

PRIVATE

No. 5

(New Series)

E. S. T.



THE DISCIPLE



ISSUED BY THE O. H.

ADYAR, MADRAS, INDIA



All the articles in this number may be read to
Shravakas and Candidates.

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THE DISCIPLE



VOL. I

AUGUST, 1935

No. 5

THE SOUTHERN CENTRE

AN APPEAL BY THE O. H.

IN June 1922, the Great White Brotherhood established in the City of Sydney an occult Centre, charged directly from Shamballa. We were told then the reasons for such a departure, and one was that plans had already been set on foot in connection with the Seventh Root Race, whose continent will arise in the far future south of the Equator. The Southern Hemisphere will henceforth steadily grow in importance, affecting the work of both the Sixth and Seventh Root Races.

As a part of the work now and in the future, it is necessary that there shall reside in Sydney a band of devoted disciples consecrated to the Great Plan, and unswerving in their loyalty to the Masters. This band is to serve as the nucleus on the physical plane for the discharge of the occult forces necessary for the Southern Hemisphere. The Centre is to continue from generation to generation, each generation of disciples recruiting

from among the members of the Esoteric School successors to carry on the work of the Centre.

The creation of the Southern Centre necessitated the organization of the members selected into a compact body; their usefulness required that as many as possible should live in close proximity, if possible in one community house or property. Several Theosophical families volunteered to make the community, and a suitable property was found. It was necessary to purchase the property, and the late Dr. J. J. van der Leeuw came forward enthusiastically to seize a rare opportunity to serve the Great Brotherhood. He gave towards the purchase price a gift of £5,000, and Mr. John Mackay of Sydney also gave a donation of £2,500.

The house was christened by Brother Leadbeater "The Manor"; it is a large house of four stories capable of accommodating from forty to fifty persons. It is situated on a lovely spot overlooking Sydney harbour; it is near enough to the city for convenience, and yet is isolated sufficiently for its occult use. It has a large room which serves as a Temple for various ritual purposes; there is also a small Oratory, and a small E. S. Shrine. Various aspects of the joint work of the residents can thus be performed daily, before the day's mundane duties begin.

The gifts of Dr. van der Leeuw and Mr. Mackay were not however sufficient to pay for the purchase of The Manor. In order therefore to assist the Centre, Brother Besant, who was President of the "Krotona Institute of Theosophy," which was inaugurated in 1924 to be an "E. S. centre," arranged for a loan at interest from Krotona of the sum of \$20,000 (twenty thousand dollars) to complete the purchase price. A mortgage was given to Krotona, with The Manor as security, and

Dr. van der Leeuw and Mr. Mackay signed a deed of guarantee.

At the creation of the Southern Centre, definite orders were given from Shamballa *to take nothing away from the Centre, but on the contrary to pour into the Centre, which was bitterly attacked by the enemies of the Great Brotherhood, all that we could in order to strengthen it.*

From the day the E. S. centre at Krotona lent a sum to The Manor, and held a mortgage over it, Brother Besant felt uneasy, because of the fact that Krotona, a centre created for the E. S., which is one occult organism throughout the world, and of which she was the O. H., was holding a mortgage over another and greater Centre, created by THE KING to serve HIS plans. Even to the last year of her life, she was anxious that Krotona should make a gift outright to The Manor of the sum due to Krotona. The Krotona trustees however felt that such a gift would be a betrayal of an unwritten trust, vested in them by the American members who had donated the funds to create in Krotona an E. S. centre for the United States. Furthermore, the cancellation would have reduced Krotona's income and created difficulties in meeting its current expenses.

In February 1929, however, Mr. A. P. Warrington, then Corresponding Secretary of the E. S. in the United States, sent out an appeal to E. S. members in his Division (which then included the United States, Canada, Cuba, Porto Rico, and South and Central America) for a fund to assist Brother Besant to liquidate some part of her debts to Krotona. The members contributed a sum of \$6,600 (six thousand six hundred dollars); and this amount was used to pay off a part of the sum owing from The Manor to Krotona.

The debt from The Manor to Krotana has been as a shadow over the Southern Centre. The Manor meets all its current expenses and there is no loss on its working, but it is with the greatest difficulty that the yearly interest on the debt has been paid, and the debt itself has loomed over the Centre like a threatening shadow. The situation became serious during the last two years, not only because of this debt, but also because of other matters which have adversely affected the work of the Masters in Sydney and in Australia.

