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The young citizen

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THE
YOUNG
CITIZEN

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Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

September 1940

Vol. XV, No. 9

a: 2. 1001 Young Citizen must discover his own best ways of Service for himself, as he can do if he be really in earnest, if he would train himself for greater and more far-reaching Service in the days to come.

—ANNIE BESANT

The Crow's Nest

ONE feels very ardently the need for a great leader in India. In what an unfortunate mess she has become entangled !

The British have failed in their duty to India. They cannot overcome their personal prejudices. But to a great Indian, whatever others might be or do, that should make no difference so far as fulfilling his own duty is concerned.

I cannot help feeling that despite all the fine personal qualities of Gandhiji, he is making a terrible mistake in the way he leads India today. India is on the verge almost of a civil war, for that is what civil disobedience practically amounts to. We are caught between two difficulties. We know that the British will not be moved to give Home Rule to India without much trouble. On the other hand, we also know it is absolutely necessary for India that England should win this war. Very few people realize what a dreadful and appalling disaster it would be if the Nazis

won. Neither your mother nor your sister would be safe in this country. Even the freedom to express ourselves as we are doing now would be taken away.

We do know one thing about the British people: If we fight together for Home Rule, they will give it. They are now taking advantage of our present differences of opinion. Why not sink the differences and work together?

India is fundamentally a peace-loving, kind country. Imagine a country which is really a continent in itself fighting for years for its freedom, as we are doing, without revolution, without bloodshed! Any western country under the same circumstances would have had a revolution ages ago. It is because we hate injuring others that we cannot do it, and I pray to God that we will not be able to do it. This civil disobedience is the thin end of the wedge towards revolution.

It is better that we remain true to our soul by fighting nobly than besmirch ourselves with bloodshed. In this fundamentally Gandhiji is right, but, to me, his principle of ahimsa, of non-violence, though right, is unwisely expressed. I cannot see anything more amusing and strange than that he should ask the Viceroy to grant him permission to carry on anti-war propaganda! How can the Viceroy with an easy conscience agree to such an idea? Surely it is to him absolutely essential that Britain shall win and it would be a betrayal of his country to agree to Gandhiji's proposal.

All this leads to one conclusion: that the youth of India should join together in one organization. Our motto should be not only love for our Motherland but a WISE love for our Motherland. We should not form another party but we should form a national organization, because the land that will be free is in the hands of youth.

September 19, 1940

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Pukmini Devi.

Where Are Young Indian Leaders? ¹

By DR. GEORGE S. ARUNDALE

HOW urgently we need young men who are full of the heroic, self-abnegating and self-sacrificing spirit, who are full of self-abandonment, of keen perception of the realities of the inner life, young men who will move about in India, and in the world at large, and, regardless of whether or not they are treated with goodwill or contempt or persecution, will continue their work to their own great advantage, to the betterment of the world, and to the gratitude of the Elder Brethren.

Those who are nearer to the Elder Brethren are still voices crying in the wilderness. Dr. Besant was rejected by India, though now it is the fashion to acclaim her every 1st of October, and in the acclaiming, those very people often participate who were the first, when she was alive, to denounce her and to give her the cold shoulder. I am afraid that India has a heavy karma for that.

Had India's ears not been deaf, we should now be enjoying Swarāj, and even though the world war might have had still to come, its fury would have been immensely lessened and its duration wonderfully decreased.

THE HEART OF INDIA

What was the ideal, the goal of that great lover of India? She continually said: "Britain and India, hand in hand." Yet now Britain and India are poles

¹ A talk to Young Theosophists at Adyar.

apart and we are face to face with all kinds of absurd and dangerous policies which make one wonder if, after all, the Swarāj for which we are hoping and praying and working will come as soon as we expect. All this is of tremendous moment.

Dr. Besant was one of the greatest messengers India has ever received, and we all know how she worked herself to death out of her passionate love for her real Motherland, as India was and is. You have heard how she said she would see Home Rule before she passed away. You may have also heard that it was predicted—I am told by H.P.B. herself—that Dr. Besant might live to the venerable age of one hundred years. Both of those eventualities might have happened had she not been rejected as she was. Had Gandhiji and his followers been moved to stand round this mighty messenger, we should not be in the pass in which we find ourselves today, and I venture to say she would be with us still.

How old would she be on this next 1st of October? Ninety-three. She might have had still seven years of life before her ere fulfilling the century once predicted for her. Just think of that strong, that mighty, that glorious, that gorgeously venerable figure, the heart of India! But what was the use of her staying on? It was a waste of time. So she departed earlier than was the intention. And since nothing could

be done which would require the gigantic power of a Besant, she left to you and to me the task of carrying on under the circumstances which have since prevailed.

NOT AS THE IGNORANT

Here you young people have your great opportunity, and I want you to try to rise to its great level, to try to intuit and to contact the magnificence of your land, and in some measure at least, however humbly, in however small a measure, to incarnate that greatness and spread it abroad. Whatever your other advantages and opportunities, it is to the end that you may help your country, not as the ignorant would help her, but as the wise alone can help her.

Of course, that is the work of us older people, no less, but we have not so many years before us as you have. We may not see India in the full working order of her freedom, as I pray to God you will. But shall it be said that the Young Theosophists throughout India were just like other young people and did nothing to help lead India on the path set out for her by her Rishis?

Whatever your work, you should all feel dedicated and consecrated to this splendid ideal. You should have a spirit of consecration and dedication, so that you yearn for the power to lead, so that you strain at the leash which perhaps for the moment confines you.

But if you are worthy of all your present privileges, you must disentangle yourselves from the herd-spirit, from echoing the futilities and the opinions current in the market-place, in the street, in the omnibus. You must learn

to think, to feel, to will for yourselves, even if for the moment no way seems open to you for actual leadership.

THEIR BLESSINGS

As Young Theosophists with the Youth Lodges available to you as channels to the outer world, as well as for your own training, you ought to be able to achieve greatly. A few of you may be able to win the blessings of the Elder Brethren, for those infinitely precious blessings are even more accessible to youth than they are to age. They expect more from us who are older. They are so happy if something comes from you who are younger. Never is the smile a Master more beautiful than when He has the opportunity of thanking some young friend of His for steadfastness and for devotion.

Their blessings can be very near to you, but you must be worthy of them and to be worthy of them you must give what you already have so that when They bless you, you are able to pass that blessing on. Though this applies to all of us, it applies especially to the young.

Bored youth, disciplined to keep quiet, exercised beyond its physiological needs, and encouraged to find its psychological outlets in organized endeavour which stultifies individual thought, is just the soil from which in years to come a mentality will be fostered which may lead us towards war rather than towards a creative and enduring peace.

—DR. L. P. LOCKHEART

The Science of Brotherhood

By C. A. EDEN

BROTHERHOOD to many of us is just a belief, not a fact. We accept it as being true without ever giving it any serious thought, without ever considering the full significance of its meaning. But when we examine its meaning we find that it implies more than is commonly understood by the term. Of the many words that may be used to describe brotherhood, the one I wish to emphasize here, above all others, is unity.

Humanity and the whole of evolution are so intrinsically bound up together that nothing can happen that has not a repercussion, however small, on the whole of creation. Our modern scientists are willing to admit that happenings in the confines of the atoms are echoed in the caverns of space, and our occultists claim that every thought and every feeling affects the whole universe, for good or for evil.

In one of the lowliest kingdoms of nature, the insect world, remarkable sense of unity is often to be seen, notable of which is the ants and bees, whose orderliness and co-operative activities are comparable only with humanity and its civilisations. Ants on the march are seen to keep in almost perfect formation and order, while bees are so regulated that every member of the hive has his appointed task to do. In some mysterious way their activities are precise and so arranged for the common good that it is almost essential to think of some conscious being or over-soul guiding their actions and unifying them to a remarkable degree.

Similarly in the bird and animal kingdoms are found many examples of this unity or brotherhood in nature which is exemplified by the migrations of thousands of birds each year and the herd instincts of animals. Now this unity can in many ways be accounted for by the instinctive urge of nature for self-protection and the inevitable learning of birds and animals that in unity is strength, but there is more in it than just that. Occult investigators have shown us that evolution can be seen as a gradual development of an undifferentiated life in which the consciousness is vague and nebulous to one that is clearly defined and separate. Plants and animals are not individuals in the same sense as human beings. For instance, the life of a plant is not separate from the life in other plants of the same species but instead is shared in common with them all. When a plant dies, its life, which was to a certain extent individualized while the plant lived, returns to a common group-soul to be drawn upon to ensoul new plants. The animal kingdom is similar, differing only in the extent of the group-soul. There may be many thousands of plants sharing a common group-soul but with the animals, the next stage of evolution, there are far less. A herd of cattle may be seen to have one overshadowing group-soul or life force. This is said to account for many of the characteristics of unity to be found in nature, and is one explanation of instincts.

But when we view the human kingdom, we find there is a difference.

No longer is there the same protective force of unity or brotherhood which has been seen to guide and shelter the animals and other kingdoms of nature but instead we see freedom of choice—freedom to deny or affirm this unity. As I said before, life is evolving through all the kingdoms of nature gradually be-

comes more and more individualized and separate until the human stage is reached when, from one point of view, complete separation or individuality is attained but with the attainment of individuality is added the responsibility of our actions. The lower kingdoms of

(Continued on next page)

WORLD DAY FOR ANIMALS

THE 4th of October is World Day for Animals and I request every subscriber to this magazine to try to do his or her best to bring before the public why there is the extreme necessity for kindness to animals: Thousands of cruelties are being committed even in ignorance. Animals are half starved. They are being beaten. They are being used for food, for clothes and for medicine. See today what is happening around you. See if we cannot bring Home Rule to our children, the animals. Ahimsa cannot end with the human world. A man who can ill-treat a dog can ill-treat a servant and can ill-treat anyone in a position of subserviency.

The West is becoming slightly more vegetarian while India is becoming more non-vegetarian. This is a terrible tragedy for the land which should know no cruelty whatever.

Do not please think of any religious sect or caste. Let us remember only what is kind and act accordingly. Let us show an example of compassion and friendship to those younger than ourselves. Only then can we expect any happiness for humanity. I cannot imagine any tragedy greater than the silent tears of the animals unable to protect themselves, unable to look after their interests. Let young citizens show their strength by helping those weaker than themselves!

—RUKMINI DEVI

nature can seldom, if ever, commit a grave transgression against the laws of nature, but humanity can and does. But from this freedom of choice, this freedom to make errors, humanity is learning something which it could learn in no other manner. Humanity is learning and becoming conscious of what nature in the lower stages knows instinctively but vaguely. It is becoming aware of itself, of the life that resides in everything, of its divinity and the

unity or brotherhood that inwardly binds the whole of creation into one whole. Humanity by its experiences, its troubles, joys and sorrows, will come to realize that brotherhood is a fundamental key to the attainment of happiness. To make this brotherhood a conscious reality, each individual must realize within himself this unity with the whole of life, not only with humanity but equally so with the other kingdoms of nature, the plants and animals.

From The Torch, Auckland, N. Zealand.

IF INDIA WERE ATTACKED!

Suffering Would Unite People

“WHY has not India become united? Because it has not reached a state of suffering,” Rukmini Devi answered, addressing a meeting in Bangalore City. If India were attacked on all sides, the people would all be united, of necessity, before the common enemy. Every country was beginning to reap the benefits of suffering. Finland had been full of differences, but, because of the war, the people had become united, transcending their differences. Every country was so affected when it was faced with difficulties.

Rukmini Devi appealed to Theosophists and others throughout India to put more energy into building up the spirit of unity, of brotherhood, of kindness, those qualities which, she said, made impossible suffering, unkindness, injustice in the world.

These difficult and very unhappy times should cause everyone, she urged, to examine himself to see what he could do more. Suppose that throughout the world there existed only Theos-

ophists and other idealists. Would there still be the same terrible strife? Perhaps they did not fully appreciate the potency of brotherhood and spiritual life. If they exerted every ounce of their energy to build the spirit of brotherhood, they could establish such an oasis in the desert of the world that would not only nourish travellers but it would grow and spread until it reclaimed the desert itself.

The October issue of *The Young Citizen* will be a

BESANT NUMBER

containing articles on Dr. Annie Besant by those who knew her intimately; articles on India from her own pen; a striking photograph of her as many must remember her.

Price per single copy: As. 4.

Youth Is Delightful

By DR. GEORGE S. ARUNDALE

HOW delightful it is to look at young people.

There is a pure and a simple freshness about them.

They rejoice in being alive.

They are ever looking forward to that which is the next delightful thing to do.

They are full of hope and buoyancy, save for momentary descents into depression.

With all their hearts they are pre-occupied about all they are going to be and to do.

For them the very earth itself is going to become a heaven, and the heaven can be anything whatever so that it looks, and veritably is, heavenly while they are looking at it and are experiencing it.

They discover heavens in what older people would regard, in their sophistication, as dull and ordinary and tedious and uninteresting.

They discover heavens in the veriest trivialities which, however, are no trivialities to them.

They discover heavens in, to them, the vastly intriguing occupations of, to the elders, the most mechanical and monotonous kinds.

Older people, if they be wise, will be discovering heavens in grains of sand, in buds, in tiny flowers, in all kinds of subtle beauties of little account to the ordinary eye.

But youth will be discovering a heaven in ticket-punching by tram and omnibus conductors, in the measuring of ingredients at a grocery store, in the

filling of vessels with sand from the seashore.

Youth will be discovering a heavenly fascination in the driving of a train or motor car; while to fly an aeroplane is an occupation reserved for the seventh heaven.

Youth tries its utmost to make of this earth a heaven out of no matter what material, for youth has come from heaven and is ardent to continue out here in the world the heavens it refuses to leave behind it.

Age may say: Away with your make-believe heavens. But youth will say: Away with your unreal earth.

It is the creative spirit in youth that is ever seeking to make a heaven out of anything and everything.

Young people are very much like the Gods, for they have been tasting Godliness in those heavenly homes which they have recently left, and the taste comes over with them on to the earth, demanding urgent satisfaction.

And they have fierily in them two great attributes of the Gods—youth, which they would have forever, and creativeness, to the power of which they acknowledge no limitations.

If they could be young forever they would be Gods, and indeed will they be Godly to the extent to which they can remain young in spirit even as they grow old in years.

If they could go on creating forever they would surely be Gods, and indeed will they be Godly to the extent to which they can remain constant creators throughout their lives.

The Gods are young forever, and They create gloriously forever.

Youth must always remain young.

Youth must not suffer the advancing years slowly to produce an erosion of youthfulness under the pressure of experience.

Youth begins by delightfully creative playing and playfulness.

Youth must ever go on playing and being playful.

"When I was a child," it is said in the Christian New Testament, "I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things."

Perhaps the truly youthful man or woman only puts away childish things very slowly, harbouring them in secret lest those who are no longer youthful put him to shame.

Perhaps the truly youthful man or woman, of whatever age, never puts away childish things.

Perhaps the truly youthful individual remembers how he spoke as a child, and understood as a child, and thought as a child, and, above all, how he played as a child. And, thus remembering, can reproduce his childhood, and, far better still, be forever childlike.

So can this truly youthful person be a child among children, and childlike among all.

How delightful it is to hear the busy noise of children as they are creating such wonderful things with the material of their games. It is not the ordinary aimless noise, jarring, cacophonous. It is purposeful noise, creative noise, harmonious noise—not noise at all, perhaps, but music.

How delightful it is to hear the laughter of children as they keep on

discovering heaven after heaven in the wonderful events amongst which they live.

How educative and revealing is the quarrelling, when one child seems to have snatched away the heaven of another.

How wonderful to quarrel tempestuously over heaven-snatching—"he has taken away my heaven from me."

Youth is Godlike because it is young, and because it is a past-master in heaven-making. Youth is also Godlike because it laughs its way through life, and buzzes through life with creative, busy, music-noise.

Professor Bradley once wrote a book entitled "Appearance and Reality". But he wrote it from the point of view of old people, of people with so-called experience.

How wonderful would be a book written under the same title, not by a sophisticated person, rather by a young person who is continually confusing and identifying the two.

For young people, appearances are more often than not realities. The real is that which is, for them, beautifully and delightfully true, intriguingly true, fascinatingly true, wonderfully true.

After all, what other reality is there than the wonderful?

What other "Pathway to Reality", to use the title of a book by Lord Haldane, is there than the way at the end of which there is something wonderful? Which means that the very way itself is blessed with wonderfulness.

