouds:  
 Lower grew rose-oaks and the great fir groves  
 Where echoed pheasant's call and panther's cry,  
 Clatter of wild sheep on the stones, and scream  
 Of circling eagles: under these the plain  
 Gleamed like a praying-carpet at the foot  
 Of those divinest altars.

# SPIRITUAL REGENT OF INDIA: THE RISHI AGASTYA

BY J. L. DAVIDGE

THE patriarchal personality of the Rishi Agastya—the great Adept in the Hierarchy known to Theosophists as the Regent of India—may be approached with due homage and regard to realities by recalling Dr. Besant's observation in 1931 that He "has had India in His charge for many thousands of years" and that "He lives in the South of India, so far as His physical body is concerned." (THE THEOSOPHIST, March 1930, p. 524).

Dr. Besant's statement will carry authenticity, first to those who believe in her historical claims to have worked under the Rishi Agastya in the political awakening of India, and secondly to very many Indians who are steeped in the tradition of the Rishis and of the Rishi Agastya's agelong guidance of their land, while residing in their midst. The mass of Indians, many learned pandits amongst them, think of Him in various aspects, first as a semi-mythical personage, secondly as the founder of a cult or tradition which has been carried on by a succession of Agastyas over long periods of time, and thirdly as the one Agastya Ego appearing in innumerable physical bodies. In whatever form He is imaged, His overtowering greatness is universally recognized and He is spoken of with the deepest reverence and veneration.

"Daughter of Rishis and Devas," as Dr. Besant has designated India, she is guarded on the north by the Adepts of the Himalayas, and in the extreme south by the Rishi Agastya. He appears to have more than one ashrama in the mountains, but "his presence is specially associated with the sacred hill *Padigai*, the Pothiya Hill near Cape Comorin, where he is supposed to dwell eternally, invisible to mortal eyes," says O. C. Gangoly in *Rupam*, January 1926; "the traditions represent him as still living on the Pothiya mountains in the Tinnevely district," writes M. Srinivasa Iyengar, M.A., in *Tamil Studies*, 1914. Both these writers treat

the Rishi Agastya objectively—they represent a well informed group who have treated Him as a living reality and rescued him from the "mistiness of Puranic myth."

Tinnevely people have an Agastya fraternity who own His influence and inspiration, and believe in His physical proximity. In Travancore also He is held in great veneration, and an annual pilgrimage is made to the summit of Mount Agastyar, the highest peak in the Western Ghats, named after Him.

## ARYANIZER OF SOUTH INDIA

Rishi Agastya may be presumed by a Theosophist to have been sent South by a high Authority in the Inner Government on the Ruling Line. In one ancient text He is depicted as descending from the "White Himalayas." The Puranas quaintly portray Him as belonging to the temple of Shiva at Kashi (the old Benares) and going down to the Ganges for His morning ablutions, with slow steps in His wooden sandals. . .

After marrying the Princess Lopamudra of Vidharba, a daughter of the King of Kashi and the most beautiful woman of her time, He is depicted in the epics as setting out on His memorable travels to the South, never to return, and the phrase *Agastya-yatra* means even today the journey of one who sallies forth but returns not. Stage by stage we can follow Him in His southward adventure, clearing forests and settling His people and building up kingdoms—one of the principalities He thus founded was Dwarsamudram in Mysore State. We may envisage Him using His psychic powers to rid the land of Rakshasas, and sowing the seed of Aryan thought which developed into a high Brahminic culture with all the paraphernalia of temple worship. For the Aryans came not as conquerors but as cultivators and teachers of

religion and philosophy. At one of the Agastyashrams, on the Godaveri, near the modern Nasik, He is depicted as inviting Rama to subdue Ravana, King of Ceylon, who was terrorizing the South, and as giving him the weapon and the mantram which assured his triumph in battle. The mighty Rama, his gallant brother Lakshmana, and Rama's adorable wife Sita approach the hermitage of Agastya, deep in a trackless wood :

. . . within its gloomy gorges, dark and deep  
and known to few,  
Humble homes of hermit sages rose before  
the princes' view.

Thus from grove to grove they wandered, to  
each haunt of holy sage,  
Sarabhangas's sacred dwelling and Sutikshna's  
hermitage.

Till they met the Saint Agastya, mightiest  
Saint of olden time,  
Harbinger of holy culture in the wilds of  
southern clime !

Mighty-armed Rama marked him radiant like  
the midday sun,  
Bowed and rendered due obeisance with each  
act of homage done,

Valiant Lakshman tall and stately to the great  
Agastya bent,  
With a woman's soft devotion Sita bowed un-  
to the Saint.

Saint Agastya raised the princes, greeted them  
in accents sweet,  
Gave them fruit and herb and water, offered  
them the honoured seat,

With libations unto Agni offered welcome to  
each guest,  
Food and drink beseeeming hermits on the  
wearied princes pressed.

This epic is told in a condensed verse form by Mr. Romesh Dutt, preserving much of the original charm of the Sanskrit. For the Rishi Agastya's gifts we return to a prose translation, the Rishi Himself addressing Rama :

"Behold this noble bow fashioned of yore for Mahavishnu by Vishvakarma. This exhaust-

less pair of quivers were left here by Indra. Observe these shafts blazing like tongues of fire and this sword in its scabbard of gold. Accept of me this blade curiously chased with gold and gems, this bow, these arrows and quivers. In the far past, these helped Mahavishnu to slay the asuras and confer untold good upon the Devas. Take back these weapons, for they are yours; defeat your enemies with them and bring peace and happiness to all beings; Indra shines not more, armed with his vajra; and Agastya of inconceivable might handed them over to Rama."

A tremendous battle followed, with what success Rama himself narrates :

"For the sake of retrieving my honour I killed Ravana and recovered thee, O Sita, even as the sage Agastya won and reclaimed the inaccessible southern regions."

The Rishi studded the Deccan with little colonies, which introduced Aryan methods from the north, in agriculture and irrigation. Some of the earliest Hindu temples have survived at Aihole and Badami, where His holy presence rid these places of some evil demon. As the spiritual preceptor of royal families in the South, specially the Pandyan princes, He had great opportunities of spreading the Brahmanical religion. He is credited with having written a monumental work on medicine, embracing both diagnosis and treatment, and South Indian doctors of the Ayurvedic school offer Him the same homage as their western brothers offer to Æsculapius.

According to another legend the Rishi Agastya systematized the Dravidian alphabet, and wrote the authoritative grammar of the age, the Agattiyam. It is highly probable that He did for Tamil what Francis Bacon did for English and the Pleiades for French some thousands of years later, that is to say, He codified the language and put it on a scientific basis.

### THE MADURA SANGAMS

The homes of learning of this ancient Tamil Land were the Sangams of Madura, the old Madura twice destroyed by the sea. The first Sangam is said to have lasted 4,440 years, the second 3,700, and the third 1,850. Most

commentators on the Tamil civilization give these figures, though Professor S. Krishnaswami Iyengar (*The Calcutta Review*, January 1922), following the same chronology for the second and third, calculates that the first Sangam lasted 16,149 years. On this point Dr. Besant remarks: "It is by no means impossible that the institution lasted through the periods named, and that specially brilliant assemblages were regarded as marking a literary age" (Convocation Address to the Mysore University, October 1924). Dr. Besant likens the functions of the Madura Sangam in Tamil Land to those of the Academie Française in France: a French book which receives its imprimatur is accepted by the whole literary world. The Rishi Agastya is said to have been a member of the first and second Sangams, and even to have founded the first.

The Rishi Agastya founded a large family and line of descendants, known as the Agastya-gotra, some of whom, according to Mr. Gangoly, have survived to this day. As a spiritual leader He became an object of worship, and His image is enshrined in numerous temples, Chidambaram amongst them; in the temple of Vedaranyam on the extreme south-east coast, the Sage is depicted with a well set-up crown of coiled hair, flowing beard, rosary in one hand and ascetic's jar in the other, and a rather protuberant stomach—all these features being more or less faithfully adhered to in later copper images of Indian workmanship and in the Indonesian colonies (*see frontispiece*).

### COLONIZER OF GREATER INDIA

Having spread the Aryan civilization through South India, the Rishi Agastya turned his attention to the lands to the East, with which the Dravidians were already trading by sea. His activities have been traced in Siam, in Cambodia, in Champa (Annam), in Borneo, in Malaya, in Sumatra, in Java, all to the same high and massive civilizing purpose as in South India. Not only did He scheme the magnificent temples of Cambodia—to which an inscription at Angkor Wat bears witness "That: Brahmin Agastya, born in the land of the Aryans, devoted to the worship of Shiva, having come by his psychic

power to the land of the Cambodians for the purpose of worshipping the Shiva-lingam known as Shri Bhadrastwara, and having worshipped the god for a long time, attained beatitude"—but He founded a royal dynasty—"married Yasomati of the Mahisiddha family and begot a son who came to be known as Narendra Varma"—according to another inscription—and the temples were endowed and maintained by this royal family.

There is reason to think that the decorative art of Cambodia derived its inspiration from South Indian architecture. The gopuram in Cambodia suggests that South Indian architects went over and taught the Khmer architects the art of building gopurams. The splendid temple of Angkor Wat is built on the model of the Dravidian temple, but far surpasses it in sublimity.<sup>1</sup>

In Java the Rishi Agastya has for ages past been regarded as the guiding genius of Javanese culture and has been worshipped in Java, in Bali also, under the name of Shiva-Guru, enjoying precedence as a divine being over Brahma, Vishnu and Shiva. From an inscription discovered in South Kedoe, we gather that the first Shaiva temple in Java was erected by a Brahmin clan of the Agastya-gotra on the model of a temple in Kunjara-Kunja-desa, a sacred site in the elephant forest of the Pandya country between Madura and Travancore. According to another inscription in Central Java, Agastya Himself built a temple of Shiva.

Archæological evidence goes to show that the Rishi Agastya took an active part in colonizing Java by sending out Indian princes from the Indian continent; that He Himself actually paid visits to Java, and that He was the transmitter of the *Mahabharata*, which has become so much the national epic of Java that the Javanese believe that its events happened and its great characters actually lived on the soil of Java itself. "This amounts to a complete affiliation of Javanese culture with its Indian source, and the moving spirit of this great achievement if we can believe these evidences, was the sage from South India, not only the Aryanizer of the Dravida-desa, but

<sup>1</sup> *The Hindu Colony of Cambodia*, by Prof. Phanindra Nath Bose, T.P.H., Adyar, 1927.

also the titanic builder of a Greater India beyond the seas" (Gangoly, *op. cit.*).

### HIS WORK FOR INDIA TODAY

People who doubt the physical existence of the Rishi Agastya today should consider the personal testimony of Dr. Besant and other distinguished Theosophists. This Venerable Personage enters our modern stage in the seventies by assisting Madame Blavatsky in the writing of her famous book *Isis Unveiled* when she was working on it in Philadelphia and in New York. Colonel Olcott recalls many evenings he spent in converse with Masters through the medium of H.P.B., and specially with this "South Indian personage of long spiritual experience, a Teacher of Teachers; still living amongst men ostensibly as a landed proprietor, yet known for what he was by nobody around him. Oh, the evenings of high thinking I passed with him; how shall I ever compare with them any other experience of my life!" The President-Founder records the overpowering expansion of consciousness which came to him as his Guru discoursed on the cosmic order and carried him in imagination from this "commonplace Earth to the measureless depths of space and the countless starry worlds that bestrew the azure infinity" (*Old Diary Leaves*, I, 247-49).

It was this Master who dictated to Madame Blavatsky the "Replies to an English F.T.S." published in *THE THEOSOPHIST* of September, October and November 1883. Picture H.P.B. staying with the Morgans at Ooty in the Nilgiris in 1883—she works in a fur coat, with a woollen shawl on her head, and her feet wrapped in a travelling rug—a funny sight, writes Colonel Olcott, and she is taking dictation from her invisible teacher of an erudite discourse on the structure of the cosmos containing the "now-quoted prophecy of the direful things and many cataclysms that would happen in the near future, when the cycle should close."

"That she was taking down from dictation was fully apparent to one who was familiar with her ways," says the President-Founder (*Old Diary Leaves*, II, 467).

### A VIVID PEN-PORTRAIT

For a first-hand impression of the living Rishi we must refer to Bishop Leadbeater who writes in *The Masters and the Path*:

"When I was living at Adyar, He was so kind as to request my revered teacher, Swami T. Subba Row, to bring me to call upon Him. Obeying His summons we journeyed to His house, and were most graciously received by Him. After a long conversation of the deepest interest, we had the honour of dining with Him, Brahman though He be, and spent the night and part of the next day under His roof" (pp. 10-11).

"He is shorter than most members of the Brotherhood, and is the only one of Them, so far as I am aware, whose hair shows streaks of grey. He holds himself very upright and moves with alertness and military precision. He is a landed proprietor, and during the visit which I paid to Him with Swami T. Subba Row, I saw Him several times transacting business with men who appeared to be foremen, bringing reports to Him and receiving instructions" (pp. 45-46).

Bishop Leadbeater pictures the Rishi doing the work of the First Ray (the Manu's line), acting as Guardian of India for the Hierarchy:

"Guardian of that nation which throughout the long lifetime of the Fifth Race cherishes the seeds of all its possibilities, and sends them out in due course to each sub-race, that there they may grow and ripen and fructify. He also penetrates deeply into the abstruser sciences of which chemistry and astronomy are the outer shells, and His work in this respect is an example of the variety of activity that may exist within the limits of one Ray" (pp. 281-82).

The Rishi Agastya it was who guided the political movement begun in 1913 to press for India's independence, the signal being Dr. Besant's lectures on social reform which she delivered at His wish and published as *Wake Up, India*. Early in 1914 the weekly *Commonweal* was started, and He it was who suggested a daily newspaper and helped her to acquire *The Madras Standard* and convert it into *New India* daily.

The Rishi's instructions to Dr. Besant in 1915 strongly emphasize the British connection and highly appraise the British administration :

"My people must show that they deserve this Home Rule which they desire before they expect to have it. I definitely desire the upholding of the Empire, and, unsatisfactory as is the present position in many ways, I would rather that it should continue indefinitely than that there should be any cleavage or even any appearance of disloyalty. Every protest against existing conditions should begin and end with the strongest affirmations of absolute and unchangeable loyalty and devotion to the Emperor, and should include generous recognition of the frequent and most noble self-sacrifice of individual officials of the English administration in the execution of their duty towards my people—a self-sacrifice for which I wish personally to thank them. I strongly disapprove all exaggerated and inflammatory statements, even when they have a basis of fact."

On social reform the Regent has laid great stress since 1913; it is the line desired not only by Himself but by the Lord Vaivasvata Manu for the raising of India among the nations of the world, so Dr. Besant has assured us. How closely He watches His people is revealed by His attitude towards Miss Mayo's book *Mother India*. Dr. Besant describes it as a "novel . . . since it is not a valid statement with grounds, but such grounds as it has form the reason why He permitted it to be circulated. If people will not learn by precept,

by the proclamation of their duty [raising the age of consent, etc.], then the only way is practically to force them into it; and that is what this wicked book does. . . . All that is part of the ordinary work of reform; and it is for helping that effort that the Rishi Agastya has permitted that book to be published" (THE THEOSOPHIST, March 1930, p. 525).

In the educational life of India also His hand is visible. "He has the whole country especially in his charge," Dr. Besant said in a lecture delivered at Adyar in 1918. He has been the inspiring force behind the movement to bring about a system of national education. He was behind the Swami Dayanand College in Lahore, the Central Hindu College, Benares, and the investigation of the University Education of India out of which came the University Act. "There," says Dr. Besant, "you have a direct action of the spiritual Ruler of India . . . it was a kind of sudden push from the Ruler of the Nation to wake up this sleeping people . . . to give a great impulse to the real education needed by the people."