I saw clearly that until The Manor was completely freed from the shadow over it, little advance was possible in the development of the work in all its branches in the many countries south of the Equator.

It was this situation which necessitated my departure last February to Australia and to the United States. After informing myself of the situation in Sydney, I passed on to Krotana. I had been elected President of the Krotana Board, in my capacity as O. H., according to its articles of incorporation. After my explanation of the situation in Sydney, the Krotana Board made a generous adjustment, allowing me to be responsible, in my personal capacity, and not as O. H., for the payment of a certain sum to Krotana, spread over a period of ten years. This adjustment permitted cancelling the debt from The Manor. The Southern Centre is at last free from the encumbrance which was weighing it down.

But I have made myself responsible that Krotana does not suffer in its capital and in its annual income, which is barely sufficient for its current needs. I have promised to pay annually, for ten years, the sum of \$750 (seven hundred and fifty dollars), which is about £155 (one hundred and fifty-five pounds sterling).

This sum is not very large, if all members of the E. S. throughout the world will help me. I am therefore creating a special fund, to be called the "Southern Centre Fund". I should like *every member to help*, with however small a sum. While large sums are of course welcome, yet small sums will serve my purpose, which is to collect each year the sum of \$750 (seven hundred and fifty dollars). With nearly 5,000 members in the E. S. throughout the world, the task is not heavy nor the burden great. I desire that the E. S. as a whole should reap the good karma of freeing the Southern Centre of THE KING from a burden which handicapped its growth.

Please send your donation to the Corresponding Secretary of your Division. I shall arrange with each Secretary for the sums collected to be remitted to America with as little loss in exchange as possible. If donations are sent to me, they should be in the form of banker's drafts on either London or New York. An acknowledgment will be sent for each donation received.

B. Jinarājadāra

O. H.

A WORLD-MOTHER MOVEMENT

(An informal talk by C. W. Leadbeater at "The Manor,"
Sydney, in 1928.)

AS we had had some conversation on this subject and an opportunity came to me to meet and to speak to Our Blessed Lady, I availed myself of it to ask whether She thought this the time for the revival of that ritual [of Dr. Mary Rocke]. She said that it might perhaps be better to wait for a while, and She also thought that the ritual might possibly come in as part of a very much wider scheme which She is anxious to promote. She furthermore said that if we could find the right women to take charge of a world movement to be managed by women and for women (although of course men might be employed as lecturers where desirable), She herself would stand behind this movement and pour into it the strength of all the Angelic Hierarchies.

What She wishes is to achieve the spiritualisation of the idea of Motherhood and of Marriage. I might tell you here (if there are any of you who do not know it) that Our Lady is the Great Mother in a very much more real sense than I at least had realized until quite lately. Motherhood is to Her the greatest and the holiest duty of woman, and She has made that Her special work in the world. She is with the mother in her times of suffering and of trouble. She sends out Her Angels (for She is the Queen of Angels) to help women through their times of difficulty and trouble, and it does not matter who the women are, the lowest in the slums or far away in the country. Always Her influence is over those who are performing that duty, and She tries to help so far as She can.

But She says that Motherhood is not understood at all; it is not regarded as it should be, as a high and

wondrous privilege. Instead of that, it is looked down upon as degrading. Women rebel against the idea of being slaves to the lusts of men, quite truly and quite properly, but She says that a wrong view is being taken of the whole of this thing both by men and by women, and that the first great move to put things right and to raise them to a higher freedom of mind must come from the women, and that it would be well that some organization should be formed. She leaves all detail in that way to us, but She says that some organization should be formed which would put the true view of this thing before the world, and show them that instead of Marriage and Motherhood being out of fashion, they are, on the contrary, a glorious opportunity. This is that thing which a woman can do and which no man can ever do, the provision of vehicles for incoming Egos. She says that the present state of affairs in Europe, and most especially in England, is undesirable to the highest degree; that the best and the noblest of the people hold back from Marriage and from Motherhood, that women especially are liable to spend their time in the pursuit of all kinds of masculine ideals which do them no good; and that to a very large extent the carrying on of the race (out of which among other things They want to make the Sixth Subrace) is being left in the hands of the least desirable people. Well, I believe that is so and She says that all that need not be so. She feels that facts could be put before the people. If the spiritual ideal could be aroused among them, there are many who would accept it and who would follow it. She furthermore says that you may bolster it up with your scientific theories to any extent that you can and to some extent in that way some people will follow, but what she wants is the great spiritual ideal which She wants put before the world.