The most real is that which is most self-created. There is no other standard of reality.

How I wish young people would—, they certainly could—write books on

the splendours of youthful living, with all its childishness and childlikeness.

Perhaps some such books have been written. But we want them not for elders to read condescendingly, as who should say: "This is very good considering the age of the writer."

We want them written by the young in years for the young of all ages, by the heavenly for those who are also heavenly, by the Godlike, for the Godlike, by the laughter-loving for the laughter-loving, by those who create for those who are also creating.

Youthfulness should have its own great library—written by the young in years to keep youthfulness from fading away.

I dare to say that every youthless elder will be surreptitiously delving into that library to see if he can perchance recapture his lost youth, or at least yearningly remember it.

As for youthful elders, there will be no other books for them.

Sad it is that youth lives in a world dominated by age.

Glorious would it be if age could live in a world dominated by youth.

Today, youth is almost an anachronism. Rather let age be the anachronism.

Let youth be the rule and age the exception even among the old, not age the rule and youth the exception even among the young.

How delightful it is to look at young people—whether they be few or many in years.

Young people play and dance and sing.

Young people exult and rejoice, and act a thousand parts.

Young people dream and hope and laugh.

Young people attack and protect, and enter upon a thousand adventures.

Young people live tremendously both in the now and in the to be.

Young people know in some true and wonderful way how to become and be that to which they aspire. For the young all insuperable obstacles come from the older in years. Their own obstacles they can somehow or other overcome, in some world or other, in that very real world of make-believe.

For to make-believe is to make believable. And to make believable is to make true and therefore real.

It is impossible to believe that which is not true. We may fear, or hope, or imagine or think. But we cannot believe.

Young people know how to make beginnings and ends meet and blend. For them there is neither time nor eternity. There is an overwhelming NOW, and in that NOW everything that is anything can find ample space.

How like to the Gods are these young people!

For do not the Gods play and dance and sing?

Do not the Gods exult and rejoice, and act a thousand parts?

Do not the Gods dream and hope and laugh?

Do not the Gods attack and protect, and enter upon a thousand adventures?

Do not the Gods live tremendously both in the now and in the to be?

Do not the Gods know in some true and wonderful way how to become and be that to which They aspire?

Do not the Gods know how to make beginnings and ends meet? For the Gods, too, there is neither time nor eternity. There is for Them the overwhelming NOW.

And that NOW is the game of evolution, which the Gods and all living creatures are forever playing.

And that NOW is the song of evolution, which the Gods and all living creatures are forever singing.

And that NOW is the rhythm of evolution, which the Gods and all living creatures are forever dancing.

Youth alone can play and sing and dance.

LET US ALL BE YOUNG TOGETHER
WHATEVER OUR YEARS.

PEACE

A Letter to THE YOUNG CITIZEN

DEAR YOUNG CITIZEN,

The International Peace Department at Adyar is working towards a Charter of Peace, consisting of the fundamental principles for what should be a Peace based on the eternal principles of Theosophy. Such a Charter of Peace should deal on the one hand with the eternal principles of Theosophy, and on the other hand with their practical application.

It is intended, we feel sure, that this war shall be brought to a conclusion far more successful than that to which the last war was brought. If there be among us sufficient people of good-will, we can make the victory righteous for all. Therefore, we must endeavour to try to discover the real foundations of Peace, which, you will agree, are to be discovered in Theosophy and in Theosophy alone.

From every country, and especially from its Young Citizens, it is desirable to have what might be called a Charter of Peace, which will concern itself not only with the world situation, but also with the situation in the country from which the Charter emanates. Such a Charter should emphasize both the rights and duties of the country concerned.

Will not the Young Citizens throughout the world draw up such a Charter and send it to us, so that all such Charters may be pooled into a World Charter to be available when the time comes, and in the meantime to receive all possible publicity, so that world opinion may be influenced by the world's Youth? Thus may we Theosophists be ready with a plan for a righteous Peace for every nation, race and the whole world.

Adyar, September 1940.

Very truly yours,
THE PEACE DEPARTMENT
(Sd.) LAURA CHASE.
Officer-in-charge

"LUFTWAFFE" TACTICS

It would seem that from a bird's point of view, nature has drawn up a set of commandments all her own. One of these rules is, "Thou shalt not trespass". The easiest example to give is that of swans; those of you who are riverside dwellers will probably have noticed how jealously a stretch of water is guarded, and how bitterly it is defended should a neighbouring pair of swans happen to fancy it. Justice usually triumphs, and the following, telling of a battle in the tree-tops, illustrates such case:

"The felling of timber is resulting in many colonies of both rooks and herons having to seek nesting quarters and from time to time one hears of a good site being coveted by birds of both species with the result that a terrific fight ensues.

"Such a fight took place where I was living some years ago, when the

trees in which the herons had nested in the grounds of Dallam Towers, Westmorland, were cut down and the long-necked birds decided to establish their colony among trees where the rooks had hitherto held possession. The rooks held a council of war and decided to fight for the maintenance of their old quarters.

"A terrific battle took place and the herons proved the better fighters, inflicting heavy losses on their enemy. After three days the rooks fled and left the herons in possession.

"Not yet, however, was the war over. Two days later the rooks arrived with reinforcements, but once more the herons held their ground. The same thing happened time and time again until the herons were completely worn down and forced to quit the usurped territory."

ANIMALS IN WAR TIME

—According to a Scottish observer, wild geese were the only birds to show any signs of fright during the air raids over the Firth of Forth.

—Wartime road-lighting restrictions have caused a high death roll among New Forest ponies, and a scheme is now under consideration whereby large compounds will be made, well away from the roads, where ponies can roam in safety.

—In the last war it was noticed that seagulls were peculiarly attracted by mines and submarines. Once by perching on a floating mine, they showed its position and saved a ship from destruction.

—Gas masks are now obtainable for dogs and cats in eight sizes, and one firm of manufacturers is now prepared to make masks suitable for any animals—even elephants.

(From "Animal and Zoo Magazine")

THE SPIRITUAL YEAR

Consolatrix Afflictorum¹

By RUKMINI DEVI

In all religions there is the very wonderful feminine aspect of the Mother of the World, for all of us who appreciate all religions and see no differences, go back to the Source and see the same Divine Mother brooding over the world.

There are many beautiful aspects of Our Lady, as She is called in the Christian Church, and the one that appeals most, and which, I would say, is the one that is of the greatest importance in the present day, is that aspect of Her which is called *Consolatrix Afflictorum*, the Consoler of the Distressed. It is of that aspect which we should all think today, because in this world of suffering where children have to be parted from their mothers and have to face so much hardship in the world, where men and women are suffering, you will find that She, who is the Mother of the World, will be brooding over the entire world.

In the Christian Church She is called the "Star of the Sea." The "sea" has a very definite significance in all religions. Aphrodite rose from the sea. Lakshmi also rose from the sea. Kwan Yin, the Chinese Goddess of Mercy, is represented as near a waterfall. Water represents Matter, as also the Mother aspect. She is also the sweet oil of compassion that smoothens the troubled waters of life, as Her compassion now

soothes the heart of the turmoil of misery in the world.

THE FRIEND

Wherever there is one who has lost a sister, a wife or a mother, there She will come in that form. Where a child is crying for its mother there She will appear as the mother before its eyes. In this way She appears everywhere consoling the distressed.

All of us who desire to be like Her, who desire to represent the Mother Spirit in all its most beautiful aspects, should always think of those who are suffering not only from the war but at all times. Particularly now does She need many helpers, because particularly now are people separated from their loved ones, particularly now are people suffering not only due to physical but also to emotional and mental causes. They are not friendless, for there is always a Friend that comes to them, though perhaps they do not see. I am sure that in this present time many are able to see. During the last war I heard of many soldiers who told stories of how their friends on the battle field saw a beautiful Woman appearing before their eyes just as they were passing away, as they were dying. She appears in the form the soldier loves most and gives him comfort and new life. That is the aspect most wonderful, that aspect which above all things in the world every human being needs.

¹ A talk delivered on September 8th—the Christian festival of the Nativity of Our Lady.

THE MOTHER SPIRIT OF THE WORLD

Do not think that the Goddess belongs only to women, because She is in feminine form. But She is a Mother. Every single individual in the world needs a Mother from childhood onwards, no matter what his age. She supplies that need and is truly the Mother of the World. For those who have eyes to see and ears to hear, the moment She is needed She comes almost in physical form to give the voice of comfort, to speak the word which is happiness, and to bring people to a new life.

Because She is the Mother Spirit of the World and that Mother Spirit is very close to humanity now, working every single minute, night and day, I would say that perhaps that is the one reason why there is no necessity for a physical body, because no physi-

cal body can be everywhere. But that does not make Her less real. With a power that is almost physical, with a power that is so nearly solid that you can almost touch it with your hands and see it with your eyes, She is with the world today.

She does not know the difference of nationality or race, or birth or riches. She knows only one thing. Wherever there is a voice that calls, there is an answer. A criminal may be a horrible person to all of us. If he is suffering, She does not say, "You have committed a crime. Therefore I may not be near you." She says, "You are suffering. You have called to me, and therefore you have every right to my comfort." In that way with no distinctions does she fulfil the most beautiful of all qualities in the world—the Consoler of the Distressed, and so brings peace and happiness and comfort to all who suffer.

Little Sam helps Little John!

A grant of £5,000, representing the fund raised by school children of the United States of America, has been made to help in providing 10 temporary refugee homes in the country for children under five years rendered homeless by bombing raids on London.

"Anachronism of Neutrality"

The battle of Britain could be over in a few weeks, as the Axis Newspapers glibly predict, only if Britain encountered catastrophic reverses and was convinced by our seeming indifference that we intended to be guided more by the anachronisms of neutrality than by the needs of our best friend in the world.

If we permit that to happen, we deserve the fate we should court thereby.

From Cincinnati Enquirer (U. S. A.)

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THE

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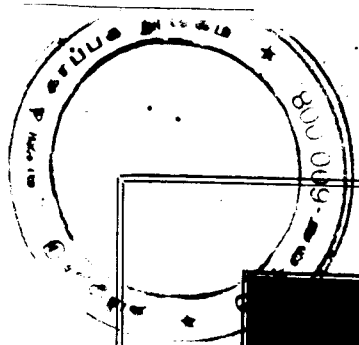


OCTOBER

1940

O Hidden Life,
vibrant in every atom,
O Hidden Light,
shining in every creature,
O Hidden Love,
embracing all in oneness,
May each who feels himself
as one with Thee,
Know he is therefore one
with every other.

BESANT NUMBER



Annie Besant

THE YOUNG CITIZEN



Incorporating
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Editor: RUKMINI DEVI

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Annie Besant—F. T. S.

The one and the only one.

(Tribute of H. P. Blavatsky in 1890)

“Our greatest Servant”

(So spoke her Guru)

A Great One once spoke :

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

No man responded, but a woman did !

A TRUE INDIAN

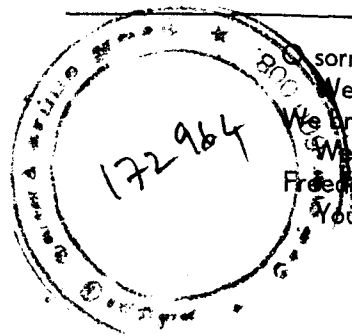
THIS is a particularly auspicious month because the 1st of October is the birthday of Dr. Besant, a Mother and a Friend to all, and the greatest and the wisest leader for India.

My personal homage goes to her and I know that many of the younger generation join with me in offering to her that one thing which she would treasure most—courage and selfless service to our Motherland, India.

India has not fully remembered her. India has perhaps forgotten that there is no Indian who is finer than she and if she lived on the physical plane in this present moment every town and every village would know of her fiery service.

She was born in an Irish body—perhaps to try to bridge the difference between the East and the West, perhaps to influence the British public who would be influenced only by one who was in a western body. She has fulfilled her *dharma* to the utmost of her strength, and there is no doubt in the minds of those of us who knew her personally that in every way she is an Indian and, if given the choice, would be born in an Indian body.

Pukmini Devi.



sorrowing hearts of slaves,
We heard you beat from far;
We bring the Light that saves,
We bring the Morning Star;
Freedom's good things we bring
You, whence all good things are.

A. B.

The Future of India

By ANNIE BESANT

(Reproduced from the October issue, 1910
of *The Central Hindu College Magazine*.)

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 popularise as an inspiring Ideal during the last seventeen years, and it was for the helping of the realisation of this Ideal that I joined hands with others to found our beloved C. H. C.¹

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; sending them hither and thither; mingling the blood of races to produce new combinations; building up Empires—by sending into birth in the chosen centres egos of advanced evolution—spiritual, intellectual, moral; pulling them down again, when their use is over, by withdrawing these egos and sending into them egos of low evolution; preparing for a foreseen end for hundreds of thousands of years; working out the details of a mighty plan committed to Their charge. From time to time, when it suits Their pur-

pose, 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, colonisations, 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 this 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.

¹ Central Hindu College.

Handwritten notes at the bottom of page 107: "JL" and "On 21/10/1910 N. 4015 A."

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 civilisations 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 Âryan 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 Âryan wells; it was sent to recall to the East the memory of its own treasures, to revive Âryan ideals, to bring to it the accumulated treasures of western learn-

ing, 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 Âryan 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 rebellions, 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 Vaivasvatâ 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 Âryan Empire will stand revealed.

—ANNIE BESANT

I have worked for India in India for nearly 24 years, and for 14 years before that in England; my *England, India and Afghanistan* is as outspoken as *India—a Nation*. In India, I have worked for the old religions and for Islam and against perversion to Christianity; I have worked for education—the Central Hindu College, now the centre of the Hindu University, and the Theosophical Educational Trust are my witness; I have worked for social reform on religious lines; I am still working for all of these, and in addition for that which alone can make these safe, for Home Rule for India, Self-Government within the Empire.

A. B.

A Great Landmark

By C. RAJAGOPALACHARIAR

A digest of a speech delivered during the recent birthday celebrations of Dr. Besant in the Gokhale Hall, Madras. The speaker was the ex-Prime Minister of the Madras Government and a well-known leader of the Indian National Congress party.

IF Rukmini Devi¹ a much younger person had to learn love of country from Dr. Besant and had to pay homage to her now, you can easily understand a man of my generation having to pay homage equally. In those days we thought it quite enough to be active, industrious, studious persons. There was no such a thing as country.

Dr. Besant came from a distant country. Many people come for various purposes. There are very few who come for the purpose for which Dr. Besant came. She came to instruct us in the love of our religion and in the love of our country. Both these things any impartial historian would record that she achieved in very great measure.

Whatever was not achieved was not due to her want of enthusiasm or work, but was entirely due to the soil not being sufficiently ploughed or fruitful. If we still do not love our religion or our country it was not for anything she

¹ She was one of the preceding speakers in the celebrations referred to.

failed to do. It is entirely due to our own defects.

On this annual occasion when we meet to revive our memories of the great and departed person, we should be doing merely a useful ceremony if we did not activate our love for our religion and our country. I think we are doing so today. All the atmosphere is ready for our revival of wisdom and love of country and goodness and love of religion.

We are feeling very strongly that our country is in a bad plight and the need for each to do something worthy to be born on this land. We have had a glorious past history. The future is to be made by us. Mrs. Besant worked so hard. She made a great landmark. When men of all schools of thought are united in common admiration of gratitude, it will be improper for me to talk in a manner peculiar to me or to one school of thought. I should talk on behalf of a simple beautiful admiration of gratitude to a great soul . . . Mrs. Besant set us an example of propriety, of beauty of conduct. Let us follow it . . . We are all human beings. We are not made according to one type. But we have one Goal to reach. Let each work in his own way. . . . We can have a common object to attain. Let us be united in that.

She (Dr. Besant) was a combination of Parvati, Lakshmi and Sarasvati—Parvati for power, Lakshmi for love and Sarasvati for wisdom.

—SAROJINI DEVI

An Extraordinary Leader

By N. SRI RAM

The following is from a speech by Mr. N. Sri Ram, a very close friend and colleague of Dr. Besant, delivered at the famous Gokhale Hall on October 1st in connection with her birthday celebrations, unrevised by the speaker.