Dr. Besant included in the Rishi Agastya's activities the Theosophical Trust, "which put these theories forward definitely—that religion must be an integral part of education as it was in the Punjab and in the Central Hindu College. That," she stressed, "was one essential point from the standpoint of the Hierarchy. They could not have India de-spiritualized; because on the spiritual nature of India depends very largely the future progress of the world." (*The Adyar Bulletin*, August 1918, p. 231).

Oh! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present, would not be sufficient to repay him.

—THE MAHA-CHOHAN

# SPLENDOURS OF THE INNER GOVERNMENT OF THE WORLD

[From the writings and lectures of Dr. Besant, with particular bearing on the situation in India.]

THE most beautiful thing in the whole world is the fact that there is a Hierarchy, a sacred Government of the Best and the Wisest, who guide and direct all things to the final good of every one. Things do not go by chance, they go by Law and the Law is the Will of the Logos, the God of our Solar System. His Will for all sentient creatures is their happiness, for He Himself is Bliss, and Bliss is the end and purpose of all that He has brought forth from Himself.<sup>1</sup>

The Occult Records and Hindu books say of the Great Ones that They came from Shukra [Venus]. They came to our world because our world was ready, was at a stage of evolution of men capable of receiving that great wave of Life which made the intellect of man possible. And They came because, without guidance from Higher Beings, the intellect would have gone wrong, plunged amid a world of passion and animal nature, with which it was filled, to the great destruction of the forward evolution of human beings.

## THE MANUS AT WORK

From planet to planet an Heir to the Crown of the Ruler (Ishvara) is handed on, and as an older planet develops more and more, and its humanity grows higher and higher, some of that humanity pass on into the Occult Hierarchy, and there are evolved and disciplined; and thus some are always ready, in every step of the rank of that Hierarchy, to pass over to another planet when that other planet is evolving its humanity, just as the Sons of the Fire came to us in the middle of the Third Root Race.

In the Great Plan its seven sections are divided among the Rulers of the System. Those are sometimes spoken of as the "Seven Spirits

<sup>1</sup> *The Young Citizen*, 1913.

before the Throne," or the "Planetary Logoi." Each of these superintends the evolution of seven successive Chains, in each of which the component parts, the seven globes, evolve, the wave going round them in order seven times, or making seven Rounds. The Ishvara is like a great Architect. He gives a section of His Plan to each of His Overseers, the Planetary Logoi. Each Logos subdivides His section into seven successive stages or Chains, and each globe in the Chain has its own part of the Plan to work out.

Thus a subdivision comes down to the Lord of a World, the Head of the Ruler group, for His particular phase of the world-story, and that given to Him He divides up among the Manus, so that every Manu shall carry out His own Race in consonance with the general Plan, which is the evolution of humanity as a whole in the Solar System. The Lord Vaivasvata Manu has His section to work out in the Fifth Root Race. In that Plan there has been empire after empire, which has risen, flourished and fallen, has been destroyed and brought to an end. Is the present to follow that Plan, which has been worked out all through by destruction, before a new step forward could be taken? That has been the problem of our own day and the problem of the War. Why did that world-shaking war break out in our own day, breaking out about so small a thing and yet entailing principles and changes so vast?

Now we find the outcome of it, the destruction of that form of Government characteristic of the fifth sub-race, but the form whose work is over. So it is to be broken to pieces. War was the easiest way to do it. . . .

I have recently laid so much stress on our urgent duty to give to the Hierarchy the

co-operation for which that Hierarchy is asking, it being the first time in the history of evolution that They can attain their object, without destroying the whole civilization as They did in Atlantis, and on a smaller scale in Rome.

### THE PASSAGE TO DEMOCRACY

The present part of the Plan that is working out is the passage towards what men call Democracy, the rule of the people, to pass on later into the Socialism of Love, which expressed itself in that famous maxim in which the State was again seen as founded on the family, of which the rule is: "From every one according to his capacity, to every one according to his needs." That is the rule of the higher Socialism. It is only the family extended to the nation.

Part of the work of India, and her mission to the rest of the world, will be to bring back to the world the ideal of the nation as the family, enlarged civic virtues as the virtues of the family, made general and permanent.

About the very early days of the fourth Root Race we do not know as much as we do about the early days of the Fifth. We only know of a great Being spoken of generally as the Manu of the Fourth Race, and as still charged with the care of the larger part of the population of the globe. He looks after those hundreds of millions of Asiatic peoples, of whom the chief are the Chinese and the Japanese, the Japanese comparatively small in number, but great in development and in power.

Just as we find the group of Manus Themselves, looking after the Races by which mankind evolves, so do we find that all the great catastrophes, the seismic catastrophes in our globe, are under the rule of these Four Highest [the Kumaras], who appoint the time and the seasons when these tremendous changes shall take place. So with every new Root Race there comes a change in the configuration of the globe, of the disposition of land and water. Humanity has survived these catastrophes before, and will survive them again. And a seventh continent will come, the last continent of this phase of the evolution of our globe.

The Manu is not only busy in developing a great Race, but He picked the families of His

Race ages ago out of the fifth sub-race of the Atlantean people.

### MELTING-POT OF RACES

If you realize that evolution in the sub-races is for the enriching of the typical Fifth Race Man, then you will understand a little more of the way in which migrations go out and some of each come back to the Motherland, and how India is the common Motherland of the whole Aryan, or Fifth, Race. When sub-races are thrown together in antagonism or in friendship, they are thrown together by the Inner Government of the world, in order that they may begin to assimilate each other. You are thrown together to get rid of prejudice and narrowness, and the Motherland has been the melting-pot of all these sub-races.

Just as the whole of the Inner Government of the world dealing with the evolution of Races, the configuration of continents is worked out by the great group of Rulers, of whom the Manu is the representative in every Root Race, so we find in connection with the group of Teachers that one great figure stands out, the Buddha-to-be. The Bodhisattva deals with the inner evolution, the unfolding of the Spirit in man through the founding of some great faith. Whenever a sub-race appears in the Race, the Bodhisattva appears in the very early days of that sub-race. He continually helps and blesses all the great religions of the world, and His love is all-embracing. But to each sub-race He comes visibly, to give it a religion best suited to its evolution. In every religion you have some special characteristic that is brought out by the World-Teacher, in order that on that a civilization may be founded suitable for the evolution of the particular qualities which that sub-race is to contribute to the coming perfection of human-kind.<sup>1</sup>

The national Devas, concerned with the rise and fall of peoples, rendering them instruments for the political, economical and social progress of humanity, co-operate with the Elder Brothers—called in India Rishis, and by Theosophists Masters—who supervise and inspire religions and intellectual evolution.

<sup>1</sup> *The Inner Government of the World.*

### A LESSON FROM IRELAND

The Angel Rulers of the nations are super-human in intelligence and power, and they are served by graded hosts of lesser attainments, until we reach beings of intelligence equivalent to that of men, and then come to those who are sub-human in their capacities. The Rulers well understand the conditions under which alone human progress is possible, and realize the necessity of preserving the harmonious relations between man and man that we call morality. But in giving to the hosts below them the national plan which is to be carried out, they cannot impose upon them cut and dry details, since that would stunt and hinder their evolution. Hence often arise difficulties and hindrances. [Dr. Besant cites the temporary failure of the Home Rule movement in Ireland as a lesson which India would do well to profit by; she proceeds:]

For India's national Devas are concerned with the great wave of national life now flooding this country, and its temporary success or failure depends on the moral standard of its leaders, and the control which they are able to exercise over their followers. The wave is sent out by the ruling Deva—the Deva-Raja—and all his higher subordinates share in a lower degree, his far-reaching knowledge, his magnificent power and his splendid benevolence, but the lower Devas cannot rise to this understanding of human conditions, and, when they fling themselves into the struggle they form an added danger, stimulating the hot-headed and the ignorant, and thus instigating them to go very much farther than is right. The whole success of the movement now depends on the answer to the question: "Are the national leaders strong enough and wise enough to restrain the passions of their more excitable followers, and to guide the movement along the lines of ordered freedom?" Is each man, who aspires to become a national leader, strong enough to go against his followers, when the thoughtless overpower the thoughtful, when those who are moved by hatred grow more influential than those who are moved by love? That is the test of worthiness in a leader, and the Irish failure [when Parnell failed to check

the excesses of his followers] is a warning to be taken by Indian leaders now, lest they should wreck a great national movement by forcing the Ruling Deva to withdraw his help, thus reducing it to a partial paralysis until nobler leaders shall come.

### INDIA LASHED INTO ACTIVITY

You may see the hand of the Ruling Deva of India very plainly of late years. India was sleeping, indifferent to the decay of her religion, to the steady materialization of her sons; despite all urging, all pleading, all rebuke, she slept on, careless of warning voices, lost to all sense of duty. Her children were being educated by religionists who hated and despised her ancient faith, or by men who were indifferent to religion altogether; her ancient civilization was being steadily undermined, and was in danger of sinking altogether under the rising flood of western influence. Her arts and industries were perishing, while her children went shopping in Birmingham and Manchester. Blind and deaf, India was sunk in a sleep that threatened to pass into the sleep of death. Then as reason and pleading failed, the Deva took up the scourge and smote her, and within a few years despair accomplished what all else had failed to achieve. The Universities' Act was passed by an arrogant Viceroy against the arguments of Indian leaders and the important protests of the few. Education was made so costly that it was practically denied to the children of the traditionally learned but traditionally poor class. Indians had for years been urged to bestir themselves in looking after their own education; then, while they remained inert, the lash of that Act fell upon them, and its sting made them do more in months than they had before done in years.

We thus see that while a Ruling Deva will ever keep in view the best interests of the nation in his charge he will employ pain as well as pleasure, adversity as well as prosperity, defeat as well as victory, for the carrying out of the nation's training and the shaping of its destiny. Clear-eyed and strong, with firm hands upon the reins, he guides his people steadily along the appointed ways.<sup>1</sup>

<sup>1</sup> *The Guardians of Humanity.*

## BRITAIN AND INDIA

Looking over the nations of Europe, there is one nation which is in a peculiar position of advantage, and that nation is Britain. The way is open before her, if she can keep her head, and she may make the transition to a mighty British Commonwealth with India, a great Indo-British Commonwealth of Free Nations, self-ruling, self-governing, but linked together by bonds of mutual service. That is the Plan that the Manu is striving to work out. If England and India together cannot make a Commonwealth of Free Nations, then that exquisite Plan which might knit together Europe and Asia in freedom and not in tyranny and subjection, will be put off probably for a century or more. I cannot tell you which way the struggle is going. All that I know is that the whole power of the Inner Government of the world, the Rishis, and the Devas, the whole of Those are set to carry Great Britain and India through the struggle together and not separated, for in their union lie the salvation and peace of the world.<sup>1</sup>

## THE PENDULUM SWINGS

Fundamentally, the whole world-process is the plan of the Logos Himself, and it is He who places different parts of it in the hands of His Viceroys. To see this Plan, history must be studied in its largest sweeps, as in the swing of power from West to East, from East to West, to return again to the East. Note how in the elder days Empire found its centre where now the Atlantic rolls, laying its hand on Mexico on one side, on Egypt on the other.

<sup>1</sup> *The Inner Government of the World.*

See how it swings eastwards, the great Powers rise in Asia, and dominate the world. Then see how the pendulum swings back again, and Greece rolls back Persia and invades India, and Rome and Carthage grasp the sceptre of supremacy. But, behold; Asia rises and flings herself on Europe, and her conquering hosts press onwards into France, to be hammered into retreat by Charles Martel; and later, for long the Moors hold Southern Spain, but are driven therefrom, and invading Turks are flung back by Hunyadi Janos until Europe is secured for Christendom, save for the outpost in her south-eastern corner, over which yet waves the crescent of the Arabian Prophet. Then followed the return of invasion of the East by the West, at first in the peaceful guise of commerce and then in warrior garbs; until, in our own days, the Far East threw her sword into the scale of Empire, and began once more to weigh it down for Asia, and of that the end is not yet.<sup>2</sup>

## HOW THEY PLAN

When one gets a glimpse behind the veil into the plans of the Hierarchy one finds that They habitually talk in large figures. They lay their plans with a wonderful, almost deadly, certainty, and it would seem that nothing whatever could interfere with them. They lay out Their future in blocks of ten thousand years or so, and They say: "In this ten thousand years we will get such-and-such work done." And They do it.

—C. W. LEADBEATER

<sup>2</sup> *The Guardians of Humanity.*

## OUR FRONTISPIECE: THE RISHI AGASTYA

Of the numerous portraits of our Sage, there is none to beat the simplicity, the dignity, the equanimity, the introspective placidity of the remarkably fine image discovered in the Tjandi Banon on the Prago River (E. Java). It belongs to the classic period of Indo-Javanese sculpture, and, while faithfully following the formula of the icon, it equals, if it does not rival, the serenity and profundity of the Buddha images of the Boro-Budur. Verily is the genius of Brahminic thought crystallized in this unique presentation of the real yogi amidst the sea-girt inaccessibility of the island colony. Art has honoured the Puranic mythical record by creating a portrait which compels belief in the tradition that the great Sage lived in flesh and blood and left his footprints not only on all parts of Arya-desh (the Indian mainland) but also on that Island-India, the rich repository of Aryan Culture, a veritable jewel in the Indian Ocean.

—O. C. Gangoly, *Rupam*, January 1926

# INDIA'S MIGHTY GUARDIANS

SACRED books of India and Theosophical literature abound with the activities of the Rishis, those mighty Guardians who move majestically against the background of India's eternal greatness. So have They moved for many centuries, yet within living memory the guiding hands of these Elder Brethren became visible before our very eyes. This open intervention of the Great Ones began with a Clarion Call to Theosophists to break the colour bar and to raise fallen India to her feet. In 1881 a great Rishi wrote :

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

"If the Theosophists say : 'We have nothing to do with all this ; the lower classes and inferior races (those of India, for example, in the conception of the British) cannot concern us and must manage as they can'—what becomes of our fine professions of benevolence, philanthropy, reform, etc. ? Are these professions a mockery ? And if a mockery, can ours be the true path ? Shall we . . . leave the teeming millions of the ignorant, of the poor and despised, the lowly and the oppressed, to take care of themselves and their hereafter as best they know how ? Never ! Rather perish the T.S. with both its hapless founders than that we should permit it to become no better than an academy of magic, a hall of occultism. . . . And it is we . . . who are expected to allow the T.S. to drop its noble title—that of Brotherhood of Humanity—to become a simple school of psychology. No, no, good brothers ; . . . there is hardly a Theosophist in the whole Society unable to help it effectually by correcting the erroneous opinions of outsiders, if not by actually himself propagating this idea. *Oh ! for the noble and unselfish man to help us effectively in India in that divine task. All our knowledge, past and present,*

*would not be sufficient to repay him.'*"<sup>1</sup> (Our italics).