It is only really lately, it is perhaps within two hundred years, that so much has been lost. It was felt to some extent at least in the Middle Ages. It may have been a time of darkness for many other things; it certainly was. But at least that was a little better understood then than it is now. If our race, and those at present ruling in Europe cannot take up this matter, cannot introduce some change, She says quite openly that the Logos Himself will have to bring into prominence some race that will do these things. What exactly They contemplate, I do not know. Some inrush from Asia perhaps, I do not know what it may be. But at any rate if we fail in this in Europe, then other parts of the world will have to come into prominence. That is not desired, because They have been building up our Fifth Subrace with great care and are trying to get it to a position where it can provide the bodies that are necessary. It is providing a few, but not nearly enough. You know you have seen some; we have some in this very room with us. We have among us some who fulfil the requirements. Others of us are what is wanted, but there are not enough of us. They want thousands more. How are we to get the thousands more? Somehow by educating parents to understand, and what She seems to consider a most important part of the thing is to get the young people who are at present unmarried to understand what marriage really means, and to see the side of it which is high and beautiful and not to be swept away by all sorts of lower considerations. She says your people marry for lust and for money, and because their properties adjoin and for every reason except the real one, and that somehow these truths should be put before the people.

I do not know whether I have much more to say. That is what lies at the back of it all. But She thinks, and She has unparalleled opportunities of knowing, that there are women, hundreds of women, thousands perhaps, who would grasp at that idea if it could be put before them. There are those in whom She has Herself inspired it, but they are afraid to say anything lest the whole thing should be ridiculed. It seems to them something high and holy and beautiful, as it is, but if they put that view before their male relations it would probably be laughed at. But they would respond if they had a sufficient backing. So we must get these things before the world; make it fashionable if you want to, if in that way you can make it go, but let it be known. And She says: "I shall remain in the background, but I shall send force through whatsoever you may do, and it may be that there are some among all these great women (She spoke of great women) whom I myself can presently influence when you have shown them the way, when you have led them to see the truth. It may be that then I can inspire them with ideas. There may be a select few who know that I stand behind them, but for the rest of the world, no. Set it going yourselves, carry it out on your own responsibility, but remember I stand behind." From that among other things may ramify, She says, quite possibly the special ritual for women, because there may be those who will be attracted by that. But She says: "Get the great world movement on foot first, then we shall see what can be done."

Some other points She mentioned. She said that inevitably it will arise from that that all the best of the younger women who are growing up will marry only such men as hold similar ideas, and if there be none who

hold such ideals, then they must be put before them and explained to them, but the work must begin with women.

Our Lady also spoke at length on the matter of purity. I do not want to shock your feelings, but I am afraid that (I must not say afraid, because I agree with Our Lady) but I am afraid She would prefer a return to the old Indian system of polygamy to the state of affairs which exists in Europe at present. It is simply unlicensed polygamy of the worst possible kind. In fact She said some rather hard things about the present state of affairs, and the result of it is that young men as a matter of custom, as a matter of habit, as a matter of desire, plunge themselves into all kinds of complexities, put themselves in a position which prevents them in this incarnation from being what they should be. She was very severe about all that. She has the very deepest sympathy with Mary Magdalene and all her unfortunate sisters, but all the same She says the system is a curse to the world.

[C. J.—Just three weeks before we left India, I had a sort of instruction from the Mahachohan and I promptly communicated it to the President¹. She embodied the gist of it in an E.S. address on the Sunday morning before I left. The general idea was as follows: That He wanted very great emphasis laid on certain lines of work:—to bring all the labouring masses in and Theosophize them; then the women and the children. And wherever E.S. members were working along these lines, such as child welfare and anything to do with women, special opportunities were to be given to push them on. Instead of being in the Shravaka order three years it should be cut down to one, and work of that kind was to be encouraged in every way.]

¹ Brother Annie Besant.