DO not think that a more appropriate setting could have been chosen for the celebration this evening than the hall in which we are gathered, for this Gokhale Hall¹ has witnessed so many meetings addressed by Dr. Besant. Her voice has rung out so many times in this hall, not only for India's freedom but for many another noble cause.

To talk about Dr. Besant is easy but it is also difficult. It is easy because she is a beautiful theme, and whatever we say about her, if at all true, is bound to be beautiful. But it is difficult to do justice to her greatness.

India needs today more than anything else for her salvation leadership—men and women who will raise her to the pinnacle of greatness to which we hope she will ascend. We talk of the future of India and the splendour of our Motherland. But we must remember that that future has to be created by us and those who will come after us.

In these days of popular freedom it is necessary that there will be leaders with courage, leaders with vision, leaders who are capable of making other peo-

ple leaders in their turn. I can bear testimony to the fact that Dr. Besant's leadership was not only calculated to inspire the people who came into contact with her, but it made leaders of very ordinary people. Many of our leaders are like a big spreading tree which rather tends to dwarf and stunt little plants that might grow in its shade. Dr. Besant brought out from her followers and disciples the very best that was in them. I can personally bear testimony to this fact. That is the kind of leadership that is wanted in India, the type of leadership that inspires young people, that calls out of them their very best and most splendid qualities, that enables them to become and express themselves beautifully and spiritually.

As has been said Dr. Besant was never afraid to be alone. I have known her at the height of her popularity to choose deliberately a course that would bring her into disrepute. At one time she was the ideal of India. Not long afterwards she became the most unpopular leader in the whole of this country. Never was she swayed by popularity or unpopularity but sought to lead the people according to her best lights, the sooner to bring India to her goal. That was her own motive and she worked day in and day out, and night in and night out, for the country to which she had dedicated herself.

There were many other qualities on which one can dwell. There was no one more loyal to a colleague or more anxious to give every possible credit.

¹ A fine building presented by Dr. Besant to the youth of Madras where the Young Men's Indian Association is housed.

There was no one who could be more chivalrous to an opponent. The moment the battle ceased, she sheathed her sword and praised the good qualities of her opponent. There are very very few leaders in the world of that stamp.

Her leadership was all the more effective and inspiring to India, because

it incarnated in her person the true Indian spirit. No one who came into contact with western or eastern people could help but feel the truth of her assertion that India was her Motherland by adoption if not by birth. It is in the revival of that spirit, truly called "The Besant Spirit" that the salvation of this country lies.

ONWARD TO VICTORY!

A Message from Dr. Besant
to the Indian People, 1933

THE Jews thought of themselves as a chosen people; no doubt they were; but so are you, for every nation is a chosen people, chosen by our Lord the Manu to exemplify some virtue, to emphasize some quality which He sees that the world needs. India—my India which I love so deeply, my true Motherland and that of my Master—is she not also a Nation, are not her people a chosen people? Chosen, yes; but for what? Chosen to lead the world to spirituality, chosen to emphasize always the higher, the nobler, the less material aspect of life. Are they doing this glorious duty? There are still many who are but feeble and half-hearted in their pursuit of it—many who are trying honestly but wrong-headedly, who seem to seek unity though disunion, brotherhood through hatred of their brethren. Assassination is not progress; senseless obstinacy is not progress. The true path to progress lies straight before you, and it is open to all; but it lies not through the morass of silly squabbling nor over the precipice of barbarous outrage, but through the smiling fields of tolerance, conciliation, goodwill and brotherly love. On that path you should every one of you be shining lights to clear away the mists of ignorance, bigotry and prejudice, on that path I say to you all, my comrades, press forward more strongly than ever, bearing aloft that radiant banner under which we have fought side by side so long; forward, ever forward; onward to victory; JAI MANAVE JAI!

Annie Besant—"Warrior"

By C. JINARAJADASA

“WARRIOR”—so she wrote after her name on the last four occasions when she put her signature to a message. Some of us who have known her as orator and teacher little know how much this “warrior” aspect is inseparable from Annie Besant, the beautiful woman and the protecting mother. Here in India, during the Home Rule days from 1914 to her internment by the Government in 1917, we did indeed see her as the fighter, who used law as a weapon to curb the unlawful deeds of the lawgiver. But long before 1914, she was the warrior.

Who remembers now how she championed the cause of Afghanistan in 1879; of the Transvaal in 1881; of the Soudan in 1885? For, all her life she has been a champion of the oppressed and the downtrodden, untiring—in her fight for Justice against injustice—on behalf of voteless women, on behalf of defenceless animals.

And now, in this month of September, she is old, and lives in a wasted body that reminds one of the pictures of the slender young woman under her mother's wing. I write this during the period of my “watch” each night which ends at 2 a.m. She lies on the bed asleep; there is little that any one of us can do for her, for there is no disease and there is little pain. We must watch, in case she wants something, and it is little indeed she wants. And as she so lies, hardly recognizable when compared to her old vigorous

self, she is not to me the shrunken form of an old woman, but an exquisitely beautiful ailing child. For Annie Besant is not this form, but the poet, the orator, and the warrior who has led tens of thousands to a Pisgah's height whence they saw the land of their dreams, the spiritual guide who has led hundreds to the feet of their Master.

Once or twice, in confidence, she has told us how every morning as her eyes opened to the new day, her first thought went to her Master to whom she dedicated that day in a brief prayer of offering. No one will understand the true Annie Besant till they get a glimpse of this Saint of God to whom God was always so near, even in her days of Free-thought and Secularism.

Once, years ago, when she was depressed because her Indian work seemed to proceed so slowly, I said to her a thing which made her eyes gleam. She pressed my hand when I said to her: “You make men.” That is the testimony of so many of us who have stood near her, rejoicing to be of her company of fighters. She has indeed “made” us, teaching us how to plan for victory after each defeat, how to trust in ourselves because she trusted in us.

So, once again, and perhaps for the last time as I write for her birthday, I will say of her the highest truth that I know: She made men.

Midnight,
September 9, 1933

A Life of Love

(This is from the very last speech made by DR. BESANT in December 1931, at the opening of the Theosophical Convention. It was not expected that she would be present for the opening but, at the last moment, she came and to the amazement and delight of all, addressed the gathering in a clear and powerful voice.)

LEARN to trust the Divine in you. There lies your real strength. You are Divine. You don't want to look up to the skies to find the Divine; look into your own heart, and the Divine is alive in you. It is you who can send out, each of you round himself, the Life that comes from above. Do not be distrustful; that poisons your usefulness. Trust God in you more than you trust God up in the sky, or God down somewhere in the world you don't know where. Trust God in your own heart; and He is always with you, for your heart is always the Life in you, and that Life is Divine.

If only I could inspire you with what I know to be true—that the very best of us is when we pour out love to those around. You know the old story about one of the Apostles of the Christ who was very very old, older than I am now, over one hundred; and they used to carry him down every day to the meet-

ing, and he could not talk to them but could send out his love to them. And his love went into their hearts and spread in every direction, and his most useful days were the days when he did not talk but lived the God within him. And so, I say that to you, I say it to myself; often I speak to myself and say: “Oh, you old woman, what is the good of you? What can you do for peoples?” Then I answer: “Because very deep within me I am God, then I can do all things because I am Divine.” Believe that as the reality, do not think of it only as dreams.

It matters very little what you believe; it matters enormously what you are. What you are will improve what you say. There is no good talking unless you live better than you speak. Give the God in you a chance. Open yourself, and pour out to all around you. There must be somebody you can help—some child perhaps who is still perhaps not very strong on his feet. He tumbles down on the road. Don't say: “Somebody ought to pick up that child.” Go and do it. Then somebody else will help another child, and presently every one will be working away helping each other. Believe in the Self within you, the God within you, and then you will live the noblest life because it is a life of Love.

I am proud to say that I am Dr. Besant's man, not by coercion, not even by persuasion. By my own unfettered choice I know that her leadership is the best and that to follow in her footsteps is the greatest thing that I can do.

—A. RANGANATHA MUDALIAR (ex-Minister of the Madras Government).

The Grandest Occultist of Our Time

By C. W. LEADBEATER

DR. BESANT was the greatest living occultist in the busy world of men. Occultism simply means the development of those powers in man which enables him to see and contact higher planes and beings, to see and know things which are normally hidden from others. But these unknown factors, when discovered, often prove to be of enormous importance, and may therefore affect decisions and actions on the physical plane.

Dr. Besant was born with these faculties. They were there simply because she had worked along these lines in other lives, so that as soon as she took up the study of it, she very quickly developed these faculties and was able to come into direct contact with those members of the Great Brotherhood in the Himalayas who were responsible for founding the Theosophical Society. There she found her Master, and thenceforward her utter devotion to Him ran through her life like a golden thread on which were strung all her thoughts and acts. All pupils gradually become partially one with their Master; she became wholly one.

One result of her success was that for the first time, the Theosophical Society had someone in its midst who could not only say "I have heard," or "I have read," but who could speak from first-hand knowledge and could present this knowledge in a form that could be fairly easily understood. Dr. Besant was the first amongst us to systematize the knowledge attained by

direct study and observation. Of over 300¹ books which Dr. Besant had written, the *Ancient Wisdom* was the greatest and most serviceable of all her contributions, more particularly as a presentation in a systematized form of occult knowledge. It was the greatest single piece of work she had ever done for the world. Others tried their hand at this task, but none came within measurable distance of hers for clear connected thought and poetic expression.

In dealing with occult matters she would generalize from a higher plane on the principle of "as above, so below," swooping down upon her conclusion with the swiftness and accuracy of an eagle. This great power of hers enabled her to keep in touch with Those who founded the Theosophical Society, whose organization it is. She was the Society's best and greatest link with Them. Thus she was far-seeing, because she could observe results; she was wise with a higher wisdom. In this respect, the Society was different from all philanthropic organizations.

It might be asked why, if Dr. Besant possessed such wonderful occult powers, she did not use them for the detection of crime, for healing purposes and so on. She had to abide strictly by occult rules. She was the soul of honour and never took advantage of her great powers, which, had she cared to use them, would have laid bare almost all

¹ Besterman's *Bibliography* (1923) mentions about 435 books.

secrets between man and man and nation and nation.

She would always be a great and splendid heroine, the grandest occultist

of our time, and the greatest servant of the Masters.

(From a speech given during the Theosophical Convention, 1933)

Charles Webster Leadbeater

By ANNIE BESANT

This age-long comrade of Dr. Besant, passed over in 1934, six months after she passed over. He, who was her closest friend and colleague in Occultism, can never be dissociated from her and hence the following life-sketch (from *The Theosophist*, 1911).

CHARLES LEADBEATER'S name is known all the world over for his wonderful books, and the floods of light which he has cast over obscure questions. None has done more than he to lift the veil which men call Death, and to point to worlds of peace and happiness where ignorance had clothed the unknown with terror. Thousands have found help and comfort at his hands when their hearts have been breaking over the loss of their beloved, and he has been verily "a son of consolation" in many a bereaved home.

His last incarnation was as a pupil of Pythagoras, now the Master K.H., the future Bodhisattva. In his present life he was born on February 17, 1847, and at the age of sixty-four he bears his years lightly, working with unwearying energy, and playing tennis like a boy. Such is nature's reward to a body "kept in temperance, soberness and chastity," the palpable irrefutable answer to all the slanders, conceived by

malice and born of envy, that have been levelled against him in the effort to destroy his unique usefulness.

As a child he went with his parents to South America, and lived a life of manifold adventures. "Saved by a Ghost" tells some of these, and the scars on his arms add graphic touches to the story. Some time after returning to England, he entered Oxford University, but his career there was cut short by "Black Monday," the historic failure of Overend, Gurney & Co., in which his fortune was invested. He succeeded, however, despite this blow, in taking Orders in the Church of England in 1878, and worked as Priest until 1884. During part of this time, he carried on a series of careful experiments in Spiritualism, obtaining a wide knowledge of its phenomena, but himself showed no signs of any psychic faculties.

Charles Leadbeater was not a man to play with serious things; he emphatically "meant business"; and, recognising in Mme. H. P. Blavatsky an occult teacher, he threw up everything and accompanied her to India. On the

¹ "The Perfume of Egypt, and other weird stories." (The Theosophical Publishing House)

way they paused in Egypt, and as he was sitting one day alone with her, a third Person suddenly appeared, and he started violently. "A nice Occultist," quoth H. P. B. scathingly, and there was no more starting at unusual appearances. He did not expect much in the way of progress, and came out to India "to be of use," ready to sweep floors, to address envelopes, to do anything he was told. But the old discipleship was not long in manifesting its power; his Master stretched out His hand, and to him who asked for and expected nothing all was opened. His first experience on his conscious entry

into the astral world is told in "A Test of Courage" in the book before referred to. By hard patient work he has won rewards, perfecting each faculty on plane after plane, gaining nothing without hard work, as he has often said, but gaining surely and steadily, until he stands, perhaps the most trusted of his Master's disciples, "on the threshold of Divinity."

A born teacher, he was unwearying in his efforts to enlighten, and he added to the spoken word many a written page. A long list of books stands to his credit, full of priceless information lucidly conveyed.

PRAYER

Who pants and struggles to be free,
Who strives for others' liberty,
Who, failing, still works patiently,
He truly prays.

Who, loving all, dare none despise.
But with the worst can sympathize,
Who for a truth a martyr dies,
He truly prays.

Who, when a truth to him is known,
Embraces it through smile or frown,
Who dares to hold it, though alone,
He truly prays.

In musing strength must come to dare,
Petitions are but empty air,
Brave action is the only prayer,
Thus learn to pray.

ANNIE BESANT

Work Is Dearer

By GEORGE S. ARUNDALE

VERY many years ago I was quite a young man. I am still a young man. In fact the older I grow, perhaps the younger in some ways I become. But when I was very young I was always very eager to do things and many times I wanted Dr. Besant to fit into my plans even more than I was able to fit into hers. One time I pressed her to do something or other—I forget what it was now—and she said to me in a very severe and reproving manner, "You are very dear to me." Of course, immediately I felt very proud. It was very wonderful that so wondrous a person should say such a thing. But my pride disappeared into my very sandals when she added, "but my work is dearer still."

However dear any individual may be to any one of us, the work, the service of India must ever be dearer still. It was that work she meant.

On many occasions she worked with such vigour, with such energy, with such tireless enthusiasm that we poor mortals could not keep pace with her. She tried to have consideration for our lesser

stature, but I am afraid that there again the work came first. I remember one day when I was rather tired—I had been working all day as one of her secretaries—I thought if only I could play a game of tennis I would be refreshed. I said, "Mother, may I have a game of tennis?" She said, "You need exercise. Do go." I went in and changed into my tennis suit, arranged for partners, and when I was just about to play, word came from Dr. Besant that "The President wants you." A little sad, I left the game and went up to her office, and she with her beautiful motherly smile apologized for calling me, saying, "Something very urgent has cropped up and I am afraid we must deal with it." I replied "Delighted," and one had to learn to be delighted. Sometimes it would be, "I hope you do not mind if you take your food very much later," and if I am anything I am regular in my times for meals. But with Dr. Besant you ate when you could. I have worked with her often all through the night. Then she would say, "There is time for a bath and a little breakfast and we will be able to start again."

The history of Indian nationalism cannot be understood without reference to the life of Dr. Besant. She was one who had adopted this country as her native land and loved this land with more passionate devotion than any native loved it. With most of us our love is merely because this is the land of our birth in which we have spent most of our lives. In her case there was a spiritual linking of her life to the culture, the religion, the great traditions of this land.

—SIR ALLADI KRISHNASWAMI AIYER (Advocate-General, Madras).

What I Think of Mother¹

By DIGBY BESANT

MY mother, Dr. Annie Besant, has convinced me that there is a race of born leaders—prophets, perhaps—and that these chosen beings are moulded upon a pattern different from that of the ordinary creature. And in her I see the very qualities that have distinguished the great from the mediocre through history.

It was a tragedy of my early life that I had but small opportunity of being in close touch with the woman I most revere and honour.

* * *

My mother as a girl of 18 married the Rev. Frank Besant of Sibsey, Lincolnshire. She was an ardent church-woman until the sufferings of my infant sister through a bad attack of pleuracy gradually undermined her faith, and drove her to feel that the creed to which she had been brought up could not be true.

This entailed a disagreement with my father who was an orthodox churchman. Eventually he gave an ultimatum—my mother must share his religious views or live apart from him.