It was a decade before that noble individual came in the personality of Annie Besant to rouse India. Such was the intense solicitude of the Elder Brethren for India in the eighties that the Master K.H. wrote to Mr. Sinnett concerning a friendly article entitled "Indo-British India" in the Allahabad *Pioneer*, a powerful English anti-Indian newspaper of which he was Editor :

"Thank heaven, if you have a patriotic heart beating in your breast, that there are a few 'Brothers' yet left to India, to watch over her interests, and protect her in hours of danger ; since in their hourly increasing selfishness none of her sons seem to ever remember they have a Mother—degraded, fallen down and trampled under the feet of all, of conquerors and of the conquered—still a MOTHER."<sup>2</sup>

Significantly the Master writes to Mr. Sinnett of this editorial as the "first political fruit of the Society you have the honour to belong to." The Master further says :

"India has been going down for thousands of years. She must take equally long for her regeneration. The duty of the philanthropist is to work with the tide and assist the onward impulse. . . . It is always wiser to force the current of events than to wait for time—a habit which has demoralized the Hindus and degenerated the country."<sup>3</sup>

All this time the Master K. H. and His Associates were making efforts to found a paper to be called *The Phoenix*. When Mr. Sinnett in 1881 was given notice to quit the Editor's office of *The Pioneer* for "supporting the natives and being a Theosophist"—his espousal of Theosophy was not to the taste of the proprietors of the paper—the Master K. H. despaired for India unless "a native capitalist" came out to start a rival paper with Mr. Sinnett as its Editor. The Master, after consulting his

<sup>1</sup> See references at the end of the article.

"Venerated Chief," the Mahachohan, put his views to Mr. Sinnett in a business memorandum of about a thousand words, covering two pages (378-380) of *The Mahatma Letters*, indicating how the journal could be started with the help of his friends and of Hindu Theosophists. Picturing the "wreck and desolation" which had taken the place of the ancient solidarity and grandeur, both Master M. and Master K. H. implored the help of Mr. Sinnett. The Master K. H. wrote:

"There never was a time when the help of a man like yourself was more needed by India. . . . If it be permissible to symbolize things subjective by phenomena objective, I should say that to the psychic sight India seems covered with a stifling grey fog . . . the odic emanation from her vicious social state. . . ."

"You must be complete and sole master of a paper devoted to the interests of my benighted countrymen. The 'Indo-British nation' is the pulse I go by."

"This is no time for sentimentalities. The whole future of the 'brightest (!) jewel'—oh, what a dark satire in that name!—in the Crown of England is at stake, and I am bound to devote the whole of my powers as far as the Chohan will permit me to help my country at this eleventh hour of her misery. I cannot work except with those *who will work with us*. . . ."

The Master K.H. worked incessantly to get Mr. Sinnett a paper of his own. "Are there *any true patriots* in Bengal?" He cried passionately, but with virtually no response. He went so far as to arrange with a Calcutta firm to establish a "limited company"; psychic powers He could not use, being debarred from using any abnormal powers that might interfere with the nation's Karma. Foiled by influences of the most hostile nature, bitter feeling between the races, and the inertia of Theosophists, the Master withdrew from the political scene, and India's Karma for rejecting His proposal was to remain in political darkness for a quarter of a century.

"On its success depends the *future* of India for the next 27 years," he wrote to Mr. Sinnett regarding the *Phoenix* venture. Mr. Sinnett's cycle ended in 1912. In the next 27-year cycle

Dr. Besant carried on a herculean campaign for India's political freedom, through her own journals and in impassioned utterances both in India and Britain, culminating in the Commonwealth of India Bill, all this under the guidance of her Guru, the Master M., and of the Regent of India, with what success we already know. Was it by chance or in fulfilment of a plan that at the completion of this cycle Dr. Arundale in 1939 founded his weekly journal *Conscience*? So far, though *Conscience* has given leadership to India, her political leaders, divided amongst themselves, have failed to realize its call to unity or its demand for a constructive programme for India.

The highest conceivable authority was given to Dr. Besant when she began her political work for India, the mighty Head of the Hierarchy Himself known in the East as Sanat Kumara, bestowing upon her His blessing. She thus describes His charge to her:

"It was in 1913 that I first came into direct conscious touch with the Rishi Agastya, the Regent of India in the Inner Government. He desired me to form a small band of people who were brave enough to defy wrong social customs such as premature betrothal and marriage. This was done, and carrying out His wishes, I gave some lectures that autumn on Social Reform, published under the title of *Wake Up, India*. These prepared the way for the desired political reform, and this was started in that same year by the resolve to begin a weekly newspaper, *The Commonwealth*, in January 1914. To guide me in its conduct, I was summoned to Shamballa, where still abide the King and His three Pupils, the 'Four Kumaras' of the Indian Scriptures, He the Eldest. There I was given what I always call 'my marching orders':

"You will have a time of trouble and danger. I need not say: Have no fear; but have no anxiety. Do not let opposition become angry. Be firm but not provocative. Press steadily the preparation for the coming changes, and claim India's place in the Empire. The end will be a great triumph. Do not let it be stained by excess. Remember that you represent in the outer world the Regent, who

is My Agent. My hand will be over you, and My Peace with you."<sup>6</sup>

Disclosing the wider implications of this Royal charge Dr. Besant in 1930 said :

"Long ago it was said to H.P.B. that one of the purposes of The Theosophical Society was to raise India among the nations of the world. That is the work which is now going on, and it will be the line that is desired by the Lord Vaivasvata Manu, and also by Him whom we call the Regent of India, the great Rishi Agastya, who has had India in His charge for many thousands of years, and who lives in the South of India, as far as His physical body is concerned."<sup>7</sup>

The Masters' letters reveal how wide a range Their activities cover, how deep Their interest in lifting India to her wonted spiritual greatness. It was a special section of the Inner Government which founded The Theosophical Society to restore India and the world from materialistic induration to spiritual wholesomeness and freedom.

## FROM AN ELDER BROTHER TO THE YOUTH OF INDIA (1925)

You must learn, my young brothers, to think for yourselves individually, to judge for yourselves, to act according to your conscience. Beware, you who would lead, of being like others. It is in your dissimilarity that much of your value to India lies. You are needed in the front, on the pathways that few as yet have trodden. The Indian people must see you as lights in the distant darkness, guiding them from the known to the unknown. . . No hurricane of popular disfavour or persecution can ever extinguish a light divine, a light undimmed by self-seeking of whatever kind. To this end, let your watchwords be Discipline, Self-Control, Courage, Wisdom, all tempered by the most beautiful quality in the world—that Aryan gentleness which is so strong because so tender, which is so compelling because so understanding. The Rishis of all faiths and of all nations turn Their eyes to you, O Youth of Aryavarta, to regenerate the world.

At the first publication of THE THEOSOPHIST in 1879 the Rishi Agastya made technical suggestions, and Himself wrote articles for it.

Masters in the early days of The Theosophical Society visited Adyar, either physically or in the mayavi rupa. Though less publicity is given to Their movements than sixty years ago, Dr. Arundale has given his assurance that "Today They are guiding Their Society." And the same mighty Guardians who watched over India as of yore still guide Their Motherland along the path of her destiny.

### REFERENCES

<sup>1</sup> *Letters from the Masters of the Wisdom*, I, pp. 5-11.

<sup>2</sup> *Ibid.*, pp. 43-44.

<sup>3</sup> THE THEOSOPHIST, July 1907, p. 782.

<sup>4</sup> *The Mahatma Letters*, p. 384.

<sup>5</sup> *Ibid.*, p. 381.

<sup>6</sup> THE THEOSOPHIST, November 1929, pp. 150-151.

<sup>7</sup> THE THEOSOPHIST, March 1930, pp. 523-524.

Be true to India in the little things, and the larger life of service shall be opened to you ; but India's Guardians will not allow entry into the larger life to those who have not yet learned to live in the smaller. Serve India in the little things of life, for these make up the big things ; and you are helping India to her rebirth in greatness when you live the details of your daily lives in her name and for her.

As you strive to serve humbly and in the little things, so do you draw near to India's mighty Guardians, Those who have guarded her throughout the ages, who have preserved her soul inviolate as her body has been torn by internal dissensions and external aggression, as the form has had to be moulded to express the growing needs of that world of which India is the heart. Simple-hearted be ye, my brothers, and generous to all. So shall you help India to prove strong for that spiritual leadership of the world to which she is destined.—*New India*, 12 December 1925

# THE GREATNESS AND UNITY OF INDIA'S FAITHS

## ONE NATION—ONE RELIGION

INDIA is a country in which every great religion finds a home. Go back as far as you will and you will find that Hinduism exists. Go down later and you will then find Buddhism establishing itself with its wonderful ethics. Go down further still, and you will find Jainism almost contemporary with Buddhism. But you will find Christianity in the first century after Christ and on the West Coast. It has to become one of the Indian religions and no longer only the religion of the foreigner. Then still later you will come to the great Prophet of Arabia and his people, together with the exiles from Persia, the Parsis; the whole of them are here in India in a common Motherland, and have a common interest, and should have a common pride. There alone are all the great religions found living side by side. They must be reconciled. . . .

Indeed, a nation is the richer, not the poorer, by varieties of thought, and not one jewel should be grudged its place in the necklet that adorns the Mother, whose most ancient possession is the jewel of the religion of the Universal Self. As many peoples must blend here into One Nation, so many religions must blend into the One Religion.—*Annie Besant : Builder of New India*, p. 376

In the India of the future, all men of every faith must join. If India is to be the spiritual light of the future, in her must be focussed the light that comes from every faith, until in the prism of India they are all united into the one light which shall flood with sunlight the world, and all lights shall blend in the Divine Wisdom. That is our work.—A. B.

Ye, Sons of Earth, let your intentions be one, let your hearts be one, let your minds be one and let us forget mutual differences.—*Vedas*

“All the world is love’s dwelling,

Why talk of a mosque or a temple ?”

—HAFIZ

## SHRI KRISHNA

His first manifestation in the outer world, after He had achieved His great office of the Supreme Teacher, was as the wondrous Babe, the gracious playful Child, the Krishna, who is the chief object of devotion for hundreds of millions of Hindus. He came, in fact, to give such an object of devotion, lest India should grow too drily intellectual. From His very birth He was wonderful, and all who surrounded Him—men and women, boys and girls, cows and birds—loved Him. As a little boy, He would play with the girls who tended the cows, and make them all dance in a circle, hand in hand, and one day He suddenly created so many forms of Himself that the milkmaids found Him dancing between each pair of them, and every one of them held on each side the hand of a dancing Krishna, who laughed up at them with lovely eyes full of merry glee.

He taught them love—love for Himself, love for each other, love for all living things and He would play on His flute melody so enchanting that the animals followed Him, and the birds wondered at strains so much sweeter than their own. The Krishna-cult of India, the worship of the Child, the Boy, the Youth, flowered into deathless beauty, so that in every Indian home, in the women’s quarters, that figure of joyous immortal Youth shines out unfading, the centre of a devotion as pure as it is passionate. The Krishna who is worshipped never reaches maturity.—*Our Elder Brethren*, p. 79

In *Manusmriti*, the Lord Vaisvata Manu, Father of Indian Civilization, who within Himself embodies the Unity of India, teaches :

“Then the Self-existent, the Lord, unmanifest but making manifest the universe, appeared with mighty power, the Dispeller of Darkness. He who can be grasped by that which is beyond the senses, subtle, unmanifest, ancient, containing all beings, inconceivable, even Himself shone forth.”

**THE SPIRIT OF ZOROASTER**

Ahura-Mazda, Thou Spirit most holy,  
 Thou Righteous Creator of our material world !  
 Amidst us is rushing the Demon of Wrath,  
     thirsting for blood,  
 Against us are rushing the hosts of the evil-  
     minded.  
 Therefore up to Thee are directed the voices of  
 afflicted men from every home ;  
 Unto Thee doth complain the Soul of Mother  
 Earth.

Dr. Besant, worshipper at the shrines of India's many Faiths, dreamed "of a day when the breath of the great Prophet Zarathustra shall sweep again through His temples, fanning the ashes on the altars of these ancient fanes and every altar shall flash into fire, and again from heaven the answering flames shall fall, making the Iranian religion once more what it ought to be, a beacon light for the souls of men, one of the greatest religions of the world."

Asha, the Pure Flame, is the highest good, the true Happiness. Happiness to him who makes others happy. (Chanted at the close of each prayer.)

**MAHAVIRA**

He who was called Mahavira, the mighty Hero, the twenty-fourth and last of the Great Teachers, stands to the Jaina as the last representative of the Teachers of the world. Before him, 1,200 years, we are told, was the twenty-third of the Tirthankaras, and then, 84,000 years before Him, the twenty-second, and so on, backwards and backwards in the long scroll of time, until at last we come to the first of these, Rishabhadeva, the father of King Bhārata, who gave India its name . . . the Jaina teaches that there are three jewels, like the three ratnas we so often hear of amongst the Buddhists, and these are said to be right knowledge, right faith, and right conduct by which the Jiva evolves, and in the later stages to these are added austerities, by which he finally frees himself from the bonds of rebirth.

Very, very marked is his translation of the word Ahimsa, harmlessness: "thou shalt not kill." So far does he carry it in his life, to such an extreme, that it passes, a harsh critic

might say, into absurdity ; but I am not willing so to say, but rather to see in it the protest against the carelessness to animal life and animal suffering, which is too widely spread among men ; a protest, I admit, carried to excess, all sense of proportion being lost, the life of the insect, the gnat, sometimes being treated as though it were higher than the life of a human being.

"The venerable One has declared . . . As in my pain when I knocked or struck with a stick, bow, fist, clod, or potsherd ; or menaced, beaten, burned, tormented, or deprived of life ; and as I feel every pain and agony, from death to the pulling out of a hair ; in the same way, be sure of this, all kinds of beings feel the same pain and agony, etc., as I, when living they are ill-treated in the same way. For this reason all sorts of living beings should not be beaten, nor treated with violence, nor abused, nor tormented, nor deprived of life" (*Uttaradhyayana*).  
 —ANNIE BESANT, *The Religious Problem in India*

**JUDAISM**

Give unto the Lord, O ye mighty, give unto the Lord glory and strength.  
 Give unto the Lord the glory due unto his name ; worship the Lord in the beauty of holiness.  
 The voice of the Lord is upon the waters ; the God of glory thundereth : the Lord is upon many waters.  
 The voice of the Lord is powerful ; the voice of the Lord is full of majesty.  
 The voice of the Lord breaketh the cedars ; yea, the Lord breaketh the cedars of Lebanon.  
 He maketh them also to skip like a calf ; Lebanon and Sirion like a young unicorn.  
 The voice of the Lord divideth the flames of fire.  
 The voice of the Lord shaketh the wilderness ; the Lord shaketh the wilderness of Kadesh.  
 The voice of the Lord maketh the hinds to calve, and discovereth the forests ; and in his temple doth every one speak of his glory.  
 The Lord sitteth upon the flood : yea, the Lord sitteth King forever.  
 The Lord will give strength unto his people ; the Lord will bless his people with peace.

—*Psalm 29*

### THE LORD GAUTAMA, THE BUDDHA

He who was to be the Buddha could not live in joy and happiness in the palace of the king (his father), while men outside were suffering, were agonizing, and were dying; He went out to seek the cause of the suffering, and the cure which He might bring to human woe. . . . As He was wandering on his way, the time approached when illumination was to be found, and, reaching Gaya, He sat down beneath the sacred Asvattha tree saying that He would never rise from His seat until light had dawned upon His spirit and the secret of sorrow was found. . . . As He sat beneath the sacred tree, there dawned on Him the light which He had been born into the world to discover; there came to Him that mighty awakening which made Him the Enlightened, the Buddha, which told Him of sorrow, of the cause of sorrow, of the cure of sorrow, of the path which leads beyond it; Buddhahood was achieved, a Saviour of the world was there. And then there breaks from His lips the song triumphant: "Looking for the maker of this tabernacle, I shall have to run through a course of many births, so long as I do not find (him); and painful is birth again and again. But now, maker of the tabernacle, thou hast been seen; thou shalt not make up this tabernacle again. All thy rafters are broken, thy ridge-pole is sundered; the mind, approaching the Eternal, has attained to the extinction of all desires."—*Four Great Religions*

### THE BODHISATTVA—JESUS CHRIST

He took upon Himself the body of His well-beloved disciple Jesus, and so is always called Jesus Christ. . . . In that body He worked for some three years of perfect service, and was cruelly murdered at the end, leaving behind Him the record of a ministry so exquisitely beautiful and tender, that it stands out to Christendom as that of "the Saviour," of the Perfect Man. Strength and gentleness in Him found perfect mating; He shielded fallen women, showed sweetest tenderness to little children, rebuked the oppressors of the people, fed the hungry, healed the sick, made friends of the despised, sought to raise the sinner. "Neither

do I condemn thee: go, and sin no more," was His word to the offender against divine and moral law. Down the centuries His love and pity have shed their holy light, and His most sacred name is that of the "Friend of Sinners," the true Son of Man as He is verily Son of God.