NOTES FROM TALKS IN THE E.S. AT ADYAR

BY GEORGE S. ARUNDALE

IF you think of the Great White Lodge, you see how each member is extraordinarily different from all other members, but how each member, *because of that difference*, contributes in perfect measure, in full measure, to the totality which constitutes the Brotherhood as a whole. Thus every single member of the Hierarchy, while radically different from every other member, is at the same time able to enter fully, with infinite appreciation, into the various differences which constitute every other member of the Hierarchy. There is nothing more wonderful in that regard than to read descriptions of the great ceremony of the Angels, which, as you have read in our literature, takes place on the 29th of September each year. It is a gorgeous and tremendous ceremonial. Naturally the Head of the ceremonial Ray would make His ceremony gorgeous, remarkable and magnificent in its perfection. Now there are many members of the Hierarchy whose normal work does not lie along the line of ceremonial, yet those very Elder Brethren will be there, rejoicing in it, taking active part in it, because of the height of universality to which they have attained, in the perfecting of Their respective individualities. Their distinctive individuality is no less, but Their universality is so very much more.

When the turning point has been reached in the human kingdom for any individual, he must emphasize his universality while losing nothing of his individuality. It is not difficult to discern when an individual has

reached the turning point by the acid test of discerning the beginnings of an all-embracing universality which does not in the least detract from a very definite intensification of individuality. An individual who is able to say, for example: "Well, that is not my line, and therefore it does not concern me," is an individual who has not yet reached the turning point, but when an individual *has* reached the turning point he begins to discover that while something special may be his line, everything else is his line also. In the earlier stages, before he is within sight of the turning point, he will probably have no particular line at all. He will be a vague indeterminate person. When he is a little further on he will probably be obsessed, possessed, by his own particular individuality and consider that he has a very specific and remarkable line, and he will determine to follow such and such a line as being his for evermore. He has yet, of course, to sample various lines. A very useful question to put to an individual who is perfectly clear as to his line is: "How many lines have you already sampled? How many lines have you actively pursued? How many lines have you so far definitely made your own?" Before an individual can know his line he must know many lines. Before an individual can be permitted to renounce heaven he must know what heaven is.

It is often said that as we grow older in evolution our period in the heaven world is very often correspondingly decreased because of the need of workers in the outer world, but no one is allowed to renounce the heaven world until he has a very clear conception of what he is renouncing. So any individual who is to be given an opportunity of renouncing heaven will be shown

a glimpse into the real heaven world and told: "This is what you are being invited to renounce," and then he will see if he feels inclined to make the renunciation. You may think that he certainly would be inclined to do so; but when you are in the midst of a heaven which is so widely divergent in all its characteristics from the outer world in which we live down here, you will think twice, or several times, before you are quite ready with that renunciation you are so prepared to make when you do not know what you are renouncing.

An individual who is coming really near to the Masters in the sense of being seriously in training in the last reaches of the human kingdom, is given opportunities of being all things to all men. There comes a time when this training of an individual is emphasized in various ways. It is emphasized in sending an individual to travel all over the world and in watching to see how far that individual can incarnate the spirit of the particular religion, the particular nationality, which he happens to contact; how he can be, let us say, an Englishman in England, an Indian in India, a Chinaman in China, and so on, so that when he comes into a country he becomes so identified with that country's soul that you can hardly distinguish him from a member of that country. Similarly with regard to any particular faith; he enters into the spirit of the faith. He enters into the spirit and habits and customs of the people, in that way becoming all things to all men. That is one mode of training.

Another mode of training is to give an individual an opportunity of helping movements and activities of many different kinds, movements and activities in some of which he may not altogether feel at home. It remains to be seen whether he is able to take advantage

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of the opportunity or not. In many cases he is not able to take advantage of the opportunities.

Another mode is to bring the individual to Adyar, which is the shadow of Shamballa in the outer world, and see exactly how he reacts, because Adyar is devastating, especially to the individual who is worth being devastated. There are people living at Shigatze, in the home of the Master K. H. or of the Master M., who are entirely unaffected by the tremendous influences at work there. Their progress is thus very slow. Adyar's subtle influence either passes an individual by, so that from one year's end to another he is unchanged, or there is a process of shaking, and either he is shaken into the heart of Adyar or he is shaken out of Adyar altogether.