Dr. Annie Besant was a woman who would face any sacrifice rather than be untrue to that which was finest within her. Although it meant giving up her children she and my father separated. The great fighting spirit of the woman destined to influence the lives of millions, to bring spiritual peace to all peoples in all parts of the globe, had

¹ First printed in *Answers*, 1929.

triumphed over personal ties, personal desire.

* * *

Sometimes I was allowed to go and see my mother, but finally it was agreed upon by both my parents that the inevitable separation put too great a strain upon me.

After that, I kept in touch with my mother only through her published writings. But in all she wrote I could discern her greatness of mind and vision, and looking back, I sometimes think that she obtained greater influence through her pen than many mothers exercise over the sons with whom they come into daily contact.

* * *

When I reached my majority, I felt that I had fulfilled my duty to my father and that I was free to resume personal relations with my mother.

I had last seen her a young woman. When I saw her again her hair was snow-white though she was only 40. But the change was purely external. The light of her spirit burned as brightly as when she had emerged, little more than a girl, from an obscure country parsonage to become a leader in the world, a vital force.

* * *

Among the other experiences she had had that of editing, together with the well-known Radical and Freethought leader Charles Bradlaugh, the paper known as *The National Reformer*—a paper known for its intellectual honesty and fearlessness of its outlook.

Some little time after circumstances had allowed us to enjoy once again the relation of mother and son, her *Autobiography* appeared. It was much commented upon by the press and the leading people of the day. Mr. Gladstone was particularly severe in his criticism. He attacked not only my mother's views but her character.

To one who had seen in her daily life the nobility of my mother, the supreme dignity that belonged to her, the high principles which were an integral part of her being, such an attack seemed little short of an outrage. Without telling my mother of my intention, I wrote to Mr. Gladstone pointing out that if he had known my mother, he could not have written of her as he had done.

My letter was really an impertinence, and one might imagine that as such it would be ignored or, if it were given attention, would draw a cutting reply. This was not the case.

Mr. Gladstone wrote to me most courteously, expressing in the kindest terms his inability to argue "with a profoundly affectionate son or prove to him that his mother, like all human beings, could not be exempt from imperfections," and assured me that were it not for his great age, a circumstance that made it impossible for him to enlarge his circle, he would have liked to know Mrs. Besant.

* * *

I have few childhood memories of my mother, unfortunately, but I take this opportunity gladly to testify as to the intellectual force that, in spite of our early separation, she had exerted for the past forty years over my life. Her daily existence has been a revelation of how an ardent and pure heart may

triumph over all difficulties, even over age. Today Dr. Besant remains one of the busiest women. She is always at work, travelling all over the world. There are no pauses between her duties though she is 82.

She has the widest knowledge, too, of current affairs, though how she finds time to acquire this, in view of her continuous activity, is a mystery to all.

When she is in England, as elsewhere, she is surrounded by people, and her every hour is mapped out. But she usually manages to give me a few minutes of her time, after she has finished her breakfast and before the inevitable interviews of the day begin.

Dr. Besant lives on a plane unknown—perhaps undreamed of—to most mortals, and there can be no doubt that she is specially gifted to perform the mighty tasks which she has accomplished and which, whole-heartedly and energetically as ever, she still undertakes. She never permits herself to rest in her great work.

What do I think of mother? I think she must be ranked outside the ordinary classes of humanity, because she has shown herself of finer calibre, both of her qualities of heart and mind. Although her self-sacrifice to principle deprived me of her society and I knew little of her until I was a grown man, she is to me in every way the ideal mother.

She (Dr. Besant) made Indians conscious of their great heritage and their future possibilities as a united people.

—M. R. JAYAKAR

(A well-known leader and associate worker of Sir (Dr.) Tej Bahadur Sapru.)

Through Storm to Peace

The following is a short extract from Dr. Annie Besant's *Autobiography*, a new edition of which was recently published by The Theosophical Publishing House, Adyar, (price Rs. 7-8-0), with a splendid introduction by Dr. G. S. Arundale. Of this book Sir C. P. Ramaswami Iyer, who worked with her in the Home Rule days, spoke in 1933: "I have religiously made it a point to read her *Autobiography* every year for the last twenty-five years. It narrates the inspiring struggle of a great soul going from point to point and completing a tremendous work."

ONE last word to my Secularist friends. If you say to me, 'Leave our ranks,' I will leave them; I force myself on no party, and the moment I feel myself unwelcome I will go. It has cost me pain enough and to spare to admit that the materialism from which I hoped all has failed me, and by such admission to bring on myself the disapproval of some of my nearest friends. But here, as at other times in my life, I dare not purchase peace with a lie. An imperious necessity forces me to speak the truth, as I see it, whether the speech please or displease, whether it bring praise or blame. That one loyalty to Truth I must keep stainless, whatever friendships fail me or human ties be broken. She may lead me into the wilderness, yet I must follow her; she may strip me of all love, yet I must pursue her; though she slay me, yet will I trust in her; and I ask no other epitaph on my tomb but

'SHE TRIED TO FOLLOW TRUTH.'

* * *

And thus I came through storm to peace, not to the peace of an untroubled sea of outer life, which no strong soul can crave, but to an inner peace that outer troubles may not avail to ruffle—a peace which belongs to the eternal not to the transitory, to the depths not to the shallows of life. It carried me scatheless through the terrible spring of 1891, when death struck down Charles Bradlaugh in the plenitude of his usefulness, and unlocked the gateway into rest for H. B. Blavatsky. Through anxieties and responsibilities heavy and numerous it has borne me; every strain makes it stronger; every trial makes it serener; every assault leaves it more radiant. Quiet confidence has taken the place of doubt; a strong security the place of anxious dread. In life, through death, to life, I am but the servant of the great Brotherhood, and those on whose heads but for a moment the touch of the Master has rested in blessing can never again look upon the world save through eyes made luminous with the radiance of the Eternal Peace.

... As long as India lives, the Memory of the magnificent services rendered by her (Dr. Besant) will also live. She endeared herself to India by making it her country of adoption and dedicating her all to it.

—GANDHIJI (1933)

Mrs. Besant—A Woman of Destiny

By IQBAL NARAIN GURTU

(Formerly Vice-Chancellor, Allahabad University)

WRITING about Dr. Besant I find it extremely difficult to convey any adequate idea of the outstanding greatness of that noble soul. True greatness, it is said, cannot be properly measured. To some Mrs. Besant's extraordinary intellectual powers and her marvellous grasp of eternal verities are sure to appeal strongly, to others her matchless courage and her unflinching strength will prove stimulating, to still others her great capacity for organisation, her strong leadership and her fearless advocacy of truth, as she saw it, has been source of great inspiration. Again, there are ever so many who have been comforted by the solutions which she offered to the deeper problems of life—solutions that were best exemplified in her own wonderful and remarkable life. While her message and her life were singularly simple, it is not so easy to fathom the depths of her noble character or fully to comprehend the grandeur of her soul. Her own experiences in life, its trials and difficulties, had developed in her in abundant measure a deep spiritual sympathy which she ungrudgingly poured out in the service of mankind. With the wisdom and foresight of a true seer did she anticipate the higher ideals of a more advanced age and actually lived them in order to help contemporary generation to grasp their reality. She looked at the future progress of the world from the standpoint of the spirit, and the key to her bewildering

activity lay in her realisation of the fact that man was God in the making, that his essentially divine nature must pervade the whole of his being and be allowed to manifest itself through his mind, his feelings and his physical body, and govern the manifold variety of human relations and activities.

THE SACRAMENTAL LIFE

Dr. Besant always used to say: "You have either to spiritualise the world or allow the world to materialise you." Truly, in her case all work was a sacrament, all labour was love and all activity holy. While she worked ceaselessly, she remained absolutely detached, working only as one who performed a sacrificial duty unmindful of results. Many a time in her life did she calmly and serenely witness the seeming destruction of organisations which she had built up for years with all the resources of her genius and with all the affection and devotion of which she was so eminently capable. Her most cherished plans sometimes seemingly failed, but she never allowed herself to suffer from any sense of frustration.

Over and over again did Mrs. Besant proclaim the great law which has unerringly led in the past to the rise and advancement of nations known to history. First a spiritual awakening, then the spreading of that life of the spirit amongst the people by means of sound education, and then, crowning all, the moral, the social and political regeneration

of that nation. In India her first work, therefore, was the revival of her spiritual energy which was lying dormant. We know how with her matchless eloquence she described the grandeur and sublimity of her ancient faiths, how fervently she spoke of her ancient ideals which were almost lost in the mist of antiquity, and how ardently she proclaimed the great destiny which was awaiting her in the future.

INDIA AND ENGLAND

Then she began her memorable educational work in Benares and elsewhere. With phenomenal energy, determination and patience she subsequently toiled for India's social and political advancement preparing her to play her part in the world drama of the future as a respected partner on equal terms with England in a great and free Commonwealth in which she firmly believed. She was never tired of stressing the point that in order to bring about that happy future the link between India and England had to

be made stronger now, and that nothing should be done by either nation to endanger or even delay the consummation of that event which will mean so much for the progress of the world and its civilisation. True, she was misrepresented and misunderstood—even suspected—in many quarters, but with spirit undaunted and hands ever clean she emphasised the spiritual aspect of her political work both in India and England.

Mazzini's words never applied to any case more truly than hers when he said: "When once thou hast conceived and determined thy mission within thy soul, let naught arrest thy steps. Fulfil it with all thy strength; fulfil it whether blessed by love or visited by hate, whether strengthened by others, or in the sad solitude that almost always surrounds the martyrs of thought. The path is clear before us; we are cowards, unfaithful to our own future, if in spite of sorrows and delusions, we do not pursue it to the end."

The Book of the Month

THE WAY TO SWARAJ

EVERY young citizen of India may improve his knowledge of his Motherland and her relation to the present world crisis by dipping into, studying if he is so disposed, *The India That Shall Be*, an invaluable book of the signed articles which Dr. Besant contributed to *New India*. The book is published by the Theosophical Publishing House, Adyar, Madras, and costs Re. 1-12. Most of her articles bear

directly on the vital questions of Swaraj, but all are of definitely historical value, while the wealth of her knowledge of world affairs, the maturity of her judgment, and her vision of the India of the future are truly wonderful and inspiring. Here is a compact and attractive book which gives one the background of the present constitutional struggle, and shows the steps which were needed and are still needed to be taken in the framing of a Constitution and the achieving of Dominion Status.—J. L. D.

Dr. Besant—Artist

WE know Dr. Besant the statesman, the leader, the occultist and the President of The Theosophical Society, but we rarely consider her as an artist. An artist of consummate skill she was.

Can we not still remember her oratory, her dramatic ability of building up a magnificent facade of perfect style and power? How was it that the little, almost frail, white lady entering alone on some great public platform would grow in stature as she loosed her power upon her audience? She was a supreme artist who with meticulous technique concealed by the very genius of Art, built up a great oration piece by piece. Upon a foundation strongly, quietly laid she would shoot up towers of brilliant architecture pointing to new Heavens, each tower in its own perfected completion—then sinking to some quieter level she would throw out a beautiful buttress or a noble wing, perfectly matching in style that which she hitherto had built. Then the whole would be filled with colour, light and shade and finally set amidst the perfect surroundings which would best show up its completed beauty. This was an art which has been given few to wield and certainly there have been few to wield it thus.

If we read her inimitable *Autobiography*, with what humour and wit she

introduces herself and her story to us. We are intrigued. We are filled with eagerness to read on in order to discover what this interesting and vital person is going to make of her life. Again one is forcibly struck by the architectural perfection, the superb handling of colour, light and shade, the subtle penmanship which lilt along to Irish laughter at one moment and at others is rocking to cataclysmic happenings, high purposes and mighty indignations. At times one is over-

powered by the tragedies through which only the truly great can and do live. The Celtic power of "telling a story" is sublimated to pure drama which leaves the reader stirred to the depths—perhaps never again to be settled in them.

Her translations from the Sanskrit

are, of course, amongst the literary wonders of the age. Only one with the Wisdom of the Wise and the complete understanding of both the Indian spirit and culture and the English language could have achieved these marvels. Her wonderful rendering of the *Bhavadgita* and the Great Exhortation of Bhishma in that astounding book *The Great War* (a book truly astounding inasmuch that within its small space she has told us the whole story of the Mahabharata)—are amongst her greatest literary masterpieces. Equally

masterful are her purely Theosophical books. *The Ancient Wisdom* is a paragon of clarity, embracing, as it does, a complete system of Life.

It is said that another art in which she excelled was the recitation of poetry, of which she had a lengthy repertoire. *The Idylls of the King* were among her particular favourites, whilst Meyer's *St. Paul* gave her power of drama and sense of greatness in poetry a splendid field for expression. In fact "Greatness" seemed to call to "Greatness" in her and we find that when she writes or speaks of great happenings, great beings or persons, the very essence of "Greatness" pours forth from her pen or voice.

Yet her greatest art was that of life itself. To live with such high purpose doing only justice and right to others, being both the Mother and the Teacher as well as the Leader—this was her supreme art. The beauty of her life was more than manifest in her person. She was fragrant with wisdom and compassion and her face was the truest

expression of herself. It is unlikely that we shall ever see a smile like hers for many years to come. That smile was a perfect, finished piece of expression—a superb "work of art"—a living piece of moving sculpture chiselled there by a great artist out of the very stuff of Life.

Our homage is due to her in fullest measure as an artist. Her genius was the artist's genius for it moved entirely along the creative path. Dr. Besant was nothing if not creative and we can find no act of hers which was against or, which did not spring from the creative spirit.

Her admitted goal in life was to follow Truth, and every lesser artist worthy of that name has this before him as the final and ultimate goal of his life, his work and his personal desire. So signing herself "Annie Besant—Warrior" as she so nobly did, we might humbly submit with all sincerity and reverence another title "Annie Besant—Artist".

A. E.

The Scout Movement

Reproduced from the introduction by Dr. G. S. Arundale to Dr. Besant's "Autobiography."

THE fifth landmark (in Dr. Besant's life) was the establishment in the year (1917) of the Indian Boy Scouts Association. Heretofore Indians were not welcome as members of the Baden-Powell movement in India. It was reserved for Europeans and Anglo-Indians. This crying wrong had to be remedied, and it was Annie Besant

who remedied it. The Indian Boy Scouts Association flourished exceedingly for some time, but was finally united to the other movement in 1921, when Sir Robert Baden-Powell, as he then was, came to Madras and settled an amalgamation with her. Many have thought that the amalgamation was unwise, but Annie Besant felt that there

should be but one Scout Brotherhood throughout the world, that there should be but one Scout movement in India, that the price of amalgamation was worth paying—the price of a loss of a very precious independence which enabled the Indian movement to be run on absolutely National lines.

As a matter of fact, subsequent events showed that the amalgamation practically killed the national spirit in scouting, for there began again an overwhelmingly foreign domination. But even this price might for a time have been worth paying for the great privilege of being under the Chieftainship of Lord Baden-Powell one of the really great men of our time. Unfortunately, the world of Indian Scouting received a terrible shock from the report for which there seems to have been some foundation, of an interview between the world Chief Scout and some reporters, in the course of which he is alleged to have made some remarks in dis-

paragement of Indian honour. He was never able satisfactorily to explain his observations, and from that time forward the larger portion of the Scout movement in India has broken away from the Baden-Powell movement, and there is now a Hindustan Scout Association for all India.

Annie Besant was honoured by Lord Baden-Powell with the office of Honorary Commissioner for India, and towards the end of her life (1932) with the Order of the Silver Wolf, the highest decoration in the power of the Chief Scout to bestow. Even when she was dying she deeply treasured the Silver Wolf the Chief Scout sent her personally, and often looked at it with great happiness.

The Invocation to the Unity appearing on the cover, was specially written by Dr. Besant in 1923 for the use of a great Brotherhood Campaign.

SIR TEJ BAHADUR SAPRU'S TRIBUTE TO DR. BESANT

(Sir Tej Bahadur is an eminent political leader and had close personal association with Dr. Besant.)

The death of Dr. Besant marks the disappearance of a world figure of unprecedented vigour, intellect, physical energy and beauty of character. For us, Indians, it is difficult to think of her as anything but an Indian, so completely had she identified herself with Indian life, Indian thought and Indian aspirations. A richer life it is difficult to conceive. Whether we look to her achievement in the realm of thought or in the

realm of politics, we are bound to admit she exercised a profound influence upon contemporary history, both in England and in India, particularly in India. Nearly seventeen years ago, it was she who lit the torch of Self-Government or Home Rule in India. She was a great deal more than a mere agitator. She was a teacher and a prophet. Those who were privileged to come into close touch with her, recognized that hers was the faith which no defeat could shake, and a voice which nothing could drown. Her place in the history of the struggle for political freedom in India is as secure as it is in other departments of national life.