—*Our Elder Brethren*, p. 79

### THE BEATITUDES

And seeing the multitudes, he went up into the mountain; and when he had sat down, his disciples came unto him; and he opened his mouth and taught them, saying, Blessed are the poor in spirit: for theirs is the kingdom of heaven.

Blessed are they that mourn: for they shall be comforted.

Blessed are the meek: for they shall inherit the earth.

Blessed are they that hunger and thirst after righteousness: for they shall be filled.

Blessed are the merciful: for they shall obtain mercy.

Blessed are the pure in heart: for they shall see God.

Blessed are the peacemakers: for they shall be called sons of God.

Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven.

Blessed are ye when men shall reproach you and persecute you, and say all manner of evil against you falsely, for my sake.

Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.

Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out and trodden under foot of men.

Ye are the light of the world. A city set on a hill cannot be hid.

Neither do men light a lamp, and put it under the bushel, but on the stand; and it shineth unto all that are in the house.

Even so let your light shine before men, that they may see your good works, and glorify your Father which is in heaven.—*Matthew*, 5, 1-16.

It is not a Christ outside you who saves ; it is not a Christ outside you who redeems ; it is the Christ within, who transforms the man into His own image, and makes him realize that as the Father in Heaven is perfect, so is perfection the inevitable goal of man.

—ANNIE BESANT

### THE LORD MUHAMMAD

. . . . And the voice of the wife, the first disciple, gives the touch of courage to the human heart that fails before the greatness of the mission, and he stands up, now no longer simply Muhammad, but the Prophet of Arabia, the man who will turn Arabia into a settled state, a mighty power, and whose followers will carry the torch of science and re-light it in Europe where it had died, and found mighty empires, and who will be moved by a devotion to the Founder second to that felt in no other faith. Never is a Mussalman ashamed to kneel for prayer, though scoffers may be round him, and those who hate his Prophet. See how faith in him has overcome all fear of death. Where do you find heroism greater than that of the African dervishes, who charged over the space swept by Gatling guns, and died, row upon row, ere they could even reach their enemy, going to death as other men go to their bridal, for the love of the Prophet and the faith of Islam?—*The Religious Problem in India*

All people are a single nation ; so Allah raised prophets as bearers of good news and as warners, and He revealed with them the book with truth, that it might judge between people in that in which they differed.

—*Holy Quran*, II, 213

And behold ! a bier passed by Lord Muhammad, and he stood up ; and it was said to him : "This is the bier of a Jew." He said: "Was it not the holder of a soul, from which we should take example and fear ?

"When the bier of anyone passeth by you, whether Jew, Christian or Muslim, rise to thy feet."—*The Sayings of Muhammad*, translated by Abdullah al Mamun al Surhawardy.

I died as mineral and became a plant,  
I died as plant and rose to animal,  
I died as animal and I was man.  
Why should I fear ? When was I less by  
dying ?

Yet once more shall I die as man, to soar  
With angels blest ; but even from angelhood  
I must pass on : all except God doth perish.  
When I have sacrificed my angel soul,  
I shall become what no mind e'er conceived,  
Oh, let me not exist ! for non-existence  
Proclaims in organ tones : "To Him we shall  
return."

—JALALUDDIN RUMI

### GURU NANAK, A.D. 1469

When Guru Nanak came into the world, spiritual darkness prevailed and the cry of pain was audible. Guru Nanak endured the greatest privations and travelled to different countries in order to regenerate the human race. "He pointed out to men the straight way—that there was but one God, the Primal and Omnipresent. He placed the king and the beggar on a spiritual equality and taught them to respect each other. He preached to all a religion of the heart, as distinguished from a religion of external forms and unavailing ritual."—*Our Elder Brethren*, p. 157

"Both Hindus and Mussalmans are paths to the same goal. Only that person who realizes the One God will attain him : a blasphemous is a Kafir."—GURU NANAK

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Let every man in his own faith teach the ignorant to love and not to hate. Let him lay stress on the points that unite us, and not on the points that separate us. Let every man in his daily life speak never a word of harshness for any faith, but words of love to all. For in thus doing we are not only serving God, but also serving man ; we are not only serving religion, we are also serving India, the common Motherland of all ; all are children of India, all must have their places in the Indian nation of the future.—*The Religious Problem of India*

# INDIA'S IMPERISHABLE CULTURE

BY ANNIE BESANT

INDIA is a continuum, and her Aryan civilization an unbroken whole. There are invasions and conquests, periods of strength and weakness, of unity and division, in her æonian story. But she is always India; always Aryan the MOTHER Imperishable, who has borne uncounted millions from her womb, but at whose own birth no historian can guess, whose death no prophet can foretell. And this it is well to remember in our judgments of today. With an admitted history of nearly 5,000 years, from the commerce between India and Babylon . . . and the proofs of high civilization and wealth then existing; with an admitted literature of at least 7,000 years; the period of English rule in India, barely a century and a half, is microscopically small, a tiny ripple on her ocean. Invasions flow and ebb; conquerors come and go: India assimilates what is left of them, is the richer for them, and remains herself. She did without England for millennia, and flourished amazingly; she could do without England for millennia to come; but the two need each other, and will be the better for each other in the near future, and India desires to be linked with England in that future, but on a footing of perfect equality, and on none other.

That which makes the richness of the National Life of India is its marvellous literature, its history, its religion, its science—and all these are so highly evolved because the nation is so ancient a nation. During the early life of a nation, religion is an essential for the binding together of the individuals who make the nation. India was born, as it were, in the womb of Hinduism, and her body was for long shaped by that religion. Religion is a binding force, and India has had a longer binding together by religion than any other nation in the world, as she is the oldest of the living nations.

When India achieves her destiny, the charm which the peoples of the West already find in India will be increased an hundredfold. For

throughout the ages, from the thousands of shrines in this land, from every banyan tree and bo tree at whose foot a saint has meditated, there has radiated a network of magnetism whose influence is felt as the charm of India. But largely, even now, these centres of magnetism are unreleased, and have not spent their full vigour, and generation after generation each shrine and temple has become the reservoir of mighty forces awaiting the great day of the Coming of the Lord.—*Annie Besant: Builder of New India*

## THE ARCHETYPE OF BEAUTY

It is in the philosophy of Hindu India that her Ideals of Beauty are firmly rooted, and in Art, as in all manifestations of the Divine Life, it is Cosmic Ideation, the Creative Activity of the Divine Thought, which—bodying itself forth in subtlest matter in which Sattva, Harmony, predominates over Tamas and Rajas—imposes Beauty, which is due to the inter-harmonious relation between all parts of every form that is the essential characteristic of every Type-Idea, or Arche-Type, whence all special forms belonging to that archetype are generated.

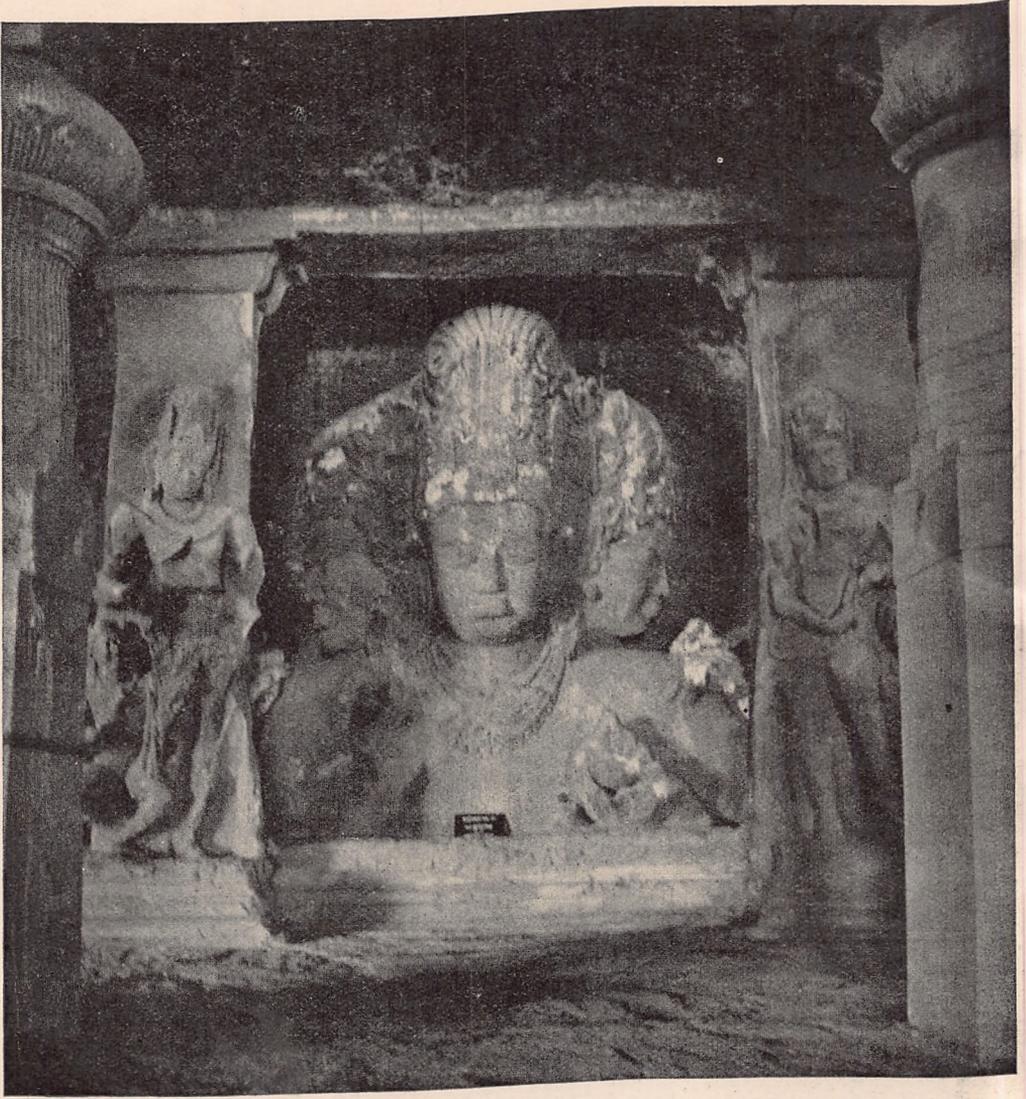
—*Kamala Lectures*

## THE HINDU GODS IN ART

There is one matter on which—considering how much of Indian Art is Hindu—it is necessary to touch, and that is the way in which Hindu Art in the olden times treated Devas and Divine Men.

In the innumerable images of the three-aspected Ishvara, Brahma, Vishnu, Mahadeva, and their Shaktis, as those of the Devas and Devis of the various worlds of living beings, the Hindus of the early period set the method of representation which became traditional in the religion. Beauty of Face and Form is not





### त्रिमूर्ति

ब्रह्मा स्वयं च जगतो विसृष्टौ संप्रवर्तते . . . . .

स्रष्टिस्थित्यन्तकरणाद्ब्रह्मविष्णुशिवात्मकः ।

स्रष्टा सृजति चात्मानं विष्णुः पालयं च पाति च ।

उपसंहरते चापि संहर्ता च स्वयंप्रभुः ।

स एव सृज्यः स च सर्गकर्ता स एव पालयं प्रति पालयते गतः ।

ब्रह्मायवस्थाभिरशेषमूर्तिर्ब्रह्मा वरिष्ठो वरदो वरेण्यः ॥

### TRIMURTI

In the beginning of creation, the great Vishnu, desirous of creating the whole world, became three-fold: creator, preserver, and destroyer. In order to create the world, the Supreme Spirit produced from the right side of His body Himself as Brahma; then in order to preserve the world He produced from the left side of His body Vishnu; and in order to destroy the world He produced from the middle of His body the eternal Shiva. Some worship Brahma, others Vishnu, others Shiva; but Vishnu, one yet three-fold, creates, preserves, and destroys, therefore let the pious make no difference between the three.—*Padma Purana*.



### TRIMURTI

(ELEPHANTA CAVES, BOMBAY)

The suggestion of an absolute physical repose, veiling a profound inward life, is conveyed equally in the three faces, though all of them are representative of carefully differentiated types of character. If we take them one by one, the profound stillness of his face, loudly told in the exaggerated closeness of the lips, haunts us and infects us with their message of peace and bids us close our own lips. If the spirit of the Divinity was ever induced to lodge in material forms, it must have made such moving stones its temporary habitation.

O. C. GANGOLY, *The Cultural Inheritance of India*

sought for in Divine Images; the task of due representation is recognized as impossible. The Images represent powers, qualities, symbols signaling incidents; or they are seated on special animals, Shiva on Nandi, the Bull; Vishnu on Garuda, the Eagle; Brahma on Hamsa, the Swan, and so on. They are meant to be used in worship, and to fix the attention of the worshipper on the qualities of the Object of his adoration. Rich and varied is Hindu symbology, rich and varied as the powers in Nature which the symbols represent. The Hindu faces philosophically and equally all the phenomena of Nature, terrible or agreeable; they are all emanated from the One Love and work out His beneficent purposes, since there is but One Life, and he shares it with all that live.—*Kamala Lectures*

#### RELIGION AND CREATIVE LITERATURE

Where religion is not an essential part of the education given to the youth of a nation, there the nation has no literature worthy to be called great. By "great" literature, I mean literature that is original, literature produced by the creative, as distinguished from the imitative, intelligence. Trace back your own literature, and you will see that its most splendid age was that which was profoundly religious. Hinduism inspired the Vedas with their Upanishads, wrote the ancient Puranas, lived, and then immortalized in deathless verse, the epics of the Ramayana and the Mahabharata; from its fertile womb sprang the six great schools of philosophy, the science of Yoga, the ancient treatises on medicine, on grammar and on astronomy. These writings, which are the admiration and the study of the foremost nations of the present day, for the depth and sublimity of their thought and the stateliness and beauty of their diction, were all flowers on the mighty tree of Indian religion. Later, as religion weakened, India had great commentators, great grammarians of the second order, great philologists; but these cannot raise a nation to the pinnacle of literary fame. Creative literature, not commentative and imitative literature—India is barren of that today. And she will never again become creative in her literature, any more than she will become exquisitely beautiful in her Art, until

religion is incorporated in her education and her children grow to manhood within the inspiration of her faith.—*Annie Besant: Builder of New India*

#### EDUCATION AND CULTURE

*The Secret of India's Immortal Youth.* What is that secret? It lay hidden in her Education and her Culture, or rather in the Ideals which created these: for the Idea is prior to the form, and if today men think that her strength is dissipated, her energy outworn, it is because she has for a moment—for what is a century and a half but a moment in her millennial life?—sold her birthright, as her Mother's first-born child, for a mess of western pottage. Let her turn again to her Ideals, and she shall renew her strength. For Ideals are the generating Life which unfolds through many incarnations, embodies itself in many a successive form, but remains ever true to type. We, who believe in India's Immortality, do not need to reproduce the bodies, the forms, of the past, but we need that that life, the life of the Mother Immortal, shall embody itself in new forms, but that it shall be Her Life, and not another's.