* * *

The fifth of the great Initiations must be taken in a spirit of universality as well as in a spirit of individuality. During the course of some preceding Initiations there have to be found clouds of witnesses to bear witness that the candidate is worthy of the honour to be conferred on him. When the Fifth Initiation is taken the Kingdoms of Nature bear witness, and not only the sub-human Kingdoms of Nature but also the human Kingdom. Innumerable types of witnesses representing various differences to be found in nationality, religion, and so on, must be forthcoming to bear testimony that the candidate has served in a spirit of universality.

* * *

You have read in Theosophical literature that when you pass through the First Initiation, the causal body dies too, and it dies with such a fuss that it reacts right down here on the physical plane itself. I remember quite well when I took my First Initiation weeping bitterly right down here on the physical plane for

the loss of the causal body. You miss it; it has been your constant friend, your prop, your support, your crutch, the *ne plus ultra* of your life, for millennia, and then all of a sudden you are asked: "Are you willing to let that go?"—part, of course, of the great ceremony itself. Of course the answer is "Yes," but when you have to begin letting go it is a great wrench.

But nothing is irreparable; everything is being constantly repaired and ends in being constantly new. The breaking up of the causal body is exactly like the losing of the physical body. It looks as if you were going into a tunnel which appears unending. Are you prepared to go into that blackness? You know you must go in, there is something higher which is prompting you to go in—you are stimulated by your Monad, and into the tunnel you go; and then the loneliness comes in because you think you are stuck, you feel stuck in immeasurably black depths as if you had gone to the bottom of things and were suffocating with inescapability. Then the Monad sees your perplexity, and gives you another little stimulus, and you go on, and all of a sudden you find at the end of the tunnel there is the Master bidding you welcome to the new kingdom you are beginning to learn to conquer. Then your poor old causal body dies, and it is never the same again; in fact, as you all know from your Theosophical literature, each time you go into the buddhic consciousness you break up the causal body, so that you have no causal body at all. But when you come back you re-enter causal matter and draw a causal body round you again. Then you lose it again when you return to the buddhic, and so on. There is much "birthing" and dying so far as the causal body is concerned. It is in a continual state of flux.

IN OR OUT?

The following is a letter written lately by me to a member. The powerful action of Krishnaji has shaken many to their foundations; some have lost the vision of Idealism which the E. S. gives. This would not matter if they lived by a greater Idealism constructed by them. But many, I fear, have "fallen between two stools," and have become merely self-centred.—C. J.

REGARDING your difficulties about continuing in the E. S., you state in your letter: "Details like meditation, daily practice, etc., I am not doing, nor do I feel impelled to do them from within."

You as a man who has gone through the courses at universities surely understand that if you are going to be efficient, to be competent along some line of work, you must not only undergo a training which is methodical, but also prove to examiners that you are competent. There is no sentiment in the matter, nor any question of being "impelled to do them from within". Either you attend the lectures and aim to pass the examinations, or you choose some other avenue in life.

The spiritual life offered to candidates in the E.S. is exactly similar; it is not a matter of sentiment. "Grow as the flower grows," says *Light on the Path*; but if you know anything of botany you will know that night and day the roots are at work, every cell in each leaf is hard at work to use every scrap of sunshine, and the whole plant is busy to produce the flower and the seed. The spiritual life of a disciple is a scientifically planned life. You as a Hindu know what are the systems of training for Yoga; when one determines to practise Yoga, there is no question of being "impelled from within". If the will slackens, or the problem of Yoga becomes unreal, one drops the whole matter.

The E. S. serves a double purpose: first, to make a vehicle for the forces of the Masters to uplift humanity; and second, to help the individual to unfold by putting him to certain tasks. Obviously, a discipline is necessary to make the individual both a larger channel and a more efficient worker by obtaining a fuller mastery over his vehicles. This is what the E. S. offers.

As you know, no one is bound by any pledge to continue in the E. S. If the discipline is too hard, or not to one's taste, or if the E. S. work as a whole rouses no enthusiasm, the matter is solved simply by leaving the E. S. But so long as one is in the E. S., one is bound in all honour to *try* to live its discipline and rules. One may fail again and again—we all do; but each failure should serve to make clearer the *goal*. But if steadily the whole work of the E. S. becomes unreal and an uncongenial task involving a seeming waste of force, it should be a point of honour then to leave the E. S.