Annie Besant'

By COUNT HERMANN KEYSERLING

I CAN flatter myself at being one of very few who recognized the real greatness of Annie Besant's personality at the first glance. I treat her occult teaching with let say—benevolent neutrality. However, I do not hesitate to credit her with the greatest statesman-like qualities which any woman has ever had. Annie Besant became President of the Theosophical Society because (to make my meaning specially clear by a joke) she could not become Queen of England, or because she considered the duties of that office too unimportant. As a Theosophical leader she has unquestionably influenced the whole world. But this is not all: at the age of twenty she founded the English Labour Movement. And in time the whole world will know that Annie Besant did at least as much for the liberation of India as Mahatma Gandhi.

Our connections were of a curious sort. I have only seen her twice in my life, both times during my trip to India. The first time she approached me like a priest and said: "Of course you remember past lives?" I answered: "My dear

lady, I have got a bad memory; I don't remember even this one." Pleased—a merry twinkle lit up her grey eyes. She had a deep conviction in her faith—but on top of this she had that irony of great men (which only really great men know!) which prevents them from taking themselves too seriously. Since then we have been friends. During the first few years of the existence of the School of Wisdom she wrote¹ favourable about it in her magazine, even though she knew quite well that I did not accept most of her views. However, I get continued satisfaction from the fact that in difficult situations she always approached me with a request for a few words: "Your refreshing letters do me so much good!" She possessed that humour on which real superiority is based. However, the expression of it was rarely permitted by her circles.

I can hardly believe that Annie Besant is no more. Her soul and spirit was like a flame. But of course it is the destiny just of flames that they extinguish . . .

India has lost a great figure in the death of Mrs. Besant. She made Indians conscious of their heritage and their future possibilities as a united people.

A Poet's Tribute to Dr. Besant

You have soul enough for seven;
Life enough the earth to leaven;
Love enough to create heaven!

—GERALD MASSEY (1879)

Principles of Education

By ANNIE BESANT

The following is an extract from *The Besant Spirit*, Vol. 2, (published by The Theosophical Publishing House, Adyar, price 10 Annas), which deals exclusively with Dr. Besant's writings on educational matters.

AS man is a spiritual being, manifesting in the external world as Intelligence, Emotion and Activity, the Education of the young must help the inspiring Life to unfold itself, and must train the organs of Intelligence, Emotion and Activity; that is, must be religious, mental, moral, and physical. Any so-called education which omits any one of these four departments of human nature is imperfect and unscientific, and its outcome will be a human being deficient in one or more of the groups of capacities on the balanced evolution of which the extent of his usefulness to society depends.

But the introduction of the word "society," reminds us that Education is not the training of an isolated individual, but of an individual living within a social order, the happiness of which depends on the recognition by each that he is not an isolated but an interdependent being. Society is a congeries of interdependent individuals, every one of whom has his place and his functions, and on his due discharge of the latter the right working of the whole depends. Hence Education must consider the youth as the embryonic citizen, with social duties and social responsibilities, must see him in relation to his environment—the Home, the

School, the College—and from his earliest years must train him, as boy or girl, to feel himself as a part of his country, with his duties and responsibilities to the Motherland; that is, he learns to serve the Motherland in the Home, the School, the College, as a foundation of, and as a preparation for—not as apart from—the wider and fuller service, as man or woman, in the larger world. We must evoke the sense of duty, by showing the pupil that duty is a debt he owes, first to the parents, the brothers and sisters, the servants, who have protected him in his helplessness, have surrounded him with affection, and on whom his nurture and happiness still depend. We must evoke the sense of responsibility by showing him how his thoughts, feelings and actions affect his environment, and then react on himself. Needless to say we do not teach these principles to the child, but they must be understood and practised by parents and teachers, so that they may base their education of the child on knowledge, and vitalize it by example.

This duality, the evolving life and its environment, must be borne in mind throughout education, as its subject matter will be distributed under these two heads.

The first includes the evolution of the individual *qua* individual, the drawing out of all he has in him, thus raising him in the scale of evolution. The second is that which the old Greeks called Politics, a word which has been narrowed

down in a most illegitimate fashion in our modern days to the strifes of political parties, a degradation of a noble word which used to include all the relations of a man to his environment; in that older sense we shall use it here, in order that the unity of the relation of man to his environment may be realized—the unfolding consciousness recognizing, and therefore becoming related to, a larger and larger en-

vironment, the Home, the School, the College, the City, the Province, the State, the Race, Humanity, the World. There is no break in principle; the first three are a preparatory stage for the second three, and this whole six for the remaining three; the infant, the youth, the young man is the embryonic citizen, to be born into the outer world truly, but shaped and nourished in the womb of the mother, himself all through.

LETTER TO A STUDENTS' CONFERENCE¹

My dear sons,

I am travelling in the service of the Motherland, so cannot be with you, but in my colleague, G. S. Arundale, you have a wise and steadfast friend who will counsel you well.

The chief virtues you need to cultivate to build up a strong and useful character are patriotism, fearlessness, truth, self-respect, and the devotion to God and to your brothers that will make you consecrate your lives to service. Study, that you may share your knowledge with the ignorant; live a pure life that you may cleanse the foul; be courteous, that you may arouse self-respect in the down-trodden. See God in the lowest of your brethren, and serve Him in them. "He who sees the Self in all equally dwelling, he seeth verily, he seeth."

You will do well to choose your career in life so that it may serve your country as well as give you a livelihood. Leave Government service to those who care little for independence of action and can run easily in Government harness. Follow the avocations which increase the wealth and the health of the country, and leave you masters of your own lives, able to work for the Mother.

Before the young men of the country open up the responsibilities and burdens of Freedom. Now is your time of preparation. Make yourselves worthy to use well the Liberty that we, your elders, are fighting to win for the country.

Your faithful servant in the cause of the Motherland,

ANNIE BESANT

President of the National Congress
and the Home Rule League, 1917-1918

¹ At Palghat, 1918.

A Living Memorial

By GEORGE S. ARUNDALE

"To help to make Adyar a Flaming Centre, I should very much like to have a Theosophical School near our Headquarters and I hope the necessary funds may be forthcoming.

"I will do all I can to help, as I think a School is necessary for Adyar's future."

December 22, 1932.

ANNIE BESANT,

President of The
Theosophical Society.

IN India today, we are in the midst of the most sweeping reconstruction in the political, the educational, and many other fields of national life. We stand on the threshold of a new life, and every effort must be made to envisage the needs of India as a whole.

The Besant Theosophical School takes stand on the great traditions which form the background of the whole of Indian life. We regard those traditions not only as priceless but as of the highest value in the forming of young citizens of India—both girl and boy. So with these traditions permeating the whole of the school life, we do not merely live on the body of India, as the Indian body is today, but also we try to live in the soul of India as the soul of India eternally is.

Drawing these traditions from all the great religious sources at work in this country, we endeavour to base our education on the widest possible religious principles, so that every student is given the fundamental principles of the Faith to which he belongs. But not only this, we also try to bring about a reverence on the part of the member of one Faith for all the other Faiths which later on in the outer world he

will be so definitely brought into contact. We have the religious spirit in its broadest possible sense, and we leave the details to the home, so that the particular influence of the home may be felt in the religious education of the pupil.

The third ideal which characterizes this school is our attempt to draw the home and the parents as close as possible to the school and to the teachers. A school must be a home away from home. It should be a larger home and nothing more. It should be an extension of the happiness of the home, of the spirit of reverence and goodwill, of the tenderness which should be so characteristic of every home.

Every Indian student should have familiarity with the classic language of his Faith. I regard Sanskrit and Arabic at least as most essential in a truly national system of education.

India needs a most substantial renaissance in the cultural field through the development of the Arts and of the Crafts. One lays the very greatest stress upon the renaissance of the Arts and of the Crafts, and I am very thankful to know that under the guidance of Srimati Rukmini Devi and her colleagues

Kalākshetra at Adyar, Madras is most closely associated with the work of the Besant Theosophical School. We need culture, and it is perfectly clear that the first, the prime, and one might almost say, the sole objective of Kalākshetra is culture.

I lay the greatest stress also on the right use of creative leisure. The Besant Theosophical School is more intent on individual production. As the individual is, so will the nation be. As is the uniqueness of every individual, so will the glory of the nation be. I realize to the full the importance of giving to every pupil his opportunity to release his own individual soul, by the release of which alone can happiness come to him, can he contribute happiness to the country to which he belongs, can he help to make the whole world happy. It is in these times of creative leisure that the individual can find himself more easily than at any othertime.

We are a co-educational school. Our ideal in the Besant Theosophical School is to be sure we have in every single

member of the staff the right type of teacher—devoted, enthusiastic, patriotic, intent upon the great Besant principles of education, and happy to give himself or herself to his country even at a small subsistence allowance, for he wishes to work only to help to inspire his younger brethren to a realization of the pride they should feel that they are born on Indian soil, and the pride they should feel that they are born in such times as these, so that they can help to build a new India out of an eternal India.

There is no better memorial to Dr. Besant than an educational institution run as far as possible on her lines. We feel the time has come when we could express the Besant spirit in education much more completely had we our own establishment built along right lines. Every school should be a village community reflecting the spirit of the essential unit of the Aryan race, and we want our school to show the way as to how an educational school community may be beautifully conducted.

UNITY IN DIVERSITY

INDIA had a stable civilization and culture in the past millennia, while she had States of all sorts—Republics, Monarchies, City-Sates, 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 they were carried on by the fighting and ruling caste, and not

by the producers. It may be well for the thoughtful to remember that while India was free she produced the huge literature of Philosophy and Science, which is still the marvel of the world; she produced such epics as the *Mahabharata* and the *Ramayana*, such commentaries as those of Sri Sankaracharya, Sri Ramanuja and Sri Madhava; such dramas as those of Kalidasa; the literature in which she is supreme as teacher of the world. While she was free she

produced Monarchs like the Manu Vaivasvata, Ramachandra, Yudhishthira, Chandragupta Maurya, Ashoka, 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 Bharatavarsha 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 craftsmen. Why should she not again show that "unity in diversity" as the unrivalled beauty of her civilization?

—ANNIE BESANT in 1925.

WOMEN IN INDIA

THOSE whose sex I have the honour to share—they have spoken out with unfaltering voice and have done their share in winning our freedom for us again, and to them I shall say, as I have said so often, that the real practical application of truth to life is to be found in Indian women more than in Indian men. Wherever they have touched the public questions in the last few years, they have succeeded: they spoke for South Africa where Hindu marriage was threatened, and the result was the triumph of Mr. and Mrs. Gandhi and their friends. They spoke against indenture in Fiji only last year in the spring, and the result is that the indenture has vanished, and they spoke, and they prayed and they had their possessions, and our prison doors were swung open before their voice, and to this great struggle we welcome them, for no Nation is made of men alone. The wives of a Nation give courage to their husbands, the mothers of a Nation train the genera-

tion that will inherit our work in freedom, in self-respect, in nobility of character. No bird can fly with one wing: no Nation can rise with only one sex taking part in the National life. We are not identical, we have differences, but in the differences, complementary and not antagonistic, lies the perfection of humanity. There is no Deva without his Devi. You cannot have the spirit without the matter which it inspires and which embodies it, and according to the Hindu view, the Shakti is the true power of Deva and in the help of the representatives of the Shakti will lie the certain triumph of India in the Nation and in the Indian home; and so it is that we go forward full of courage. We have here different Nations represented, and the two sexes have been fighting side by side and they will accompany us during the whole of our struggle; and let me say to you that that which we may fail to say in words we will say in deeds.

—ANNIE BESANT in 1917.

In the history of freedom Dr. Besant will be one of the most prominent figures of the last hundred years. Apart from her monumental labours in England in the cause of the oppressed and downtrodden and for the vindication of the rights of labour and of women, her contribution to the political history of India is unmatched. She sacrificed not only her material resources but dedicated her energies to the cause of Indian education and Indian political uplift. No other single person has done more to arouse the instinct of self-respect in India than she and in her originated the idea of transforming Indian politics from the pastime of the leisured few into the preoccupation of the man in the village. It was my privilege to have been closely associated with her in the political sphere after having opposed her in a historic case, and no one can bear more intimate testimony to her unrivalled chivalry and faculty for organization and team work than myself.

—SIR C. P. RAMASWAMI AIYAR, Dewan of Travancore State.

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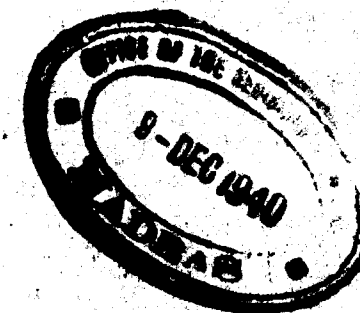
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THE

YOUNG

CITIZEN

NOVEMBER 1940



"I feel that behind us there gathers
a Mighty Power that nothing can
withstand—the Power of Truth. . . .
I feel that we are enlisted in a holy
cause, and that Truth, now as always,
is mighty and will prevail."

H. S. OLCOTT, President-Founder
of The Theosophical Society, in
his inaugural address, November
17th 1875.

ONE RELIGION

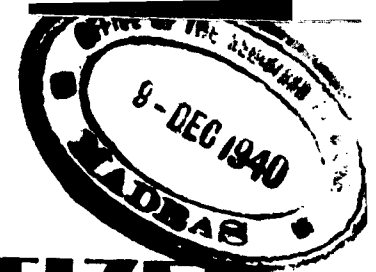
There is one Religion—the knowledge of God, and all religions are branches of that stem, the Tree of Life, the roots of which are in heaven while the branches are outspread in the world of men. The heavenly root is the Wisdom—not faith, not belief, not hope, but the knowledge of God which is Eternal Life. From any one of its branches a man may pluck a leaf for the healing of the nations. Let none deny that which to another man is truth, for he may see a truth which others do not see; but let none try to impose his own vision on others, lest he should blind them in forcing them to see what is not in their field of view. There is but one sun, and every energy on our earth is but some form of solar force; as one sun feeds the whole earth, so one Self shines in every heart. There is only one blasphemy—the denial of God in man. There is only one heresy—the heresy of separateness, which says, "I am other than thou, we are not one." We need, for the redemption of the world, more than altruism, noble as that is. We may learn unselfishness, sacrifice, self-surrender, but we do not stand established in the One, until we can say: "There are no others, it is my Self in all." When all men say this, the world will have its Golden Age, when one man says it in life, his presence is a benediction wherever he goes. We are brothers, but more than brothers. Brothers have only a common father, we have a common Self. In all around us, then, let us see the Glory of the Self, and let us remember that to deny the Self in the lowest, is to deny it in ourselves and in God.

(From *The Brotherhood of Religions* by ANNIE BESANT)

THE YOUNG CITIZEN

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November 1940

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If it may be that in this land that the Gods have blessed we shall make religious unity ; if it may be that here one nation shall be builded of many faiths ; if the Musalman can love the Hindu and the Hindu can love the Musalman ; if the Christian can clasp hands with the Parsi and the Parsi with the Christian ; if the Jaina and the Buddhist and the Sikh can love each other as brethren and not hate each other as rivals ; then shall be the triumph of Religion, and then alone shall the name of God become a name of peace.

—ANNIE BESANT

The Crow's Nest

THE COCOON MUST BE PIERCED

I RECEIVE from time to time letters which show that many young people do not understand the real significance of this war. One young person is quite concerned about the possibility of danger to myself and begs me to come over to her country which is not at present involved in the war, saying : " It's so nice and we are all having such fun. The war seems in another world for all the attention most of us pay to it. . . I suppose it's like fish eating their young. When there are too many the world gets overpopulated and fate brings war and straightens it all out."

It is just such lack of realization that makes necessary the wars and other disasters from which the world suffers. When we do not sympathize with our brothers everywhere, when we say, "Oh, this war does not concern me," we are setting in motion those forces which must awaken us to understanding. It is the individual who brings both happiness and war to the world. How can the raindrops say, "We have nothing to do with the ocean"? Without the ocean there is no possibility of the birth of raindrops.