In the Ancient System of India, Education and Culture were self-controlled. In the ancient system of India. . . Kings built Universities and bestowed on them wealth, but claimed in them no authority. A Monarch might enter into the Convocation of a University but no one rose to greet him and he took his seat like any other visitor; but on the entrance of its Head, the "Venerable of Venerables," all rose and turned their faces towards him and in silence awaited his words. The University was the Temple of Learning, and the learned were its only Hierophants. When learning visited Royalty, when a Wise One entered a Court, even Shri Krishna descended from His throne and bowed at the feet of the Sage.

The revival and advance of true Indian Art Ideals, the renaissance identified with that gifted family of true Artists, the Tagores, . . . nurses in its bosom the rightful Infant Heir of the heritage of India's Art Ideals in the Past, the Infant who, in the future, in the maturity of India's Art Ideals, shall give to the world the

priceless gift of an Art which shall redeem it alike from materialism and superstition, and shall make the life of the nation and the life of the individual full of Beauty, in the cottagè as well as in the palace, for Art, as I have oftentimes said, must be no longer a luxury for the rich but the daily bread of the poor. That is part of India's Dharma.

For Beauty diversified into the Arts is the true refiner and uplifter of Humanity, for it is the instrument of culture, the broadener of the heart, the purifying fire which burns up all prejudices, all pettiness, all coarseness. Without it, true Democracy is impossible, equality of social intercourse an empty dream. Art is the international language, in which mind can speak to mind, heart

to heart, where lips are dumb. Painting, Sculpture, Architecture, Music, these need no translations, they speak the universal mother-tongue. Centuries do not age them. Custom does not stale them. Boundaries do not exist for them. Their message is for every country, for every tongue. Art will permeate the whole atmosphere of the New Civilization which is on the threshold. Religion and Art have ever been twin-angels. Let us follow them as they point to the East, where the Dawn Maidens are tinting our earth-born clouds with their rose-tipped fingers, to welcome the Rising Sun of India, as He leaps across the horizon, and floods our world with the glory of His Unveiled Face.

—Kamala Lectures

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## INDIA'S FAUNA AND FLORA

India's ancient glories include the splendours, so many of them since degraded and desecrated, of the sub-human kingdoms of nature—some of the denizens of which were and are no less glorious than those of the human kingdom.

Among members of the animal kingdom we have both the Cow and the Bull, their glories equally portrayed in the great Scriptures, and the Elephant, itself the God of Wisdom. There is Hanuman, the Monkey-God of Winged Thought. Obviously the symbols representing the Avatars or Incarnations of Vishnu are especially sacred—the Fish, the Boar, the Tortoise, the Lion, and the Horse, yet to come. The Bull, the Eagle, the Swan, the Peacock, the Mouse, and all other vehicles or vahans of the Gods are especially sacred. The Cow is supremely sacred as a symbol of Motherhood.

But where are the animals whose greatness is not recognized, who are not regarded as sacred? The Crocodile, the Goat, the Lion, the Fish, the Ram, the Crab, the Bull, the Scorpion, are signs of the Sacred Zodiacal Hierarchies. The Dog is sacred to Dharmarāja who would not go to Heaven without his dog. The Squirrel is beloved of Rāma and its stripes are

tokens of the stroking of His fingers upon the little creatures who tried to help Him.

The idea that all creatures are permeated by Divine Greatness is so engrained in the Indian consciousness that it would be impossible to find an animal not linked with a God or a Divine Idea.

Equally is this true in the vegetable kingdom. We have the incomparable Lotus, the Banyan and Bo trees, the Tulasi and Bilwa plants. But every plant has some association with Deity, even the foods being linked with the planets and regarded as sacred to them.

In the mineral kingdom, while Gold and Silver are especially precious as being sacred to the Sun and Moon, still even the humblest of metals such as Tin and Lead and Iron have their association with Planetary Greatness, and all jewels are portions of the great God Vala who sacrificed Himself that His Beauty might be known of men.

We have, above all, the superb witness of the Himalayas, the Ganga and other sacred rivers and mountains, daily glorified throughout India in hymn and invocation as incarnations and habitats of the Great Gods.

—ANNIE BESANT

# THE MAJESTY OF EVEREST

BY GEORGE S. ARUNDALE<sup>1</sup>

I WILL endeavour to take you on a little tour up to a certain point in Himalayan consciousness to a wonderful and awful place, in the very real sense of that word "awful"—to Kailāsa, the top of Mount Everest, that highest mountain in the world.

You can, if you so desire, extend your consciousness, a very important thing to do, and enter into the spirit of the great mountain ranges or of the great rivers or of any other physical greatness which you see around you. If you can enter into the very spirit of some physical majesty, human or non-human, you are immediately beginning to contact the Himalayan ranges in your own consciousness itself.

The average individual lives on the plains of his being. It is at very rare intervals that even for a moment he flashes upwards into his own higher world, alone into his mountains, still less of course, into his Everest.

If you will utilize the majesty and power of physical grandeur, since all life, all majesty, and all splendour are one, all identifying themselves with the splendour and power of physical majesty, you will inevitably knock at the door of your own higher self. It is therefore that from time to time individuals who are reaching immensities in their own nature need to have contact with physical splendour in order to make that reaching a little easier. Of course you can reach your own immensities anywhere, there is no doubt about that—in the city, in the forest, in the house, or in the garden; but the rhythm of impersonal beauty inevitably tends to give some life to that particular beauty which you yourselves may be awakening in your nature. So it was that the Christ had to ascend into the mountain for His Transfiguration, and so it was that He was taken apart into a high place for the great Temptation, and so it is that these great places in the world are set apart for great happenings.

<sup>1</sup> Extracts from *Mount Everest*, pp. 164-178.

There are international, world-wide places of spiritual magnificence which have tremendous meaning, and are used as great spiritual centres for spiritual activity. The greatest of these is Kailāsa, Mount Everest. There is no more splendid physical majesty than that highest mountain in the world with its extraordinarily wonderful attendant mountain ranges.

Mt. Everest is used for Transfigurations. It is used for semi-physical experiences as to the unity of all life, either from the standpoint of the Buddhic consciousness in which the individual lives and goes out into all surrounding life, or from the standpoint of the Nirvanic consciousness, where the whole of the circumference of life is drawn magically into the individual centre of the human being. It is used also for those experiences which relate specifically to the Atmic plane, whereby an individual enters into, becomes part of, the compelling rhythm of universal life, so that it throbs in him and through him and he becomes identified with the throbbing.

I imagine, though I have not experienced it, that when you start from the Atmic plane and experience that tremendous rhythm which is the very essence of all life, that tremendous pulsation which you can alone experience in its truth on the Atmic level, I imagine that you go out into it, that it corresponds to the Buddhic experience of the unity of life, and I imagine that on a higher plane of consciousness you absorb the whole of the rhythm of nature into yourself; that on the Atmic plane you experience, you contact; on some super-Atmic plane you *are*. If I take the lower experiences, they are only lower from the standpoint of that very high one.

There is a "way" which I can only describe quite vaguely, as one must not describe it in its fullness, because one is not the custodian of the way, and only those must tread that way who are called upon to do so—there is an almost

physical way to the very summit of Everest itself. It is a pilgrimage which you take half in, half out, of the body, not losing contact with the physical body and yet treading that way superphysically. The reason why I am describing this is that you can tread a similar "way" up to the source of a great river; up to some nearby star; into a deep and mighty forest. You can tread a similar "way" up some smaller mountain, up some hill, to wherever there is splendour; wherever there is an aloofness, a separateness, of grandeur, there is a way for the pilgrim to tread. That is why it is so valuable to dwell from time to time amidst the glories and the potencies of nature, because everywhere there is this way, and every beautiful thing and every grand and splendid thing in nature bears living witness to that way of holiness which is one, though there be on it many pathways leading through many different types of physical manifestation.

You cannot reach the top of Mt. Everest without making preliminary journeys over the protecting ranges, those ranges of which Everest, 29,002 feet high, forms the great King. The first realization that comes to you as you move across these attendant ranges is of the work they have to do in building up humanity itself, and of the marvellous home they are for non-human kingdoms of nature. That mighty Himalayan range forms, as it were, the King's Guard for India stretched out at its feet. It shuts India off from those influences which might be antagonistic to her growth. It forms the great source of India's vitality, life and material prosperity, and a kind of rheostat whereby the forces from Shamballa beyond are tempered to the needs of the country to which those forces flow, the Himalayan range being that kind of rheostat or "stepping down" of force.

When you find yourself amidst those ranges you find yourself amidst a reflection of omnipotence, omniscience and omnipresence which becomes a living reality to you. You now know what those words mean in terms of the very physical world itself, and you are entirely carried out of yourself. You are no longer *yourself*, a seeker, no longer an individual citizen of the

world; indeed you begin to have cast about you, for the time being, the mantle of your Godhood.

### THE UPWARD CLIMB

Thus you begin to enter into the spirit of those ranges and the unseen pours around you because of this conferment upon the you of today of the *you* of the future. They who belong to the eternal recognize you, and speed you on your way through these great ranges. So you come to the foot of Kailāsa, the Goddess-Mother of the world, as she is called, in a spirit of reverence which comes from an inner recognition of your own mountainous heights up which you climb for the time being, down which you must descend after the experience is over. For the time being you are a mountain among mountains, a height among heights, a splendour among splendid things, a majesty among the majestic things of the earth.

You are set for that upward climb, semi-physical and yet superphysical. There is a peace, a silence, a hush. Then the ascent begins, and you move upwards and upwards, amidst what may happen to be the conditions of the climate around you, around Everest, at the time: generally swirling winds and swirling snows, atmospheres which bring storms hurtling down halfway from the heights; or it may be a great silence and blessing into which the shining of our Lord the Sun blazes, such a shining as one knows nowhere else.

Amidst these changes you mount up and up, and you leave behind you the very physical world itself. Not that you forget it, but you transcend it. All that is of the physical world is in one sense with you, but in utterly other terms—everything is in its power, its purpose, its nature aspect, in its aspect in terms of the eternal, out of the streams of time. It is all so strange because you are being oriented to what we might call a new reality, to something you have never before known, something entirely outside of yourself, something which breathes the spirit of the universal and the eternal, something which causes you to gain a glimpse of the omnipotence and the omniscience and the omnipresence of God and gives you the sense that you are God.

So you mount higher and higher, and at last you reach the summit, and on that summit you enter into a new heritage. As to the nature of the heritage, that depends upon what has brought you to the mountain top. I know of no major experiences of expansions of consciousness which are not open to you as you are there, silent, in that deepest meditation which is an active and perfect self-realization with regard to the kingdom of consciousness with which you are concerned.

There a Transfiguration may take place. There you may realize in all its fullness your oneness with all life. There, sitting in wondrous meditation, you may lose yourself in all life around you, so that you are a myriad "yous" in every aspect of life; or you may sit in still more perfect meditation and become in a measure the *one life* itself, so that because of you the kingdoms of nature are, because of you evolution is, because of you life grows, because of you all is and is moving onwards on the path you have destined for it. You become God.

### SURGING LIFE

All the while around you are moving the great forces of nature in tremendous surgings. Right up through Mt. Everest comes surging the great power of earth; right down from our Father Sun Himself comes streaming the great power of life; and both meet, as it were, in you. The pole of one aspect of your nature and the pole of another aspect of your nature, your negative and positive poles, are so adjusted at that splendid height that the life of God from below and the life of God from above cause the light to shine between those poles and you can hold that light for a time.

From your centre there is drawn a mighty and marvellous circumference. God has taken the compasses of your being into His own omnipotent hands and has stretched a circumference around your centre. In essence you have realized the beauty, the kingdom, which is yourself, which is yours to conquer. Then, having realized the kingdom, having realized the extent of the circumference, having become dowered with the power of God to achieve so that you cannot fail, you descend into matter, you awake

from your meditation, and you descend the mountain and pass through the ranges adjoining Everest, down into the plains of matter, of Mother Nature,—for the eternal law of readjustment forbids you to remain in that mighty, all-embracing loneliness,—until you have readjusted yourself to the very furthest limits of your being. You return to the outer world with the spirit of your experience and your realization upon you, and you move among your fellows as one dedicated irrevocably to his kingship.

There is always somewhere for each one of you to go, to receive according to your own due measure the blessing which those experiences bestow. You can go on pilgrimage to any great physical plane centre, not necessarily physically, but always with the aid of that great power which God has given to help you at all times to know Him, namely, the power of imagination. So you can sit quietly in your own chair, with your physical body at ease, and you can, by taking yourself to some splendid place of which you have heard, or which once you have visited, enter into the spirit of that place and ascend to its mighty heart and dwell therein and issue forth refreshed, cleansed, strengthened, with a power of physical majesty upon you.

When you ascend into your Everests, as you may if you will, you bring back power, insight, realization, determination, and the decision to let everything go save that which you need to accomplish those high purposes to which you are destined. Money, greatness, the opinion of the outer world, mean nothing, nor does ridicule, nor persecution, nor opprobrium.

You do not merely learn of kingship from the kings of men, you learn of kingship from the kings of the mineral kingdom, the vegetable kingdom, the animal kingdom itself, from the kings of the Deva and other kingdoms around you. Wherever there is kingship, there you can learn from it. Enter then into the kingship of your physical heritage wherever you can, drink in all its splendours and the majesty of its reflection of God's guidance and so stimulate that guidance in yourselves. Among other things, draw near to our Mother Earth, rejoice in her, take her near to you, and she will help to give you your heart's desire.

# INDIA'S GREAT KINGS AND EMPERORS

NOW pray we to these Kshatryas, to the  
Adityas for their aid,  
These who are gracious to assist.  
May Mitra bear us o'er distress, and Varuna  
and Aryaman,  
Yea, the Adityas, as they know.  
For wonderful and meet for praise is these  
Adityas' saving help  
To him who offers and prepares.  
The mighty aid of you, the Great, Varuna,  
Mitra, Aryaman,  
We claim to be our sure defence.  
Guard us, Adityas, still alive, before the  
deadly weapon strike:  
Are ye not they who hear our call?  
What sheltering defence ye have for him  
who toils in pouring gifts,  
Graciously bless ye us therewith.  
Adityas, Gods, from sorrow there is freedom,  
for the sinless, wealth,  
O ye in whom no fault is seen.

—*Rigveda*

India had a stable civilization and culture in the past millennia, writes Dr. Besant, while she had States of all sorts—Republics, Monarchies, City-States, Council-ruled States, occasional Empires—and under them all the masses of her people were well-off and contented, except for the occasional raids from beyond her borders. The local wars between ambitious sovereigns troubled the masses very little, as these were carried on by the fighting and ruling caste, and not by the producers.

While she was free she produced Monarchs like the Manu Vaivasvata, Shri Ramachandra, Yudhishtira, Chandragupta Maurya, Asoka, Samudragupta, Harsha, Prithviraj, and many another. Greatest of all her sons was He, the Flower of our Humanity, the Lord Buddha, before whom countless millions of the human race have bowed and still bow in reverence. Even as a "subject nation" her sons can hold their own with the strongest statesmen of the

British Empire, providing that when she has regained her freedom, she will be second to none among the nations.

Varieties of Governments, varieties of communities did not hinder her unity as Bhāratavarsha in the past, nor her recognition by other nations as one nation, bound into unity by the common pride of all her people in her Sages, her Saints, her Rulers, her artists and her craftsmen. Why should she not again show that "unity in diversity" as the unrivalled beauty of her civilization?"