The great life of the Spirit is not limited to the E. S. Men *can* achieve with other systems of training. At the moment Krishnaji is outlining another system. But one should make up one's mind—or rather one's intuition—along which path one means to tread.

C. J.

"SIGH not for Chelaship; pursue not that the dangers and hardships of which are unknown to you. . . . Chelaship unveils the inner man and draws forth the dormant virtue as well as the dormant vice He who is not as pure as a young child better leave Chelaship alone."—*A Master of the Wisdom*.

WHAT MATTERS

MORE and more as one tries to lead the E. S. life, one becomes more deeply rooted in the certainty that nothing matters except the constant giving of oneself, of one's best, to the world, to those who are around oneself, to the work that one has taken up in an unselfish spirit. It is not easy to give oneself in that manner; for there are moods; there are actions and reactions; the momentum of tendencies set up in the past, which constantly seek to deflect the aspirant from his resolves and his self-determined path. The "Ahamkara," which he has built up through the ages, arises in a thousand subtle guises, consciously as well as sub-consciously, and engages him in a perpetual struggle. In order to succeed, the man with the true spiritual ideal has to have dauntless perseverance, has to be prepared to make any and every sacrifice, has to be content with remaining in the background, misunderstood and misjudged sometimes, but never failing to do the best he can at the post of his duty and relentlessly and continuously directing the darts of his criticism against himself. He must know himself—his higher as well as his lower self. He must try to see himself first of all as others see him; and constantly examining himself with his inner spiritual vision; readjust his every thought, every emotion, every impulse, to the aims that shine steadily before him. Beliefs do not really matter in this business; head-learning is of little value in this quest for the bedrock of simplicities in which lies imbedded his real self, which is the self of all. He must be willing, nay eager, to let everything go which can be taken away from him. This does not mean that necessarily he abandons outwardly

on the physical plane, in an ostentatious fit or in any cowardly flight from responsibilities. But being in the world, he lives as though he were not of the world. Conforming as far as may be necessary to the requirements of the environment to which he has been drawn by karma, he lives in inward non-attachment. Holding every responsibility that is his as a temporary trustee, he possesses, much less covets, nothing at heart. He lives but to speed forward evolution of which he realizes himself to be one of the innumerable springs, but a spring which has begun to release itself with increasing power because the stage of true self-consciousness has been reached.

AN ASPIRANT

FROM THE O. H.

AS explained in my statement about the Southern Centre, I had to leave Adyar hurriedly for Australia, New Zealand and the United States. At the moment of writing (July 9) I am in California. I have three months' work ahead of me in the United States. I shall visit as many E. S. Groups as possible, and incidentally give an address to the Theosophical Lodge of the place of my brief stay, but I shall not give public lectures. The work is heavy, and I must use my strength economically. I shall be present at the American Convention in Chicago, and at the Summer School preceding it.

I leave New York in October for London. There will be very little time to give to Europe, as I sail on November 8 from Marseilles for Bombay. I hope to be in Adyar again about the middle of December, in time for our Diamond Jubilee Convention.

THE AIM OF THE E. S. T.

THE student who hopes to make some progress in the spiritual world must cease to drift through life, at the mercy of surrounding circumstances and of his own body, emotions and thoughts. He must take himself definitely in hand in his daily life, must discipline his nature, consciously rule his thoughts, desires and actions, and must be moved to action by deliberate will, not by impulse. He must use definite methods and subject himself to definite rules in order to gain self-collectedness, self-control, balance, unselfishness, devotion and the spirit of sacrifice in all the circumstances of his life. True occultism can only be built on this foundation, and a man must learn to control and direct the powers he has before he seeks to develop fresh ones. The lower degrees of this School are intended to help the student to self-knowledge, self-mastery and devotion. Those who seek the swift gaining of abnormal powers and the artificial forcing of astral faculties should not enter it, as they will only meet with disappointment. Those who are willing to enter on the stern and difficult task of purifying the lower nature and bringing all its energies under obedience, with the hope of thereby becoming worthy to serve the holy Masters in the uplifting of humanity, are alone welcomed as students. Let them come, expecting nothing and ready to give everything, willing to learn, willing to work, willing to wait. Such, and such only, may hope to tread the thorny way which leads to the portal of the narrow ancient Path.

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