This is a type of humanity that still needs to be nursed by suffering as it comes to us in the world to bring us into knowledge. Though one feels it is a natural stage for people to pass through, one does not feel any the less sympathy for them in their suffering. Experience can come in some other way for those who do not need disaster from which to learn their lessons. My correspondent has only expressed honestly and without reserve an attitude typical of millions, many of whom might utterly refuse to admit it publicly or perhaps even to themselves. It is because of this attitude that the world is in the terrible crisis it is today. If each of us could realize that he has a contribution to make, we would be able so quickly to help the world to recover from such an imprisoning and self-centred attitude. A soul that does not sympathize with suffering everywhere is still in the cocoon stage of evolution, wrapped round with the maya of selfishness. In order that such a soul may break through the cocoon there unfortunately must be disaster. Only so can the soul break through the cocoon into the Light.

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RUKMINI DEVI

THE STORY OF THEOSOPHY

The birth of the Theosophical Society is the theme of this issue of *The Young Citizen*, and the articles on the Founders and the Truths of the great Faiths culminate in the story of H. P. Blavatsky and

H. S. Olcott, who in New York on the 17th November 1875 opened the gate of a universal irrigation system through which the life of Theosophy began to flow—as it has since flowed abundantly, into the world. There is no parallel to the inauguration of The Theosophical Society save that of the great religions, seeing that a great Indian sage, a Master of the Wisdom, has declared that Theosophy is the cornerstone of the religion of the future.



BIRTHDAY GREETINGS

To Dr. George S. Arundale on December 1st. Our thoughts of loyalty and love and gratitude will be with him, more intensively, on his birthday, as his affection for us young citizens of India, his adopted Motherland, will be lavished more potently. Youth, of whatever movement, of whatever country, has no greater friend. We are happy that he continues to help India and to bless the world through his post as President of The Theosophical Society—a post which to some of us has no less honour and significance than to be ruler of a country.

On December 1st Dr. Arundale and Shrimati Rukmini Devi will be at Ahmedabad, leaving next day for Bikanir.

(From next page)

into the tender arms of the Lord of Love Himself. What does Christianity say? It says SELF-SACRIFICE, and takes the Cross as its dearest symbol, remembering that wherever one human Spirit crucifies the lower nature and rises to the Supreme, there the Cross shines out. And what does Islam say, youngest of the world's Faiths? It says SUBMISSION—self-surrender to the one

Will that guides the worlds; and sees that Will everywhere, so that it cannot see the little human wills that live only as they blend themselves with It.

We cannot afford to lose any one of these words, summing up the characteristics of each great Faith; so, while recognizing the differences of religions, let us recognize them that we may learn, rather than that we may criticize.

THE BROTHERHOOD OF RELIGIONS¹

O Hidden Life! vibrant in every atom;
O Hidden Light! shining in every creature;
O Hidden Love! embracing all in oneness;
May each who feels himself as one with Thee,
Know he is therefore one with every other.

—Annie Besant

IN India religious persecution has resulted in political disaster. Thus is the need for brotherliness enforced by the destruction that waits on unbrotherliness. A law of nature is as much proved by the breaking of all that opposes it, as by the enduring of all that is in harmony with it.

The multiplicity of religious belief would be an advantage, not an injury, to Religion, if the religions were a brotherhood instead of a battlefield. For each religion has some peculiarity of its own, something to give to the world which the others cannot give. Each religion speaks one letter of the great Name of God, the One without a second, and that Name will only be spoken when every religion sounds out the letter given it to voice, in melodious harmony with the rest. God is so great, so illimitable, that no one brain of man, however great, no one religion, however perfect, can express His infinite perfection. It needs a universe in its totality to mirror Him, nay, countless universes cannot exhaust Him. A star may tell of His Radiance, He the Sun of

¹From *The Brotherhood of Religions* by Dr. Annie Besant.

all. A planet may tell of His Order, revolving in unchanging rhythm. A forest may whisper His Beauty, a mountain His Strength, a river His fertilizing Life, an ocean His changeless Changing; but no object, no grace of form, no splendour of colour, nay not even the heart of man in which He dwells, can show out the manifold perfection of that endless wealth of Being. Only a fragment of His Glory is seen in every object, in every mode of life, and only the totality of all things, past, present and to come, can image out in their endlessness His Infinitude.

And so also a religion can only show forth some aspects of that myriad-faced Existence. What does Hinduism say to the World? It says DHARMA—law, order, harmonious, dutiful growth, the right place of each, right duty, right obedience. What does Zoroastrianism say? It says PURITY—stainlessness of thought, of word, of act. What does Buddhism say? It says WISDOM—Knowledge all-embracing, wedded to perfect Love, love of man, service of humanity, a perfect Compassion, the gathering of the lowest and the weakest

(Concluded on previous page)

Lords of Hinduism

The same am I to all beings; there is none hateful to Me nor dear. They verily who worship Me with devotion, they are in Me, and I also in them.—Bhagavad Gita, IX, 29.

The Lord Vyasa

THE Buddha-to-be whom we know as the Founder of Hinduism was a World Teacher of the Aryan Root-Race during four of its earlier sub-races, as He had been for the last three Atlantean sub-races. For the Root-Race, He founded the world-religion of Vedanta, which includes the essentials of each sub-race religion, each of which brings out one dominant note of the Septate of the Vedanta.¹ And the first of these was Hinduism, modified to develop the essential features of the eldest sub-race as planted in India, the most stable of all the civilizations which were to be developed in the emigration-children of the central stock. As Tehuti or Thoth, He founded the Wisdom of Egypt, with Light as its symbol; as Zarathustra the Religion of Fire; as Orpheus, the Singer of Greece, He spoke in music to the western world. In the faith of each sub-race He brought out one dominant note.

As to when Vyasa made the recension of the Vedas for the Aryans, Dr. Besant says it seems probable that He was one of the Mighty Beings who dwelt in the White Island in the Gobi Sea, and there He taught the Vedanta to the Aryans in their original home. There, near the White Island, the race was settled about 78,000 B.C., and

¹See *Our Elder Brethren*, p. 28.

by 45,000 B.C., a mighty empire was at its zenith.

According to Dr. Besant, the sage Vyasa not only sub-divided the Veda for each Root-Race, but He is also spoken of as the composer of the *Mahabharata*, after the reverent Indian fashion of ascribing to the Guru the work of great disciples. It is known that there have been different recensions of this huge work, varying very much in length. In the *Adi Parva* it is described how Vyasa came to write the *Mahabharata*, originally in twenty-four thousand verses, and later compilations on a much vaster scale.

So also are the Puranas ascribed to Him, for it was felt that He was, as it were, the "Oversoul" of Hinduism, inspiring its wonderful literature. It may be interesting to many to see how He is spoken of in the *Vishnu Purana*:

"In the twenty-eighth Dvapara Age, My son Vyasa separated the four portions of the Veda into four. In the same manner as the Vedas were arranged by Him, as Veda-Vyasa, so were they divided in former periods by all the preceding Vyasas, and by Myself; and the branches into which they were sub-divided by Him were the same into which they had been

distributed in every aggregate of the Four Ages."

This indicates, according to Dr. Besant, that the name Vyasa was "a symbolic term for the World-Teacher meaning the Arranger or the Compiler of the sacred Scriptures."

The Stanza quoted at the beginning of this article is typical of the *Mahabharata*, and that section of it more familiarly known as the *Bhagavad Gita*, which is the daily spiritual inspiration of millions of Indians.

—J.L.D.

The Lord Shri Krishna¹

THERE are two distinct Shri Krishnas, it seems to me. One the Youth Shri Krishna. The other the Man Shri Krishna. Each reflects a specific glory. The Youth reflects the glory of Love in its sublimest aspects, the glory of happiness, the glory of lighthearted beauty. The Man reflects the glory of Power in its sublimest aspects, the glory of service, of sacrifice, of duty. The Youth was the incarnation of the Yoga of Love. The Man was the incarnation of the Yoga of Action.

Each aspect is marvellously entrancing, for through Shri Krishna the Youth we realize how wonderful is Life, how delightful, how entrancing, how simple, how beautiful, how playful. We see how wonderfully each one of us will one day live when we more nearly attain to Shri Krishna's stature. We see in the Youth the mighty destiny of Life revealed in incomparable splendour. We become lost in the marvels of the Goal.

Through Shri Krishna the Man we are brought back to earth, so that we may learn how to reach that Goal which must needs be far away from us, though magically it is transported from the

¹ Extracts from an address by Dr. George S. Arundale.

future into our very midst by Shri Krishna the Youth. Skill in Action in the way to be trodden if we would achieve the Goal. And the Song Celestial sings as no earthly singer could sing the Music of Righteousness—thus did the Blessed Lord Shri Krishna sing the Eternal Song of Life.

Temperamentally constituted as I am, the appeal of Shri Krishna the Man is supreme. Through the *Bhagavad Gita* I am lifted into the immensities of my being, into the mountain ranges of my life, on my very Mount Everest Himself. And the whole setting of the singing of the Song only accentuates my exaltation.

What was the occasion for the Great War, the Mahabharata? It was no ordinary war, though its essential function was the function of all war—the release from the bodies-politic concerned of the disease of wrong living, a purging of poison. But the Mahabharata had a purpose more far-reaching than that of almost any other war. While it released, as all wars do, pent-up disease, it had the wonderful purpose of releasing the very Soul of India for the spiritualization of the world-to-be.

Five thousand years ago, the soul of the world which had taken up its abode

in India, though it also had life in certain other civilizations, had to be prepared for its pilgrimage abroad. The great imprisoning barriers, the warrior castes, and all other hindrances to the great purpose, must be removed from the way of the soul triumphant in its universal fatherhood. Hence the Mahabharata. Hence the great warrior of Release—Shri Krishna. Hence the Song Eternal—the Call of the World-Soul to its children-to-be in the far distant future of sixteen centuries and more after the Blessing of the Christ.

How well in imagination we can picture the scene of this marvellous event! The Hush before the storm. The Divine Hand about to be raised in command to release the beginnings of a new age. India expectant in every kingdom of her being. The unborn western world watching from the heavens the glorious gift-to-be. The opposing hosts. The space between them. And in that sacred distance a chariot, yoked to a team of snow-white horses. On the chariot two Figures—the Fighter, the Charioteer. Arjuna—typifying the man of the world and in it, doubting, wondering, eager challenging. Shri Krishna—the Messenger of the world's eternal KING. Shri Krishna—the Master of Yoga, the Giver of the Law, Revealer of the Way of Righteousness.

The man of the world asks. A pause. The lifting of the Divine Hand. And the Blessed Lord spoke. . . . Then the war.

The Mahabharata is not yet over, though its physical fighting of five thousand years ago is past. The Great War will not and cannot end until the nations of the world know themselves

as one great Brotherhood, until East and West are comrades on equal terms, until the world's soul is free throughout its world dominion, until India remembers and reincarnates her soul and lives in splendid freedom within a Universal Brotherhood.

The *Bhagavad Gita*, which rang in the ears of men five thousand years ago, but was heard only to the measure of their understanding, rings through the world today. It speaks to all today. But how many are there, even in the land of its utterance, who have the ears to hear, and therefore, hear?

Shri Krishna the Man! How little He belongs to poor short Time so pathetically seeking to deck itself out in all the splendours of Eternity. How truly is He the very soul of the Eternal—His Voice ringing from out of the past Life's eternal meaning and sounding forth its trumpet-call through all centuries to come. A Call to man the growing individuality to unfold within his nature his own eternal meaning. A Call to India five thousand years ago. A Call to India today. A Call to the world for all time.

But we remember, too, Shri Krishna the Youth, who is not lost in Shri Krishna the Man—but dwells in the Man in even greater beauty, for in the Man Youth appears eternal, beyond all Time, beyond all ages, beyond all deaths.

Thus are there two Shri Krishnas to me—yet not two Shri Krishnas, but One Shri Krishna in two transcendent aspects. May we all, imprisonments in faiths notwithstanding, worship the One God in Them, rejoice in Them, and be exceeding glad.

The Essential Principles of Hinduism

*Here there is no separateness whatever.
He goes from ignorance to ignorance,
who sees separateness, as it were.*

—*Brihad Aranyaka, VI: 5215*

THE term "Hinduism" includes two schools—monism and dualism. The former states that *Brahman* alone exists; nothing else. The appearance of anything other than *Brahman* is illusion, due to the covering up of the *Brahman* by *avidyâ* (ignorance). When man knows the truth, the illusion disappears, and he becomes free.

Dualism states that there are three *tatvas*—the All-Ruler, numberless intelligent beings, who in human bodies are known as men, and matter. The last provides men with vehicles during their progress to perfection. The religion teaches that man should know five things. They are—his own essential nature, his relation to the All-Ruler, his true goal, the obstacles that stand in the way of its attainment at present, and the means by which they may be removed.

First, as to man's essential nature.—He is other than the bodies in which he dwells. Three bodies are enumerated—(1) the physical body made of food and drink *anna-rasa-maya*; the etheric double, which, absorbing vitality from the atmosphere, strengthens the vital organs (*pranamaya*); and the mental body (*manomaya*). The last really consists of three bodies, the body of desire, the body concerned with concrete thoughts, and that concerned with abstract thoughts. Man differs from all these bodies, as they are made and unmade, while he ever remains

without any change. When his essential nature manifests, he bears the utmost likeness to the All-Ruler. He is therefore divine.

Secondly, his relation to the All-Ruler.

—He is supported by the All-Ruler both by His presence within him and by His will. He is guided by Him in all his movements. The All-Ruler does give him a little freedom, within which he may move, like a parrot in a cage. If he uses this freedom wisely, it will be enlarged. And he exists only for the All-Ruler; that is to render Him service, not service in return for wages, but service for its own sake.

Thirdly, as to his true goal.—From what has just been stated it will be evident that service is man's true goal, service to the All-Ruler at all places, at all times and in all conditions. This is what the sage Sathagopa and other great ones desired. Service need not necessarily be unpleasant. It has this effect, when it is rendered to an unkind and inconsiderate master. But the All-Ruler is kindness itself, and His service is bliss inexpressible.

Fourthly, why is man at present unable to render this service? The reply is that in the beginningless past he committed karma and accumulated it to a very large extent. His knowledge and capacity have been limited, and he takes things for what they are not. He regards his body as himself; those connected with that body as related to

himself; and he regards the pleasures of the senses as the highest good. As the picotta goes up with a bucket of water, and emptying it, returns to the well to take up another bucket, so here he does karma, there he goes to heaven or hell to enjoy its fruits, and when it is expended returns to do fresh karma. This is truly a life of misery.

Lastly, the means for getting rid of this obstacle is *bhakti*, that is, continuous, vivid, loving meditation on the All-Ruler. This should be done every day at the same time, to the end of his present incarnation. When his *prarabdha*, that is, the Karma to be worked out in that incarnation, has been expended, he will reach the All-Ruler in a place of bliss. The accumulated karma, other than *prarabdha*, will be cancelled.

A man of the world will not be able to undertake this meditation at once. He must pass through a long course of preliminary training. In every act that he does he must remember his own nature; he must do the act without a longing for its fruit; and say to himself "I do this not in my essential nature, but from my connection with this body." The result will be soon perceived. He will never lose sight of his essential nature; his desires will be killed out; he will be able to control his mind and senses; he will be perfectly serene, without being affected by good or evil from the worldly point of view; and he will look upon all men alike.

This is the essence of Hinduism as taught by Sri Ramanuja and his great followers. —V.K.R.

Zarathustra

Asha, the Pure Flame, is the highest good, the true Happiness. Happiness to him who makes others happy.

ACCORDING to occult traditions,¹ in the long period of 28,000 years of the great Iranian civilization there is one event which is of outstanding importance—it is the coming of the World Teacher as the first Zarathustra, and the founding of the Religion of the Fire, in 29,700 B.C. At an august gathering in the presence of the High Priest, the King and the people, the great Zarathustra proclaimed that "He had come from the Sons of the Fire, the Lords of the Flame, who dwelt

in the sacred City of the White Island, in far Shamballa. He brought them a revelation from Them, a symbol which should ever keep Them in their minds. He told them how the Fire was the purest of all elements and the purifier of all things, and that thereafter it should be for them the symbol of the Holiest . . . That the Fire was embodied in the Sun in the Heavens, and burned, though hidden, in the heart of man. . . ."