—*New India*

## THE EDICTS OF KING ASOKA

"His Sacred Majesty, however, cares not so much for gifts or external reverence as that there should be a growth of the essence of the matter in all sects . . . the sects of other people all deserve reverence for one reason or another. . . . And this is the fruit thereof—the growth of one's own sect, and the enhancement of the splendour of the Law of Piety. And this is the chiefest conquest in the opinion of His Sacred Majesty—the conquest by the Law of Piety—this it is that is won . . . in his own dominions and in all the neighbouring realms, . . . even where the envoys . . . do not penetrate, there too men hearing His Sacred Majesty's ordinance based on the Law of Piety and his instruction in that Law, practise and will practise the Law.

"And for what do I toil? For no other end than this, that I may discharge my debt to animate beings, and that while I may make some happy here they may in the next world gain heaven.

"Here in the capital no animal may be slaughtered for sacrifice, nor may holiday feasts be held. The living must not be fed with the living."

On such high principles did the Buddhist Emperor Asoka, the grandson of Chandragupta Maurya, morally rule in Jambudvipa, all over India, and neighbouring countries in the third

century B.C., ordaining his royal edicts to be inscribed on rocks and pillars and in caves all over this immense area.

### BABAR—FIRST EMPEROR OF HINDUSTAN

The character of Babar, the first of the Mogul Emperors, a conqueror and poet, the first also to create unity in India after many centuries of petty strife and quarrels, is well summed up by Erskine in his translation of Babar's Memoirs :

"A striking feature in Babar's character is his unlikeness to other Asiatic princes. Instead of the stately, systematic, artificial character, that seems to belong to the throne of Asia, we find him natural, lively, affectionate, simple, retaining on the throne all the best feelings and affections of common life. We shall find few princes who are entitled to rank higher than Babar in genius and accomplishment. His grandson Akbar may perhaps be placed above him for profound and benevolent policy. The crooked artifice of Aurangzeb is not entitled to the same distinction. The merit of Chengiz Khan and of Tamerlane terminates in their splendid conquests, which far excelled the achievements of Babar. But in activity of mind, in the gay equanimity and unbroken spirit with which he bore the extremes of good and bad fortune, in the possession of the manly and social virtues, in his love of letters, and in his success in the cultivation of them, we shall find no other Asiatic prince who can justly be placed beside him."

### HUMAYUN'S ILLNESS AND BABAR'S SELF-SACRIFICE

His son Humayun being seriously ill, Babar was advised "that the only remedy that could be applied in the case of such maladies was to make a sacrifice to God of something of great value in order to obtain from Him the restoration of the patient's health. Thereupon, having reflected that nothing in the world was dearer to me than Humayun except my own life, I determined to offer myself in the hope that God would accept my sacrifice." A close friend suggesting that it would be sufficient if he

offered a very valuable jewel, Babar replied : "There is no treasure which can be compared to my son. It would be better for me to offer myself as his ransom, for he is in a very critical condition, and the situation demands that I should come to the aid of his weakness at the expense of my own strength. I immediately entered the room where he was and went thrice round him, starting from his head, saying : 'I take upon myself all that you suffer.' At the same instant I felt myself heavy and depressed while he became cheery and well. He got up in complete health, while I became weak and afflicted with malaise." Babar never recovered from this illness.

—*Babar's Memoirs*, His last words

### AKBAR THE GREAT

The following episodes in the Indian Emperor Akbar's life (1542-1605) are taken from Laurence Binyon's book on him.

#### I

As early as the age of fourteen Akbar could feel a sudden overwhelming dissatisfaction with the world. On a day in 1557 such a mood fell upon him. He felt the presence of "short-sighted men," whose thoughts were all of this world, unendurable. He appeared to be full of anger and impatience, and sent for a certain horse of Iraqi breed, noted for its high mettle and vicious temper, a horse he often chose to ride. He would have none attend him, not even a groom ; and mounting, he rode away into the desert plain—he was then at Agra—consumed with a passion to be away from men and utterly alone.

Out of sight and in solitude, he dismounted and "communed with God." The fiery horse at once galloped off and disappeared in the distance. Akbar remained alone on the plain, immersed in his ecstasy. But after a time, his heart refreshed and eased, he came to himself and looked around. He was in absolute solitude, and surrounded by silence. There was no one to attend him, no horse to carry him home. For a time he stood perplexed : then suddenly he saw the horse Hairan galloping out of the

distance towards him. It came up and stood still beside him. The young king, astonished, mounted him, and rode back to his camp. It seemed to him a mysterious and divine intimation that he must return to his fellows and resume his work in the world.

A strange experience for a boy of fourteen. But Akbar was already steeped in the mysticism of the Persian poets, whose verses he had learnt by heart at Kabul : this mysticism appealed to his cast of mind : and this adventure was the prelude to other experiences of a like nature.

## II

In April 1578 one of those enormous hunts or *kamargahs* on a fantastic scale, in which sometimes as many as fifty thousand beaters were employed, had been ordered in the Punjab. The game was driven in from a ring measuring forty or fifty miles in circumference. For ten days the beaters had been at work preparing for the monstrous slaughter which consummated the proceedings, when suddenly and without warning all was imperiously stopped. No one was "to touch the feather of a finch," and every animal was to be let escape according to its habits.

What had happened ? Abul Fazl's account is that to Akbar on this day of May in his 36th year came once more a moment of intense illumination. He had the sense of union with God. In such a moment of exaltation the thought of the huge and horrible massacre of unoffending animals that was preparing seemed suddenly a frightful and stupid crime. For all life in the Creator's eyes was one. It was under a tree where he was resting, as two thousand years earlier it had been with the Buddha, that the moment of illumination came to Akbar.

## III

Three hours suffice for Akbar's sleep. He eats but one meal a day, and that at no fixed time. He eats but little meat, less and less as he grows older : "Why should we make ourselves a sepulchre for beasts ?" is one of his sayings. Rice and sweetmeats are the chief of

his diet, and fruit, of which he is extremely fond.

## IV

On the great portal of the mosque in the City of Victory, Fatehpur-Sikri, built by him in commemoration of the birth of his sons, Akbar inscribed the famous words : "So said Jesus, upon whom be peace. The world is a bridge ; pass over it, but build no house upon it."

## THUS SPOKE AKBAR THE GREAT

"Although I am the master of so vast a kingdom, and all the appliances of the government are to my hand, yet since true greatness consists in doing the will of God, my mind is not at ease in this diversity of sects and creeds ; and apart from this outward pomp of circumstance, with what satisfaction in my despondency, can I undertake the sway of empire ?"

## PROMULGATOR OF A UNIVERSAL FAITH

Polytheism and Islam feel after Thee,  
Each religion says, "Thou art one, without equal."  
If it be a Mosque, people murmur the holy prayer,  
and if it be a Christian Church,  
people ring the bell from love to Thee.  
Sometimes I frequent a Christian cloister,  
and sometimes the Mosque,  
But it is Thou whom I search from temple to temple.  
Thy elect have no dealings with either heresy or orthodoxy ;  
for neither of them stands behind the screen of Thy truth.  
Heresy to the heretic, and religion to the orthodox,  
But the dust of the rose-petals belongs to the heart of the perfume-seller.

## EMPIRE UNITY

Summoning his General Council, Akbar, the Great Mogul, said :

"For an empire ruled by one head it was a bad thing to have the members divided among themselves and at variance with the other.

"We ought, therefore, to bring them all into one, but in such a fashion that they should be both 'one' and 'all' ; with the great advantage

of not losing what is good in any one religion, while gaining whatever is better in another. In that way honour would be rendered to God, peace would be given to peoples and security to the empire."

### NUR-JAHAN, EMPRESS OF INDIA

Jahangir's second wife, Nur-Mahal (the Light of the Palace) and later called Nur-Jahan (the Light of the World), emancipated herself from the life of an Oriental lady of rank, in seclusion of the women's quarters, in a few years of married life, into the chief personage in India, managing all the affairs of the realm, and being virtually the Empress of India. And as Jahangir was content as long as he could have his wines and food, the country prospered greatly under her benevolent rule. "She won golden opinions from all people," introducing something like a steady policy, which had been impossible owing to the tyrannical and capricious conduct of Jahangir. While she lived, Nur Mahal was the greatest personage in all Asia, if not in the whole world.

### SHIVAJI, THE HINDU EMPEROR

The rise and fall of the Maratha power in India is one of the most remarkable pictures offered in Indian history, so rapidly, apparently, did it spring to its full strength, so rapidly also did it crumble away as a dominating influence though leaving behind it a group of States that should play a great part in Indian affairs in the future—Indore, Baroda, Gwalior, Kohlapur, Dhar, Dewas. The uprush of this power, though startling in its suddenness, was from a spring that had been fed from hidden sources; the character of the Marathas was strong, pious, capable, and their frames hardy and enduring. The warlike mood had been fostered by three hundred years of struggle with the Muslims, and even where these had triumphed and had established Muslim States, the Hindus acted as ministers and exercised great political power. Moreover, a strong religious movement fed the strength and courage of the Maratha races, and a large number of religious teachers, chief of whom were Tukaram and Ramdas, stimulated

the religious fervour of the people, and gave to their arms the sanction of the holiest feelings.

Into this environment was born the child Shivaji, destined to sum up in himself all that was most fervid in Hindu religion, and most fiery and heroic in Hindu nationality. Brave to recklessness in adventure, he sought every critical decision by abandoning himself to prayer, until he passed into a state of ecstasy, and would then speak words of which in his normal state he knew nothing; written down as he uttered them, these words formed the decision which he carried out with unswerving courage and obedience. Thus he became to his people the embodiment of religion as well as of martial valour, and incarnated in his own heroic figure Hindu faith and Hindu patriotism. With all his fiery qualities and fervid faith, he was tolerant in religious matters: "his orders were to do no harm to the Mosques, the Book of God, or the woman of anyone," wrote a Muslim author; in all his raids and conquests, not one Muhammedan Mosque was destroyed, despite the many Hindu temples that had been laid in ruins.

For six years of plots and counterplots, raids and assassinations, he was employed in organizing the district round Poona, seizing and repairing hill-forts. Then, for a further ten years he was engaged in an endless conflict with Bijapur, from which he issued successful, to face the Moguls. Another ten years, when he was fighting the Moguls, were crowned with his final victory, receiving, as written by Justice Ranade in his *Rise of the Maratha Power* "from the Mogul Emperor a full and formal recognition of the new Maratha power." From his coronation to his death, another period of six years, he was occupied in organizing and consolidating his dominions.

Shivaji's crowning took place in Raigad in 1674, as the Hindu Emperor, and the Maratha kingdom of the South faced the Mogul kingdom of the North.

His successors were obliged to take up arms again against the dissolute Mogul Emperor Aurangzeb and only in 1706 were the Marathas left triumphant, growing under Shahu into the great Maratha Federation, which became a dominant power in India throughout the eighteenth

century, but, broken up by internal dissensions, it fell before the British early in the nineteenth.

\* \* \*

Luckless is he who grows weary of action : cowardly is he who fails at the supreme moment.

A warrior should die fighting and go to heaven : or striving valiantly, return to reap the meed of Victory.

If you are proud of your lineage, march out to the fight : shun it, and bitter will be your repentance.—RAM DAS, Guru to Shivaji

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## INDIA'S GREAT WOMEN

As a gift from the Gods does the husband receive the wife, and not from a desire of his own, and doing what is agreeable to the Gods, he shall always support the faithful wife (*Manu*, II, 95).

The two great Indian epics, *The Ramayana* and *The Mahabharata*, present a brilliant galaxy of grand women—some of the noblest figures that would do honour to any country and any age. "Literature can show no grander types of womanhood than are to be found in the great epic poems of India, types sketched in by master hands from noble models, and uniting in a few heroic figures all that is at once strongest and sweetest, most lofty and most devoted in humanity."

The ideal women of ancient India were cast in heroic mould. Damayanti was consulted by the ministers and nobles of her husband's kingdom, and appealed to against his folly when the king had forgotten his duty. Sita remained fearless, although alone and surrounded by enemies, and, pressed too far to repeated self-justification, went away in quiet dignity ; Gargi faced great Sages in argument, and out-argued the greatest ; Kunti was the brave adviser of her sons ; Gandhari entered a council of warriors and chiefs to rebuke her arrogant son. And they left their successors behind them in the heroic women of Rajputana and Maharashtra ; women who aided their husbands in council, if need be, fought beside them in the field, sat on

the gadi as Regents, held the sceptre as Queens. Who has forgotten Tara Bai of Thoda, the skilled warrior ; and Chand Bibi, the defender of Ahmednagar ; and Ahalya Bai, the peasant-born, the great ruler of Indore, the last living on into the opening nineteenth century, and leaving behind her a flourishing kingdom, admirably administered ? For woman is man's inspirer to greatness, and sacrifices acceptable to the Gods cannot be rendered where she is not.

India's history is studded with the names of Indian women who were warriors, queens, rulers, patriots, scholars. The names of Padmavati of Chittor, the gallant wife of Bhimsi, of Mirabai, the poetess of Marwar and Mewar, do these not shine out as stars in India's sky ?

Leave the Hindu woman untouched by western thought and do not destroy a type which, just because it is unique, would leave less full by its disappearance the chord of humanity. That delicate, gracious, sweet and tender type, with its gentle courtesy, its serene dignity, could not endure in the rush of western life and the self-assertiveness of western civilization. We have women enough who are brilliantly intellectual and competent ; let us leave unmarred the one type which is the incarnation of spiritual beauty.

INDIA'S UPLIFT WILL COME SPEEDILY,  
WHEN HER DAUGHTERS PUT TO IT THEIR  
DELICATE, BUT STRONG, HANDS.

—ANNIE BESANT

# FIGHTERS FOR INDIA'S FREEDOM

A MOST effective way of understanding India is to discern the many-faced beauty and heroism of the spirit embodied in India's great men. Here are four noble types, worthy of our homage and admiration :

## GOPAL KRISHNA GOKHALE

Mr. Gokhale had all the qualities of greatness: sincerity, enthusiasm, vision and reverence, and these are all splendidly summed up in the Servants of India Society which he established in 1905. The objects of this Society incarnate his principles and his practice, and embody the virtues of greatness. The objects of the Society are: Country first, and the best in her service; no personal advantage; all Indian brothers; frugality of living; purity of living; no personal quarrelling; loyalty to the Society. Seven splendid objectives which are really projections from Mr. Gokhale's life. It is sad to think that when he passed away, on 19 February 1915, less than half his life's work had been done. He rose to magnificent heights. I look upon him as a kind of King Arthur of India's political life. He had all the chivalry, the fineness, the graciousness, all the fragrance of King Arthur; he never descended to hatred, to the language of hatred, but always controlled his language and caused it to serve his idealistic purposes. In 1907 he made a speech at Allahabad which gives us the key-note to his life's dedication and to his great purposes in all his activities. He said:

"I recognize no limits to my aspiration for our Motherland. I want our people to be in their own country what other people are in theirs. . . I want India to take her proper place among the great nations of the world. . . I want all this and feel at the same time that the whole of this aspiration can . . . be realized within this Empire."

In the midst of our impatience and of the recognition of the fact that India needs Home Rule urgently, we must remember the spirit in which Mr. Gokhale worked and try to make

that spirit live today. It is the truly Indian spirit, the truly Aryan spirit, the spirit which embodies India's great traditions. . . . If we have moved ahead since that time it should be more towards India's real and eternal spirit. I hope that as time passes the Song of India will be the song of every great political leader in this country; but that in singing it they will remember Mr. Gokhale, his greatness in all his qualities, and the splendid efficiency he gave to every service to the Motherland. (From an Address by Dr. Arundale in 1936.)

## DADABHAI NAOROJI

*New India* of 2 July 1917 carried an editorial on the demise of Dadabhai Naoroji and a picture supplement featuring Dr. Besant and her old friend, Dadabhai, two venerable statesmen most probably conversing on the rights of Indians to enjoy in their own country the rights which other peoples in the Empire enjoyed in theirs. Associated with Dr. Besant is the famous passage in which she said: "I am old, but I believe that I shall see India win Home Rule before I die." Dadabhai Naoroji is quoted for his memorable words at the Calcutta Congress of 1906 when he hoisted the Home Rule flag: "We do not ask any favours. We want only Justice. The whole matter can be comprised in one word—Self-Government or Swaraj like that of the United Kingdom or the Colonies. In Self-Government lie our hope, strength and greatness."

Dr. Besant narrates that when he read the words which claimed Swaraj—Self-rule—the crowd leaped up and echoed *Swaraj!*

Significant it was that the spirit of India should so greatly embody itself in a Parsi whose ancestors had been priests for centuries. He had a great vision of a free India which sustained him through seventy years of strenuous and efficient public work for his country. From the moment he was launched upon a public career in his twenties, he worked unflinchingly and with exuberant energy for the preservation of the British connection all the while offering

constructive criticism of weaknesses in the administration—through India Associations which he formed in London, through learned societies which he joined, through the House of Commons in which he sat three years for Finsbury, in his evidence before the Welby Commission, and in his monumental book: *Poverty and Un-British Rule in India*. It was this ever courteous and friendly attitude to Britain combined with an unswerving pressure towards Swaraj on more or less Besant lines which advanced the Cause for which he was fighting.

“To have held such unparalleled sway over the mind of his countrymen,” *New India* said, “and to have commanded at the same time the fervent admiration and sincere respect of those whose shortcomings he had severely to animadvert on is indeed supreme evidence of the greatness of his life-work in the building of the Indian nation.”

### BAL GANGADHAR TILAK

Among the names that will not die while India lives is that of Bal Gangadhar Tilak, the son of Maharashtra. No man has been his equal in deep, passionate, all-sacrificing, all-pervading love of India; it was his religion; it was a consuming flame that burnt up everything that influences ordinary men; he was nothing but an embodied patriotism. To him India was mother, wife, child and friend; to her he dedicated talents that, used for meaner purposes, would have carried him high in any career he might have chosen; his brain, keen, strong, subtle, the brain of a statesman, was wholly given to her service; her enemies were his enemies; her servants his friends. He would have been England's best friend, had England broken the yoke imposed by her on India; . . . he was ready to take the smallest measure of Reform, and use it to obtain more, as he said in 1919, for he was no headlong politician, but far-seeing, persevering, crafty, using any means which led him nearer to his goal. He never conspired for himself, but he counted it the highest honour to face what the world calls dishonour for India's freedom, not a passive, but an active patriot, and he used for India the means that every nation uses in war-

craft, subtlety, strategy, secrecy; he would fight as soldier or as secret-service man, in uniform or out of it, in disguise or openly; he would sin as well as suffer, kill, as a soldier kills, impersonally. That note of impersonality marked Tilak out among men. It was not self-abnegation, disregard of self, but utter unconsciousness of self.—ANNIE BESANT, *New India*, 1 August 1923

Staying with Mr. Gokhale in the Servants of India Society's home in Poona, in the autumn of 1914, he asked me to go to Mr. Tilak, his old enemy, and see if a *via media* could not be found for joining into one body all who desired India's freedom, so that the great split made at Surat might be healed. He showed me the outline of reforms he had drawn up, and suggested that Mr. Tilak and his powerful party might re-enter the Congress, and a united India might work for Self-Government within the Empire on “Colonial lines,” as the creed of the Congress laid down. I went and saw Mr. Tilak—who had been a member of The Theosophical Society in the early days, as were so many of the original Congressmen—and we had some conversations. Ultimately we came to a preliminary agreement.—ANNIE BESANT, *The Future of Indian Politics*

“It was Dr. Besant's efforts with the great leaders, Gopal Krishna Gokhale and Bal Gangadhar Tilak, at Poona in 1914, and ever since, which brought about the happy union, whose full significance has been seen and felt at Lucknow . . . which has closed the gulf of nine long years.” (Hon. Syed Ali Nabi, the last speaker before the fateful “Self-Determination” resolution was put to the vote in the 1917 Conference of the All-India Muslim League.)

How can B. G. Tilak's work be better crowned than by rallying all who follow his policy for the winning of Home Rule? His name is cut deep into the history of India's struggle for Freedom. Never will his words be forgotten: “Home Rule is my Birthright, and I will have it.” From a higher world he watches the progress of his work, and he will rejoice, in a world where eyes see clearly—as will Gopal Krishna Gokhale, who sent me to him on a message of peace—when India wins Home Rule.—ANNIE BESANT, *New India*, 1 August 1922

**ANNIE BESANT.**

Called by her Teacher to India she gave to that mighty Motherland the finest years of her life. Her unsurpassed power of oratory became a most powerful means to arouse the sleeping Indian people to a consciousness of their glorious past and to a certainty that out of that past would arise a no less glorious future.

Throughout the length and breadth of India she travelled, awakening in each and every one a sense of the nobility of his birth, of the dignity of his status as an Indian citizen, and of the glory of his faith, were it Hindu, Mussalman, Parsi, Buddhist or Christian.

She it was who led the great religious renaissance in India which was to be the foundation of a nation-wide movement to self-determination. Establishing herself in the hearts of the Indian people as one who was more Indian even than the most Indian among them, she added the field of education for the sowing of her regenerating life.

In 1907 Dr. Besant was elected President of The Theosophical Society, succeeding its great President-Founder, Colonel H. S. Olcott, late of the United States Army. It is not necessary to refer here to the profound impression she made upon the whole world as President and to the heights to which her genius lifted the Theosophical movement.

Only those who participated in it can know of her truly marvellous work in the Central Hindu College at holy Benares, with its network of affiliated educational institutions from North to South, from East to West. Then came the field of social reform, in which, despite the fact that she was technically a foreigner, but because of the fact that all knew she was Indian to her heart, she held up to the vast audiences that came to hear her whenever she spoke—not just hundreds but thousands—the spirit of Universal Brotherhood in action in the everyday social life of all, and most particularly in the uplift of the poor and down-trodden, including no less the animal life of the nation. Thus regenerated in the essentials of her living, India was now to feel the great personality—the Besant Spirit—in the field of political regeneration. It was Dr. Besant, as Mr. Gandhi

himself has declared, who made the words "Home Rule" part of the language of every village in India. True, the Indian National Congress had been established many years before, and had begun its great work of winning for India her political freedom. But it was the Besant Spirit which aroused in the hearts of countless multitudes an ardour for Home Rule, for Swaraj, its Sanskrit equivalent.

I do not think it is an exaggeration to say that Dr. Besant more than any other worker in the same field popularized and made practical the idea of self-determination for India. And it was she who, with a few co-workers, prepared a Commonwealth of India Bill which was to receive a first reading in the British House of Commons, and which remains today almost the only document to embody a definitely Indian scheme of Home Rule based on Indian traditions and on the unique genius of the Indian people.

For nearly forty years she toiled with never-failing ardour, with unconquerable spirit, and with veritable genius, to give to India her rightful place among the nations of the world. If India has a measure, though an inadequate measure, of Home Rule today it is largely because of the Besant spirit so perfectly shining through a body which grew more and more majestic as the years passed.

Alas! the consummation of what was in reality her life's work was not to be seen by her in her then physical body. She had hoped she would see it. But India was not yet ready. . . many of the leaders themselves were unable to perceive the wisdom of her advice and of her activities.

With the advantage of her internment by the Government of Madras, on account of her Home Rule campaign, she entered still more closely into the reverent affections of all classes of the people, and in 1917 she reached one of the pinnacles of her Indian life by being acclaimed President of the Indian National Congress.

From that time forward, she worked even harder. But even she could not entirely transmute the forces of inertia, and a worn-out body had at last, in 1933, to give way to the inevitable.—GEORGE S. ARUNDALE.

# THE ESSENTIAL UNITY OF THE MOTHERLAND

INDIA, One and United, flanked by the three seas meeting at Kanya Kumāri—the Eternal Virgin, Herself the daughter of Himavat, the Himalayas, She, the Divine Spouse of the Lord Shiva Himself, Protector and Regenerator of the world—while the eternal snows of Himavat brood over her and guard her Sacred Land and peoples from on high : India, the Sacred Motherland of millions, can any country in the world claim such divine protection ?

As a country she is one, though her immensity is such that we readily lose sight of her One-ness through the great variety of aspects she presents within her borders.

Ample proof there is that her people of yore, though living thousands of miles apart, realized this unity, naming her, as they did, Bhāratavarsha, the Kingdom of that great Rig-Vedian hero and ruler Bhārata, who, as Radhakumud Mookerji says in *The Fundamental Unity of India*, “stood before the multitudinous peoples inhabiting the country that was called after him as the embodiment, the representative, of the dominant Aryan power which was fast accomplishing its work of colonizing the whole country and bringing its different parts under the unifying discipline of a common culture and civilization. Bhāratavarsha is therefore another name for Aryanized India.”

Was Bhārata an historical personage or a legendary one only ? How little important this really is ! Sufficient that the traditional accounts of his greatness as a ruler and king served to inspire the hundreds—and perhaps thousands—of generations holding him on high “as a convenient symbol of the conquest of a new thought and a new faith.” Then, as the Aryan influence spreads southwards it is not surprising to see that the Sacred Hymns of these early Aryans gradually become adapted to the new environment, and thus the names of the seven Sacred Rivers of the *Rigveda*, which mentions the

streams of the Punjab only, now also include streams belonging to Central and South India, and made to comprise finally the Tamraparni, that carries the waters from the sacred mountain range Malaya where—it is said—the Rishi Agastya, the Father of All India, still has one of His abodes.

Thus including rivers from the very North to the utmost South of India in their prayers—Ganga, Yamuna, Godaveri, Sarasvati, Narmada, Sindhu and Cauvery—the people felt, knew, that their country was one and undivided. Not only was this the case with the rivers, also the Sacred Mountains are mentioned in the Scriptures, and the Holy Places, seven in number, Ayodhya, Mathura, Hardwar, Kashi, Kanchi, Ujjain and Dwarka, these again covering the whole of the land-surface.

As further evidence of India's intrinsic Unity, Dr. Radhakumud Mookerji writes of the vast network of shrines all over the country and of the lists to be found in Sanskrit literature of such holy places, showing how completely familiar the people were with every part of their country. Again, the places of pilgrimage, ranging from the North to the very South, clearly indicate how undivided India was, forming as it did One Spiritual Unity.

How at certain epochs the country was also one politically can be learned from the Asvamedha ceremony, performed by King Yudishthira, in which his freely roaming horse eventually reached the southern point of the peninsula from Hastinapura.

Lists of paramount rulers are given in several of the ancient works, all indicative of a great political unity. In more recent times, Shri Shankaracharya mentions four places of pilgrimage, Badari-Kedarnath in the North, Ramesvara in the South, Dwarka in the West and Jagganath in the East, the four thus forming a gigantic cross drawn over the land-surface of India.

There are many more proofs to show that India has, through all the ages, always essentially been One, but let us end by quoting *in extenso* Dr. Mookerji's final chapter from his great book :

"Thus has India been helped both by nature and nurture, by her geographical conditions and historic experience, by her religious ideas and political ideals, to realize herself as a unit, to perceive, preserve and promote her individuality in fulfilment of her heaven-appointed mission in the culture-history of the world. Indian thought occupies a distinct place in the evolution of human thought ; Indian life has its distinctive part to play in the history of humanity. Human culture would be incomplete and poor without its Indian contribution. The world is in need of India, a living, rejuvenated India—of the strength of her message, her cult, her faith. For what does India represent ? 'Not Universal Empire of the type attempted by the Eternal City, not Universal Spiritual Dominion like the Mother of all the Churches.' India's gift to the world has been the fair fabric of an Empire, a Nationality, founded on the basis of Universal Peace (Ahimsa), peace between man and man, and between man and every sentient creature ; a fabric that was, alas ! ruthlessly shattered by the shock and collision of historic forces. For the Prime Maker of all history has perhaps ordained that the world should pass through the process of a painful historic development from the brute to the man.

"Standing alone now in the background of historic nationalities and teeming millions, India calls to the Cult of the Spirit, calls to the mighty nations of the earth to lay down their pride and hate, their sceptres and swords, and, with redemptive humility, love and sacrifice, to fight in union the forces of rebarbarization that are fast turning whole continents into armed hostile camps. It is in that Indian Cult of the Spirit that Nations, like Individuals, will find their rest and peace and realize the democratic dreams of a World Federation or a Parliament of Man."

### HINDUS AND MUSSALMANS, UNITE !

My purpose is the drawing together of Mussalmans and Hindus, for India can never become a nation until Hindus, Zoroastrians, Christians and Mussalmans understand each other. Shall we not all put aside theological hatreds and feel as brothers ? Shall not the Mussalman cease to mutter "Giaour," and the Hindu cease to whisper "Mlechchha," and the Christian cease to say "Heathen" ? Shall we not learn to respect each other's faith, and reverence each other's worship ? There is no need for conversion from one religion to another ; each is a Ray of the Sun of Truth. We must all return to the home whence we came, and we may well live with our minds at peace in the land in which we must physically dwell side by side. We are all children of one Father ; why should we quarrel on the journey home ?

Let the old antagonisms die. Let your country be the greater for the religious differences. Let the common welfare of the nation be the care of every religion. Let each religious community train its own children in its own faith, and not try to get at the children of other religions and make them apostates in the home of their fathers and mothers. Only thus can you have religious peace and religious respect. Do not let your ship of nationality be shipwrecked on the rocks of religious hatred and religious suspicion. Learn mutual respect. Learn that each has something to learn from the religions of the rest of mankind ; from Buddhism learn that heart of love and infinite compassion which is the great characteristic of the Law of the Buddha ; from Christianity learn that spirit of self-sacrifice which is the great mark of Jesus, the Christ ; from Hinduism learn that note of Law, of Order, incorporate in that untranslatable word, Dharma ; from Zoroastrianism learn that spotless purity of thought and word and action, which is the distinguishing mark of Zoroastrianism ; from Islam learn that realization of the Unity of God, which is the insistent message of that faith. Why quarrel ? Each faith has its own characteristic. Make all these characteristics part of your own nation.—From Annie Besant : *Builder of New India*, 190-191

## INDIA'S MAGNIFICENT FUTURE

A PROPHECY BY ANNIE BESANT

Two views of India's future have been put forward: one that India is effete and is passing into decay, to vanish as Babylonia and Egypt have vanished; the other, that she has a future greater than her past, and is destined to rise to a peak of dazzling glory, the Heart of the greatest Empire that the world has yet seen. It is the second of these two views that I have been doing my best to popularize as an inspiring Ideal during the last seventeen years.

The evolution of Humanity is guided by a mighty Brotherhood of Sages—of Rishis, as They are called in India—who constantly watch over it, choosing Their agents; . . . From time to time, when it suits Their purpose, They divulge a fragment of Their plan, that it may win conscious co-operation from the willing and the devoted. The present is such a time and a corner of the veil has been lifted.