"Blessed is he who sees that Fire burning in his heart and brain. Then out of his heart come Pure Thoughts, out of his lips Pure Words, and all the

¹ See Ch. XVIII, *Man: Whence, How and Whither*, by Annie Besant and C. W. Leadbeater, for further details.

Actions of his hands are pure and mighty."

"And much He told them of the deep meaning and significance of the Fire and how in all things they should see the hidden presence of the Fire."

Then Zarathustra lifted up His right hand and behold! there shone in it a Rod which He pointed to the East of the Heavens and cried some words aloud in an unknown tongue, when the heavens became one sheet of flame, and Fire fell blazing down upon the altar, lighting the pile containing wood and incense, and a Star shone out above His head and seemed to bathe Him in its radiance. And all the priests and the people fell upon their faces, and the High Priest and the King bowed down in homage at His feet, and the clouds of fragrant smoke from the altar veiled the three for a few moments from sight.

The keynote of the religion which the great prophet Zarathustra founded was Purity and Righteousness. In spite of the advances of science and philosophy of later days this has remained as inspiring and refreshing today as it was when it was given so many millennia ago. Why is it so? Because these teachings are based on the laws of life—our prophet Zoroaster was a great seer, sage and saint.

Zarathustra had first-hand knowledge of the constitution of man and the universe and of their intimate relationship with each other. Being a master in occult knowledge, he had experience of different planes of existence and thus knew what the goal of humanity is and how it can be attained. He gave teachings which are eternally true, some of them being the following: That man is a spiritual being, that he

is immortal, that he uses different vestures to express himself on different planes, and that these vestures are mortal and are discarded by the spirit when their work is finished.

Zarathustra thought also that we are living in a realm of law, that as we sow, so we reap, and this law holds good not only in the visible physical world which is the world of results or effects, but also in the invisible subtler worlds which are the worlds of causes—the worlds of our desires and thoughts. We are living in these three worlds of thought, desire and action all the time we are on the physical plane, and that is why the great prophet gave the most beautiful ethical teaching of pure thoughts, pure speech and pure action, giving precedence to thoughts, for thought is the basis of our words and deeds, as modern psychology shows.

Perhaps the greatest contribution to the thought of the world made by Zoroaster was in connection with the age-old question of the origin of evil. This the great prophet propounded in his matchless doctrine of the co-eternally existing twin spirits, Spenta Mainu and Angra Mainu. "Zoroastrianism is active, practical and militant . . . Man or woman is a perpetual soldier fighting under the Prince of Light and Righteousness against the demon of Darkness and Wickedness, and Zoroaster has always proclaimed the final victory of good over evil."

Prof. Haug's interpretation that these twin spirits, Ahura (Light, Life) and Mazda (Form, Matter) have their origin in Ahura-Mazda, disposes of the charge of the Zoroastrian religion teaching duality. Ahuramazda is not begotten,

(Concluded on next page)

The Lord Buddha

This beautiful article was written for *The Young Citizen*, January 1913 by 'One of His Bhikshus in the Long-ago'. Later on it has been included in the book "Our Elder Brethren."

IN the first half of the sixth century before the Christian era, in northern India, a Child was born to King Suddhodana and Queen Mayadevi, a very beautiful Babe, and the hosts of heaven filled the air with music, and all the earth was glad. For that Child-body was to be the living Temple of the Wise One, who in it should teach the Way of Peace to men, and holy Sages prophesied that He should either become a World-Emperor or reach the Supreme Wisdom. His father wanted him to be a mighty Ruler, and cared naught for the greatness of wisdom, so he shut away from the little Prince everything which might make him think; he surrounded him with luxury, with games, with pleasures, and finally married him to a lovely maiden, hoping thus to fetter him to earth.

And so it happened that the Prince, grown into splendid Manhood, had never heard that there was any sorrow in the world, knew naught of pain, nor age, nor sickness, nor lonely death. Life was to him one dream of joy, one vision of exquisite beauty, nor had he seen a tear of grief drop from the eyes of woman nor of child. But one day, as he drove along one of the well-kept

roads, by some carelessness or some Angel-prompting, a beggar sitting there cried aloud for alms; and the gentle Prince, wondering, gave readily in answer, as his charioteer told him that the man had naught to buy food to stay his hunger. And again, he met a man who was a leper, hideous to behold, and, shuddering, he learned how man's fair body might be defaced. And once more, a very aged man, tottering and feeble, he met, and finally a corpse. And thus the fair Prince glimpsed the sorrow of the world, and learned of poverty, of sickness, of old age, of death. And as he sadly thought, and asked himself how these should be in a world that to him had been a garden of delights, he saw passing along the road a man with peace upon his face, with calm strength shining from his steadfast eyes, a man who had renounced the world to find the Self.

Then in his heart awoke a deep unconscious memory, stirring him to go forth, and seek to lift the heavy burden of the world. And as he mused, a messenger came running:

"My Lord the Prince! take joy! your son is born." He raised his eyes, dim with a growing pain:

(From previous page)

nor is there one like unto Him. Beyond Him, apart from Him, and without Him, nothing exists. He is the supreme Being through whom everything exists.

Zarathustra, the chosen of Ahuramazda, does not belong to any single

period and particular people, but to all ages and all peoples. The ethical trinity of "good thoughts, good words, and good deeds" is Zarathustra's immortal triad, based on his deep knowledge and personal experience of the constitution of man, both visible and invisible.—D.D.K.

"Another fetter," he murmured, "for me to break."

And the boy was named Rahula, a fetter, though they who heard knew not the meaning of his words.

And that very night, when slumber sealed the eyes of all around, when on his sleeping wife's soft arm the newborn infant lay, the Prince bent over those whom best on earth he loved; rent was his heart with anguish, blinded his eyes with pain, but the firm-curved lips knew no relaxing, the agony might torture mind and heart but it could not shake his will. His soft breath held lest it should waken, he blessed them silently, turned with noiseless feet, and went. Outside he mounted his horse, Kantaka, and rode swiftly away with his faithful charioteer, Channa, far from his father's home.

Then, alighting, he kissed his great white horse between the eyes and cast off his royal robes; grasping his hair, with his keen sword he smote it off; and barefooted, clad in the ascetic's ochre cloth, he bade farewell to his loved comrade, and plunged alone into the dim forest way. Thus did the Buddha-to-be forsake wife and child, palace and crown, luxury and wealth, for the sake of the World's Service, making "The Great Renunciation."

For six years he strove to solve his problem; by long fasting, by bitter austerity, he well-nigh wrecked his body, out-doing all others in his strenuous will to know. At last emaciated, fainting, almost dead, he realized that his was not the way to Wisdom; inwards turned the Way—not by the torture of the body, but by the deep plunging into the depths of Being. Heroic to the end, he renounced the

path he had followed, and faced a new unknown way. Thoughts of despair crowded round him; his ascetic friends deserted him with sneers; the memory of his wife wrung his heart; all was darkness, misery, a void of loneliness. Star-like shone out the unchanging Will to heal a world's agony or perish; he sat him down beneath the branches of a tree wide-spreading, in all future time to be known as the Tree of Wisdom, the Bodhi-tree. "Never will I arise from this place, though this my frame shall perish of starvation—not though the blood within these veins shall cease to flow; till I have won Enlightenment Supreme."

None save Himself may know the travail of His heart and mind through that long final effort, the strenuous tremendous endeavour to scale the uttermost heights of Wisdom, to sound the uttermost depths of Being. The Vow, perfected through age after age, had now brought Him to its accomplishment. That which as Sumedha he swore, as Siddhartha He accomplished. And when He rose from that long effort, He rose the Buddha, the Perfectly Enlightened, ready to open to the world the Way to Peace, to reveal the Cause of sorrow and its Ending.

The Lord Buddha, having thus achieved, turned his steps to Kashi, and, stopping in the Deer Park in its neighbourhood, He there preached His first sermon, proclaiming the opening of His Way. A huge crowd gathered to hear Him, and He spoke as a father to his children; a deer came and nibbled gently at His hand; His smile of infinite compassion melted the hearts of all. For forty years He taught, treading the ways of men, wandering over the plains of northern India, teaching in her towns.

His wife and son now sought His feet, and through Him won the guerdon of the long and bitter loneliness which was their share of His gift to man. His father too, became his son in the faith, and learned that the Kingdom of Righteousness was fairer than the Empire of earth.

* For forty years of perfect life He lived and taught; then passed away from earth.

It is said that the Blessed One has not wholly left the world for which He toiled during so many ages. It is said that even now, when the Vaishakh Moon is at its full, "the Buddha's Shadow" may be seen and that He blesses His Successor and the faithful who tread the narrow Way, and even poor and ignorant men who yet raise loving hearts as chalices, filled with the water of devotion.

The Essence of Buddhism

- *He is no Aryan who creatures harms;
By harmlessness to every living thing
A man is Aryan called.*

AMONG the great religions Buddhism occupies a unique position. I will not say that it is superior, but certainly that it is different from all other religions.

What are the recognized characteristics of a religion?

1. The belief in God as the Supreme Ruler of the Universe.

2. The belief in man's Soul, derived from God, and possessed of an immortal nature.

3. The belief in the efficacy of prayers, rites and ceremonies to ensure to man's Soul an eternity of bliss.

In Buddhism we find nothing of the kind. It does not believe in these three articles of faith. Perhaps it may not always categorically deny their truth, but it certainly rejects them as points of doctrine.

Why this negative attitude? Because those things concern mere theoretical concepts. Nobody knows the truth about them. Nobody has ever seen God, or seen man's immortal

Soul, or seen prayers and ceremonial rites effect eternal bliss. The Buddha time after time refused to discuss such points. He stigmatized all such opinions as "a thicket of theorizing, a wilderness of theorizing, a tangle of theorizing, a bondage and shackles of theorizing." They can only bring "ill, distress, perturbation, and fever," and in the end strife, oppression, and persecution. "This is the danger I discern in these views," were the Buddha's emphatic words, "which makes me scout them all."

How is it, then, that Buddhism, though lacking all the characteristic marks of a religion, is yet accounted one, and if not the greatest, still the equal of any other, Christianity not excepted? Without God, without soul, without prayers and ceremonies, and therefore also without priests, what claim has it to be called a religion? The highest claim of all, which it shares with all other religions—the life of its Founder, the perfect good man, who

taught his fellow-men how to lead the good life, of which his own was the perfect embodiment. Having that, what else does Buddhism or any other religion need? In all other things religions may differ, only not in this one essential—the injunction to its followers to live the good life as taught by the Master and illustrated by his example. Indeed, if it had the other marks of a religion, but lacked this injunction, “not to do evil, but to do good, and to purify the mind, which is the teaching of all Buddhas,” it could not rightly be called a religion. This hall-mark of religion brooks no exception. Only he is a religious man who earnestly strives to live the same kind of life as the Master taught and showed him. And only such a life can bring him that freedom from sorrow, misery and pain which is happiness unconditional, *Nirvana*.

Now this injunction to the good life has found expression in every great religion in a series of practical rules of life and good conduct, like the Christian or rather the Hebrew Ten Commandments. In Buddhism we have the so-called Five Precepts, or *Panchasila*: not to kill, not to steal, not to be unchaste, not to lie, not to take intoxicants. Well considered, and followed up in their farthest ramifications and uttermost consequences, these precepts are all that is needed. They will bring men to Buddhahood, as they did the Master, and will solve every problem of evil in the world. They are the Essence of Buddhism, and of every other religion.

There is a shorter form even in which to put the quintessence of Buddhism. The five precepts have their root in one crowning virtue. No religion is worthy of that name, if it is not a religion of

love and compassion, *Karuna*, embracing every living thing without exception. Said the just Bhishma on his deathbed: “This is that religion which comprises all other religions.” In the two great Indian faiths, Hinduism and Buddhism, the crest-jewel of all virtues, embodying the quintessence of this universal religion of love, has from time immemorial been considered to be *Ahimsa*, harmlessness, non-injury to any living thing, non-violence, India’s greatest spiritual gift to humanity.

Finally these beautiful verses show how hatred and violence come into the world through injury done, and how we cannot again get rid of their terrors but by non-retaliation and love.

“This man abused me, he beat me and conquered,
Conquered and plundered me.” Har-
bouring such thoughts,
Never appeased is the hatred of such men.

“This man abused me, he beat me and conquered,
Conquered and plundered.” Reject-
ing such thoughts,
Quickly appeased is the hatred of such men.

“Never by hatred is hatred appeased,
Nay but by kindness; that’s the old-
time Law.”

Such is the Essence of Buddhism. This God-less, Soul-less, Rite-less and Priest-less religion is all that the world needs. If its precepts are neglected, sorrow and misery will attend us in life after life. If practised, *Nirvana* and Buddhahood will be attained, and happiness realized upon earth.

—BHIKKU ARYA ASANGA

The Lord Mahavira

Learn the true road leading to final deliverance, which the Jinas have taught; it depends on four causes, and is characterised by right knowledge and faith. I. Right Knowledge; II. Faith; III. Conduct; IV. Austerities. This is the road taught by the Jinas who possess the best knowledge.

—Uttaradhyayana, III : 2, 3, 5.

OF all the many religious sects in India, homeland of so many faiths, perhaps none is more unobtrusive than that of the Jinas, who still number some millions, but were once far more wealthy and widely spread over the country, as evidenced by the beautiful little temples scattered from north to south. Jinas now are mostly to be found among the mercantile classes of Gujarat, Kathiawar and Rajputana, and India’s most popular leader, the Sage of Wardha, comes of that community and bears its characteristic marks.

Mahavira is said to have been born as a younger son in a princely family, his father being a King Siddharta, and related, by some accounts, to the family of the Lord Gautama, early in the sixth century B.C. Like the latter, he renounced his princely rank. Then for twelve long years he practised austerities in the jungle, till he reached Illumination, or Realization of the Self.

So much in this reminds us of the story of the Buddha, that it is difficult to believe that there has been no confusion, or that under another name the same great Lord may not be held in

reverence; but the pandits seem agreed that the two traditions are separate and distinguishable, and perhaps such Messengers must always have many points of likeness, especially when coming so close to each other in space and time.

Having found the great secret, Mahavira came forth to teach and save his fellow-men, living among them for forty-two more years before he died in 526 B.C. His disciples then carried on their Master’s work and spread his teachings even to the far south, where famous kings professed the Jaina faith, and scholarly productions like the Tamil grammar called *Namal*, as well as the poems of Tiruvalluvar, bear its seal. In the later reaction against Buddhism probably Jainism also suffered eclipse, from the affinity of the two movements; but the older religion survived in India, partly no doubt because of its essential *Ahimsa* and spirit of passive endurance. Perhaps when Buddhists were driven from India, some of them found safety in calling themselves Jaina, since this was an old established form of Hindu religion, which had never aroused priestly opposition.

The Teachings of Jainism

IF we may judge of the Jain teachings by their effect on the lives of the taught, the most striking qualities shown by the Jains are their Purity, Simplicity and uncompromising Harmlessness. The Jaina will go to almost absurd lengths to

avoid taking the life of the meanest of creatures, straining his drinking water with meticulous care, and in special cases breathing only through a cloth, not out of care for his own health, but from consideration for the chance midget which might be swallowed. The Lord Buddha similarly taught his followers:

"Kill not, for pity's sake, and lest ye slay

The meanest thing upon its upward way."

But we find modern Buddhists ready to practise and justify flesh-eating, so long only as they do not kill with their own hands, but employ a non-Buddhist butcher! Not so the Jaina, who is scrupulously vegetarian.

Moreover the Jainas are not content to be merely passive in their mercy to the animals, as so many of their Hindu brothers, who are horrified at the western idea of painlessly killing a hopeless-

ly wounded or diseased animal, but will cheerfully abandon it to die a lingering and painful death in the road or ditch. The Jaina community, on the other hand, support by their charity many a Pinjrapole, or reservation for worn-out cattle and other animals, where food and shelter from enemies is afforded.

The Jainas have their Sannyasis, who are called Yatis, and may be of either sex, and a curious rule of their asceticism enjoins them to die voluntarily of starvation, when life's duties have been adequately fulfilled, rather than wait for death's release. Perhaps it is from his early Jaina training that Mr. Gandhi derives his propensity to talk of "fasting unto death," though true Jaina Ahimsa would never allow such an intention to be announced, or still less used as a weapon to force others into acquiescence with a policy or line of conduct.