Through much tribulation has India been guided for some five thousand years, in order that by conquests, colonizations, wars, tumults, and manifold grindings of the divine Wheel, various races and sub-races might be mingled in the blood of her children, to enrich the current of her life. Long, long ago a mighty Atlantean civilization ruled in India, while, in a huge Empire, with its centre at Shamballa, the Aryan Root Race grew and multiplied under its Manu, and His lieutenants the Divine Kings, while He prepared and sent forth its sub-races to occupy and subdue the near and further West. Over it He watched, improving and refining, until—the dispersing work over—He sent it southwards gradually to occupy the land destined to be the cradle of the future Aryan Empire, carrying with it the tradition of a past Golden Age. Some mighty intellects He sent to India to take birth in it, to build its literature, and from time to time, some lofty Ego to inspire its spiritual life. Then He sent these intellectual giants to take birth elsewhere, in other branches of His Aryan Race, to develop

many-sided capacities, to grow in different soils prepared to evolve definite characteristics; wherever they went, the nation in which they incarnated became the crest of the evolutionary wave.

Differentiation had done its work, and the time for reintegration began to dawn. Messenger after messenger was sent to the West, in order to permeate its turbulent civilizations with the higher spiritual ideas; splendid intellects were sent thither to lead it onwards to heights of scientific knowledge and artistic achievement. In the nineteenth century the time had come for "a more sympathetic mutual understanding between East and West," between the elder and younger Branches of the Aryan family, and for this The Theosophical Society was founded; it was sent to bring to the West the forgotten spiritual knowledge of the East; to lead it to drink at the long-sealed Aryan wells; it was sent to recall to the East the memory of its own treasures, to revive Aryan ideals, and to bring to it the accumulated treasures of western learning, to knit together its warring elements into a single nation, and above all to blend into one the eldest and the youngest children of the Aryan Race, the Indians and the English. On this union, close, brotherly, indissoluble, the future Empire depends. And it is inevitable; Those who strive against it will be eliminated, for the will of the great Father must be wrought out. The rebellious, the haters, the inciters to strife, will be scattered among other nations, among nations backward in evolution, where their unpleasant peculiarities may work less harm. When the union is accomplished, when the field is ready, then Vaivasvata Manu will send hither the master intellects of humanity, to raise the people composed of the best elements of His race to a dazzling height of glory, and the great Aryan Empire will stand revealed.

—*Central Hindu College Magazine,*

October 1910

## SECCIÓN ESPAÑOLA

### LA GRANDEZA DEL SER Y LA BUENA LEY

“¿O ignoráis que vuestro cuerpo es templo del Espíritu Santo, el cuál está en vosotros, el cuál tenéis de Dios, y que no sois vuestros?”

(CORINTOS, VI, 19)

CASI toda la humanidad pasa por esta vida ignorando el por qué de su viaje al mundo. Es la Verdad, y es triste tener que decirlo, no obstante hay muchos que creen lo contrario.

La lucha por la existencia es incesante y se acrecenta día a día, pari passu con la mecanización, la humanidad se adapta a la velocidad con relativa facilidad, sin duda debido a la misma lucha por la vida. Desde el Kindergarten a la Universidad, en veloz carrera de aprendizaje, no debemos perder un día, para así poder salir pronto a luchar por la vida, a los negocios, a la conquista del placer . . . no hay excepción, ricos y pobres, todos luchamos afanosamente por conseguir aquello que de acuerdo con nuestra capacidad intelectual, consideramos que nos traerá la felicidad.

La lucha por la felicidad material es vana, ninguno consigue lo que con tanto ahinco y sacrificios ha perseguido, la tan acariciada felicidad siempre se escapa de nuestras manos, y cuanto más ésto ocurre más aguzamos la mente, se exprime el cerebro a todo momento, le forzamos a que dé la solución, a que ilumine el camino más corto, para ver de conseguir el bienestar y la anhelada felicidad; los años pasan y de pronto la muerte hace su inevitable visita, y todo ha terminado para ese viaje por el mundo de ilusión. . . Naturalmente, nunca nos quedó tiempo para averiguar el por qué de nuestra venida a este mundo, de dónde venimos, ni para dónde vamos?

Una minoría ínfima parece ser la privilegiada, la que está más o menos capacitada para conocer su finalidad, y motivo de su viaje a este mundo de ilusión; ya por una causa ya por otra, la ley karmica, los ha traído en contacto con la fuente de la Verdad, por que ellos se han hecho merecedores de conocer ciertas verdades transcendentales. Pero, sabrán aprovechar ese gran privilegio?

Desde los tiempos de la Edad Media, no se había hecho otra tentativa de dar a conocer a la humanidad las grandes verdades, en relación a su espíritu. De ahí que la humanidad vaya como descarriada, tanteando aquí y allí por hallar algo más fundamental. “LA Gran Huérfana” se agita y busca con su Intelecto de SIGLO XX algo que esté más de acuerdo con la ciencia y la razón.

Para satisfacer a aquéllos que se habían hecho merecedores karmicamente, a ciertos intelectuales y científicos materialistas, a la juventud del Nuevo Orden que pronto aparecerá en el mundo y finalmente, para demostrar que siempre ha habido Seres Superiores que dirigen la evolución humana, en perfecta armonía con la Naturaleza y por consiguiente con la Buena Ley, se fundó la Sociedad Teosófica, para que fuese el instrumento de esos Grandes Seres, que llamanos Jerarquía Oculta o Gobierno Interno del Mundo, el cuál, por medio de sus agentes visibles, se esfuerza por revelar a la humanidad su verdadera misión en esta vida y la Grandeza del Ser que habita en sus corazones.

La realización espiritual en nosotros, es la Meta que persigue el Gobierno Interno que dirige al mundo, despertar en nosotros interés por conocer nuestro destino; la Majestad del Gran Ser que mora en nosotros, y la Buena Ley, que con perfección todo lo regula armoniosamente. Para eso, debemos evocar en nosotros el recuerdo del pasado, todo aquello que nos haga recordar nuestro Origen Divino, el que muchas veces se ha manifestado en palabras o actos de una aparente insignificancia, actos que fueron nuestros, hoy casi olvidados es verdad, pero que no obstante esa manifestación de nuestra espiritualidad nos está revelando el parentesco espiritual que existe con el Gran Ser y la Buena Ley que regula y dirige al mundo y a sus criaturas.

El Presidente de la Sociedad Teosófica Doctor Jorge S. Arundale, nos ha dado su inspiración acerca de la Majestad y Grandeza de la Vida, en los ocho puntos siguientes:

"I. La primera de todas las Majestades para mí, es la Verdad del Gobierno Interno del Mundo, que con su Poderoso Grupo de Seres y agentes que se encuentran por todas partes, forman un Gobierno perfecto del mundo, y que, de tiempo en tiempo envía a alguno de sus Grandes Mensajeros para recordar a la humanidad su inapreciable herencia.

II. La segunda de las Majestades, es la Verdad de la Hermandad Universal con todo Vida. Es una verdad de vital importancia en nuestro mundo de hoy.

III. La tercera, es la Verdad de la Buena Ley, la cual yo he interpretado de la manera siguiente:

Tenga Fe en la Buena Ley, por que élla es la Ley del Amor Universal de la Vida sublime . . . la Vida Padre, la Vida Madre, la Vida Hermana de todo lo que vive. Tenga Fe en la Buena Ley, que por medio de la Fe se hará parte de ella, convirtiéndose en su mensajero en todos los mundos.

La Buena Ley nunca podrá dejarse de lado. Busque por todas partes la Buena Ley, porque élla está en todas partes, no le importe la forma que élla haya asumido.

La Buena Ley es la Palabra y Voluntad de nuestro Lord SANAT KUMĀRA, quien vino a nosotros como Mensajero Supremo de la Gran Vida, para ayudar a todas las criaturas a que conozcan la Buena Ley y den testimonio de su infinita Benevolencia.

Toda Ley de la Naturaleza es una actividad de la Buena Ley, y todo lo que sucede no es sino que la Buena Ley está atrayendo hacia sí, en una creciente adoración y servicio, a todas las criaturas existentes.

La Buena Ley se encuentra en toda Raza, en toda Nación, en toda Fe. Los hombres aparentemente le vuelven la espalda, pero élla los llama para recordarles que ellos están dentro de su gracia divina.

En todas sus adversidades, busque su Refugio en la Buena Ley. Encuentre fuerzas en la Buena Ley, para que así pueda vivir y crecer con perfecta confianza en todas las penas y alegrías, las derrotas y victorias, en todas las oscuridades y en toda luz, pues son los mensajeros del Amor de la Gran Vida, que está atrayendo más estrechamente a su corazón las pequeñas vidas.

No se deje sacudir impotentemente de la pena a la alegría, de la tristeza a la felicidad, de la desilusión a la esperanza. Permanezca sereno dentro de la Buena Ley, en perfecta Fe y Comprensión.

No se deje inquietar de cualquier manera. Sepa que la Buena Ley reina tanto dentro como fuera de Ud., y que, en consecuencia, dejarse inquietar, angustiar o encolerizar, es perder la fe en la Buena Ley y proceder así, es oponerse a su amorosa soberanía.

Toda flaqueza, no es sino ignorancia de la Buena Ley. Cada virtud es un homenaje a la Buena Ley. Y todas las debilidades se convierten en virtudes al correr del tiempo. El tiempo es el gran Transformador de la

oscuridad en luz, de la muerte en Vida, de lo menos en lo Más, y de todo lo que es ignorancia en todo lo que es Verdad.

*Tenga Fe en la Buena Ley. Sea Leal a la Buena Ley. Sirva a la Buena Ley.*

IV. La cuarta, es la Verdad del Sendero de Santidad, la vía más corta y directa del valle a la cima de la montaña, de la ignorancia a la verdadera cima de la Gloria.

V. La quinta, es la Verdad del coronamiento, como la finalidad en cada uno de los Reinos de la Naturaleza, así un Rey en los bajos Reinos de la Naturaleza, asciende a otro Reino superior, para principiar nuevamente su ascenso a otro todavía superior, a un Trono todavía más elevado.

VI. La sexta, es la Verdad de la Unión de todas las Verdades, donde quiera que ellas se encuentren; en religiones, políticas, artes, en todas partes.

VII. La séptima, es la Verdad de la expansión siempre creciente del conocimiento individual y Universal, de la completa falta de percepción, al estado más elevado del propio conocimiento.

VIII. La octava, es la Verdad de las Leyes del Tiempo y Eternidad y de Justicia y Amor."

Los miembros de la Sociedad Teosófica, sin duda sabrán apreciar los puntos que acabamos de citar, y si logran meditar con calma en ellos tratando de ahondar su significado, muchos beneficios derivarán de ello. No solo les hará recordar mucho de lo que tienen en el subconciente, si no que, les servirá como de faro, guiandoles sin equivocación a puerto seguro.

La misión de los Teósofos en la hora presente es única, no solo debemos aprovechar la sin igual oportunidad de hallarnos en un momento culminante en el mundo en el cual se libra una lucha sin paralelo en los anales de la humanidad, sino que tampoco en muchas encarnaciones no habíamos tenido la oportunidad de presenciar una ocatombe

de las proporciones de la presente, ni nos será dado presenciar nada igual en encarnaciones futuras.

Aprovechemos ésta gran oportunidad, demos cuenta exacta de nuestro origen, evocemos los recuerdos de nuestra grandeza pasada, no dudemos de nuestro origen espiritual, de la Chispa Divina que mora en nuestros corazones. Recordemos también de la grandeza de muchos de nuestros compatriotas que supieron revelarla, de la grandeza de nuestra Nación, de los momentos sublimes que hemos tenido en la vida, de los momentos sublimes de nuestros héroes, y finalmente, recordemos a todos los hombres notables del mundo, y así veremos mejor que hay una Buena Ley que todo lo regula y a la cuál todos debemos servir.

Así pues, como avanzada que somos, puesto que nuestro karma nos ha colocado en condición de tales, debemos tratar por todos los medios a nuestro alcance, de servir al Gobierno Interno del Mundo; debemos despertar en la humanidad ignorante, la curiosidad de conocer el motivo de su venida a éste mundo y a tener fe en la Buena Ley. Enseñemos sin egoísmo, con interés y cariño, a conocer las grandes verdades que poseemos; demos a cada cuál a medida de su capacidad para asimilar, pero demos de lo que tenemos, de aquello que nos ha traído la tranquilidad, la serenidad espiritual y la Fe en la Buena Ley.

El momento es propicio, la misma lucha vertiginosa por la existencia, que todos estamos afrontando individual y colectivamente, nos da la gran oportunidad de hacer uso ventajosamente de nuestros conocimientos. Meditemos con serenidad en éste punto y consideremos nuestro karma presente y futuro, sin olvidar que moralmente estamos obligados a instruir "NOBLEZA OBLIGA", aún por egoísmo se podría enseñar en la hora presente, si pensamos que, haciendo nuestro deber cosecharemos un karma muy superior

para el porvenir. Pero, en todo caso demos de lo que tenemos, de lo que se nos ha dado en custodia, para ser dado con discriminación, a tantos que hoy sufren por ignorancia, como era nuestro caso no ha mucho, demos, que dando gozaremos e insensiblemente llegaremos a ser algún día, verdaderos instrumentos de los Grandes Seres, que están siempre alerta buscando mediadores desinteresados, de quienes poderse servir para dar sus conocimientos a la humanidad.

Fracasar ahora significará un retroceso en nuestra evolución, muchas vidas pasaran antes de que podamos recuperar la posición de Vanguardia que hoy poseemos, sin duda, un buen número de nuestros compañeros sabrán aprovechar ésta situación privilegiada en que nos encontramos, después de una larga serie de vidas de espera, la dejaremos pasar? ERRARE HUMANUN EST, y talvez

más tarde, culpemos a la vertiginosa velocidad en que vivimos que nos ciega como si tuvieramos una venda, haciendonos creer que no tenemos tiempo para dar un algo de instrucción a la humanidad.

Triste, muy triste será el despertar a la realidad, en éste o en el otro mundo, para, aquéllos que dejaron pasar la gran oportunidad que hoy se nos pone entre las manos, ojalá nos demos cuenta exacta de lo que está sucediendo, y oportunamente evitemos una de nuestras mayores catástrofes, el retroceso . . . la pérdida de tantas maravillosas oportunidades que nos esperan en vidas futuras, busquemos allá en lo hondo de nuestros corazones algo que nos eleve, que de seguro hallaremos la Grandeza del Ser que allí mora y la Majestad de la Buena Ley que todo lo armoniza.

D. L. A.

## CALLED HOME

ADYAR has lost one of its best helpers by the passing in his 74th year of Mr. C. Subbaramayya, who for 25 years gave the whole of his abilities to Theosophical work, including 21 years at the Bhojanasala, the Indian guest house at Adyar, retiring as Hon. Superintendent in 1941. Enrolling as a Theosophist in 1903, he was one of four great brothers who, after retirement from public service, have given full time and dedicated service to Adyar: Chittamur Ramaiya, Chittamur Subbaramayya, Chittamur Subbarayudu, Chittamur Krishnayya, all named after the birthplace, as is customary in South India. And all received their education at the Madras Christian College.

With the exception of Mr. Ramaiya, the eldest, who passed over in 1931, the three others appear in a group photograph in THE THEOS-

OPHIST of January 1941, when the President wrote of them as "three of the most stalwart servants of The Theosophical Society for very many years—loved and trusted colleagues of Dr. Besant, and now working with me at Adyar as they worked with her."

One of Mr. Subbaramayya's avocations was the Bhārata Samāj, a reform movement in Hinduism, in which he followed his brother Ramaiya as Secretary; he also assisted the Joint General Secretary of The Theosophical Society for South India.

The brothers still living are Mr. Subbarayudu and Mr. Krishnayya.

We offer our deepest sympathy to Mr. Subbaramayya's brothers and to his wife and family, the latter including Mr. C. Radhakrishnamurti, employee in the Treasurer's office, Adyar, who was recently married.—J. L. D.

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