—HELEN VEALE

The Story of Jesus

Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?

JESUS was born fully a hundred years before the time usually assigned for the event. His parents were poor but well-born, belonging in fact to the highest aristocracy of the Jews, and he was educated in a knowledge of the Hebrew scriptures. Very early in his life he showed a gravity and spirit of devotion, which led his parents to dedicate him to the religious life; and soon after a visit to Jerusalem, during which the boy

Jesus found his way to the Temple and showed his eagerness for knowledge by seeking out the Rabbis there, he was sent to a community of Essenes in the Southern Judean desert.

When Jesus reached the age of nineteen, he went on to another Essene monastery at Mount Serbal, where there was a magnificent library of books. From Mount Serbal he proceeded to Egypt, where he was initiated as a

disciple of the One Great Lodge of Teachers and Helpers of mankind, the Lodge of the Masters.

In the Gospel story we find a record of the coming of the Lord to take the body which His disciple had prepared for Him, in the account of the Baptism:

"Then cometh Jesus from Galilee to Jordan unto John to be baptised of him. . . . And Jesus when he was baptised, went up straightway out of the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo, a voice from heaven, saying, This is My beloved Son in whom I am well pleased."

For three years after the Baptism, the Lord Christ used the body of the disciple Jesus; it is for this reason that we speak of Him as Jesus Christ. This Royal Teacher passed from place to place in Palestine, gathered round Himself a few who were able to understand the message which He brought, and radiating everywhere an atmosphere of peace and love, so that the multitude followed Him and brought to Him all who were sick or afflicted, that He might lay upon them His healing hands, sharing with them the abundance of His Life.

The teachers and rulers of His nation soon came to view Him with jealousy and anger, they feared that He was giving too freely to the people that teaching which they thought belonged to them alone, and His pure Life was a constant reproach to their materialism. Ere three years had passed they killed that fair body in which their Great Teacher dwelt, that very Messiah for whom their nation had been watching and praying through centuries.

The death of the physical body did not interrupt the work of the Christ; He gathered together a band of disciples, souls of high and advanced type, who were fit and ready to understand His instructions and in their turn to pass them on to others. The disciples lived together for the most part in a retired spot on the outskirts of Judea, attracting no attention among the many similar communities of the time, studying the profound truths He taught them, and acquiring "the gifts of the Spirit."

Perfecting his human evolution, Jesus became one of the Masters of Wisdom, and through the succeeding centuries of our era He watched over and guarded His Church, and does so still.

—Compiled from *The Great Teachers*,
by HERBERT WHYTE

The Principles of Christianity

THROUGH its history as an organized religion, Christianity has suffered as perhaps no other teaching. It has wandered in its ecclesiastical form very far from its original principles and practices. Through the missionary and the crusader a militant and aggressive

character has been given to the teachings of Him whose title is The Prince of Peace. These temporal facts make no difference to the spiritual realities so very nobly and grandly proclaimed by Jesus the Christ. He was a reformer, a Man who no doubt shocked the

orthodox of His day and yet who was the embodiment of Love, Peace and Justice.

The greatest of all the principles of Christianity is Brotherly Love. It calls upon every man not only to love the Lord his God, but also the Lord his God in his neighbour—a message which caused consternation amongst the orthodox of Jewry in His day, who were arguing amongst themselves over the laws of the Torah. Even today we of the Christian lands have still to learn this lesson. In fact it would almost seem that we are not sent to the land of our birth or of our religion because of the suitability of our character, but rather that the shortcomings should be rectified by those facts of birth and Faith. Thus it may be an answer to those who criticize the Christian nations with warring against one another, that the very Law of Love, which is Christianity's greatest law, if broken by those who confess it at least outwardly, brings not retribution only, but its salutary lesson in the shape of War. The evil which represents the negative good is generally the means by which we learn the law of that good.

We find that Christ taught that all men are sons of God, that everyone has the right to live his own life. To us this seems but natural, but have we yet learned how so to live? In Jesus' time there was overt physical slavery even amongst the Hebrew Hierarchies of Jerusalem. And here it is that Jesus became almost militant in His reform. He cried out against the hypocrites and the Pharisees and those who in high places desecrated the law which they so ardently proclaimed.

Here also we come to the principle of Justice. It is a Justice which is

automatically part of the law of Love. If the law of Love is broken in any one way, the law of Justice becomes operative. It is the realisation of this, perhaps, which has been one of the greatest of Christian gifts to the West, and yet at the same time one of the greatest dangers to the true spirit of Christ. It is from this that the fanatic and the inquisitor have sprung, from this that crusades against those of other Faiths have gone forth. In fact the bringing to the West of this knowledge of the Law of Karma through the Christian Faith has been almost the undoing of the Faith itself. And yet it had to be, because until the Western Nations realise this fact of the Loving Law of Justice, the beauty and nobility of their Faith will remain dimmed and be a source of suffering and sorrow to the whole world instead of Peace and Happiness that it should be.

Christianity shows the way of the Cross. Those who follow Christ follow the joyous way of sacrifice. Theirs is the glowing devotion which consumes all in its own fire. The Crucifixion is the crown of the Christian life. It is not the gruesome thing depicted by much orthodox religion, but a joyous going out to meet God and Man and putting the whole of the soul into the service of both until at a supreme moment the Man is obliterated and becomes God.

This is the aim of every true Christian. This is the aim with which he has thrown himself willingly and unflinchingly to the lions of Rome, the stake of the mistaken inquisitor and now to the machine of the warlords. The danger of the fanatic and martyr is ever patent. He tends to be fanatic over whatever he sees to be his "line" indiscriminately.

Thus we have those who fall victims to the Master of Shadows and in their ignorant fanaticism carry out his orders instead of those of the Great Brother of All.

Jesus the Christ was a realist. Every teaching of Jesus had direct relation to a problem of the time. He dealt with them in a way which not only appealed to the lively imagination of the Jewish people, but also to the hard and practical Roman, who could not help being pleased at the justice of one who proclaimed that what was Caesar's should be delivered unto Caesar.

It is hopeful to believe that the Christian Nations are passing through a great Crucifixion. It would seem that the whole world is swept into the suffering. Perhaps at the Divine Dawn the world will rise renewed—the very nations who practise war, having passed the night of darkness, will see how beautiful the true dawn of their Christ is, and they will show the way with Love and Peace, Justice and Goodwill reigning over the Kingdom of which they so ardently believe their Master rules as Prince.

—REV. ALEX. ELMORE

Muhammad, the Prophet

*All creatures are members of the one family of God.
No one of you is a believer in God unless he loves for his
brother what he loves for himself.—Muhammad.*

AL ISLAM—the Submission, that is the submission to the will of God—arose from the teaching of the Prophet Muhammad, an Arab of the tribe of Qoneish who had in their charge the ancient Arab temple at Mecca, which contained the Ka'aba, a black stone, sacred from antiquity. The Arabs acknowledged the existence of a supreme Deity known as Allah, but in the temple of the Ka'aba were 360 idols of jinns and spirits of lesser gods. The tribal and pastoral Arabs were in touch with Judaism and with Christianity.

Muhammad was born at Mecca in the year A.D. 570. He became the servant of a rich merchant's widow, Khadija, who was fifteen years his senior. She found him so faithful and trustworthy that she married him, and their married

life stands out as one of the world's ideal marriages. He often took journeys into the desert and spent much time in solitude. He had a dream or vision, which was repeated till he received messages from the Angel Gabriel. Muhammad first gave his divine message to his wife, who became his first disciple, and to his friends and later to others, but his followers were mocked and persecuted until a man of influence, Omar, joined him.

By A.D. 622 the teaching had begun to arouse opposition and even assassination was attempted. The Prophet and his followers fled to Medina. This is known as "The Flight"—the Hegira or Hijra. This marks the beginning of the Muslim era. The Faith swept eastwards across Asia to North India and westwards

across North Africa, and entered Europe by way of Spain. Only the Coptic (Christian) Church in Egypt and Abyssinia were able to withstand it.

Muhammad had proved himself the victor in a great crusade, and in 630 he re-entered Medina as a conqueror, and before he died in 632 he had subdued all Arabia. He died in Medina and was buried there.

In the eighth and tenth centuries there were Muslim invasions of India, and today the adherents of Islam in India number about seventy millions. The greatest Muslim ruler in India was Akbar, who died in 1605.

The Muslims entered Spain in 711, and it was only in the fifteenth century that Spain completely threw off their yoke.

Muhammad, the Prophet, was an unlearned man, as the world counts learning. Yet he places learning in the first rank of things to be desired. He says: "Acquire knowledge; for he who acquires it in the way of the Lord performs an act of piety; who speaks of knowledge, praises God; who seeks it adores God; who dispenses instruction in it bestows alms; and who imparts it

to its fitting objects performs an act of devotion to God. Knowledge enables its possessor to distinguish what is forbidden and what is not; it lights the way to heaven; it is our friend in the desert, our society in solitude, our companion when bereft of friends; it guides us to happiness, it sustains us in misery; it is our ornament in the company of friends; it serves as an armour against our enemies. With knowledge, the servant of God rises to the height of goodness and to a noble position, associates with sovereigns in this world, and attains to the perfection of happiness in the next."

Here is a characteristic story of the calmness of the Prophet in all circumstances: "Sleeping one day under a palm tree, he awoke suddenly to find an enemy named Du'thur standing over him with drawn sword, 'O Muhammad, who is there now to save thee?' cried the man. 'God,' answered Muhammad. Du'thur dropped his sword. Muhammad seized it, and cried in turn: 'O Du'thur, who is there now to save thee?' 'No one,' replied Du'thur. 'Then learn from me to be merciful,' said Muhammad, and handed him back his weapon."

Islam: Its Essential Principles

Islam cannot die, for it has spoken, in exquisite language, immortal truths.—Dr. Besant, "Our Elder Brethren."

THE keynote of Islam is submission to the Divine Will; the recognition that the Divine Will is working in all the affairs of men. The fundamental teachings of Islam are:

1. The Oneness and Aloneness of God. "There is no god but Allah and Muhammad is His Prophet."

2. Belief in the resurrection of the dead.

3. Retribution of good and evil.

"The firm determination to dissociate the thought of God from any image or symbol of Him has resulted in a purity of monotheistic idealism and devotion which is unsurpassed in the history of

religion." (*Islam and Other Faiths*, by C. Jinarajadasa.)

The scriptures of Islam are *Al Quran*—*The Koran*—the *Sunnat* and the *Ijma*. The *Koran* is the gospel of Islam. The Prophet left nothing in writing, but his followers wrote down his teachings. The *Koran* contains not only the gospel and theology of Islam but, like the Old Testament (Judaism), it contains the law. The *Sunnat* is the interpretation of the Prophet and his successors of the Divine Law as revealed by the Angel Gabriel, while the *Ijma* consists of the teachings of the Fathers of the Faithful on obscure points in the *Koran* and the *Sunnat*.

Prayer is enjoined five times a day with the face turned towards Mecca. Fasting is enjoined "not to impose a penance on one's self or to appease an angered deity, or to mourn in remembrance of a loss, but it is a rigour and discipline fitting us to a hard and strenuous life," says M. Ahmed Badsha, in *The Fundamental Teachings of Islam*.

Ramadan, the ninth month of the Muslim calendar, is sacred because in this month the revelation was made to the Prophet in the cave of Hira. It is a month of rejoicing, but it is celebrated by fasting and by charity.

Islam has no priesthood. The religion has no rulers outside its own govern-

ment and laws. In India the government rests in the congregation of each Jama Masjid, the principal mosque of the place.

Brotherhood is practised in Islam; there is no distinction or division of caste, class or colour amongst members of the Faith.

MYSTICISM IN ISLAM

Sufism is a modern mystical cult which arose amongst the Muslims of Persia. Sufis, however, are to be found amongst devout Muslims all over the world. The Sufi seeks a growing realization of God, culminating in ecstatic adoration and a love which is greater than all other affections.

Jâmi, a great Persian Sufi poet, has given us a beautiful conception of God in the following lines:

Thou art Absolute Being; all else is but a phantasm,

For in Thy Universe all beings are one.

Thy world-captivating Beauty, in order to display its perfections,

Appears in thousands of mirrors, but is one.

Although Thy Beauty accompanies all the beautiful,

In truth the unique and incomparable Heart-enslaver is one."

—I.M.P.

"Theosophy is the divine soul of religion . . . It is the one Pentecostal voice that all can understand. Preaching only simple Theosophy, I have been claimed as a Musalman by the followers of Islam, as a Hindu by Vaishnavas and Shaivites, as a Buddhist by the two sections of Buddhism, been asked to draft a Parsi catechism, and at Edinburgh given God-speed by the leading local clergyman, for expressing the identical views that he was giving out from his pulpit every Sunday! So I know . . . that Theosophy is the informing life of all religions throughout the world.—H. S. OLCOTT.

Guru Nanak

O heart! Love Hari as the lotus loves the waters; It is buffeted by waves, but the petals of its love unfold.

WHEN the founder of Sikhism was born in A.D. 1469 in a village called Nankana. He came at a vital period of India's history. Hindus and Muslims were fighting against each other, the Hindu calling the Muslim untouchable, and the Muslim despising the Hindu as a Kaffir, an infidel. Guru Nanak came to lead them both to see the life and essence of religion in love to God and the Guru, and in love to men as children of the one God.

Few recognized in him the Prophet of God. In his boyhood he was unlike the other boys of his age. He was of reserved habits, he ate but little, and was always thoughtful. When he passed his sixth year, his father left him as a pupil of the village pandit. Instead of the Pandit teaching Nanak, Nanak began to teach the Pandit.

His father tried in many ways to distract his attention from the Almighty. He gave him money to trade, but he spent the money in feeding the Sadhus. Everybody, including his mother, thought him to be mad.

Once a physician was called to see Nanak. "I wish to feel your pulse, and would like to know what your are suffering from," said the doctor,

"Poor doctor," said Nanak. "He wants to feel my pulse, but he does not know that the pain is in my heart." "How can you give me ease," said Nanak, "when I am suffering from the pain of separation from the Beloved, and when I see all those whom I love marching blindly towards their doom?"

When Nanak was twenty-seven years old, his father got him married, thinking, foolishly of course, that Nanak would be happy from thence onwards. But Nanak broke his bonds and began to spread his message of Love; the oneness of the Creator.

Nanak travelled through the length and breadth of Hindustan, to Deccan, Kashmir, Ceylon, Sind; and to Kabul, to Mecca and to Constantinople. Everywhere he preached the message of the Beloved, namely the message of Love. Those who listened to him felt that his words were charged with spiritual power. Disciples flocked to him from the ranks of Hindus and Muslims. Nanak asked nothing for himself but the opportunity to serve the people. When once Babar, the first of the Mughal kings, invited him to ask a favour, he answered:

Here, O Baber Meer,
Foolish is the Fakir
Who begs of Kings,
For God is the only giver.

Guru Nanak was able to make the people understand the inner significance of religions, and to draw them away from the formalities which they were following more than the real essence of it. He made Hindus and Muslims think of themselves as the children of one God.

A time came for his departure from this world, as he had fulfilled his duty. He spoke to his disciples of it and quitted his body in A.D. 1539. There arose disputes between the Hindus and

Muslims over the method of disposing of his body. The Hindus wanted to cremate, while the Muslims wanted to bury it. But when they opened the cloth that covered the corpse, they

found a heap of roses. They all knelt down in humility and divided the sheet equally, half of which the Hindus burnt, and the Muhammadans buried the other half.

Sikhism: Its Essential Principles

Neither caste nor birth is asked; inquire at the House of the True. According to one's actions are caste and birth.

—Guru i. Prabhah

SIKHISM is a religion of peace, purity and service. Because of their utter devotion Sikhs have become brave and courageous in defence of their religion. In Sikhism the practice of truth is regarded as the highest of all virtues. Hence the Guru emphasized the real in religious life. Religion, Guru Nanak pointed out again and again, is not a matter of forms or speculation. Worship is of the heart. Rites and ceremonies when not subordinated to the spiritual ideal have no value.

The solidarity of mankind is another of the great principles of Sikhism. Bhai is a sacred word to the Sikhs. It means "brother." "We claim brotherhood with all," said the Guru, "nor caste nor birth is asked at the holy house of the Lord." "Be not proud of your caste. The whole creation is germinated out of one Brahma."

Another of the great truths of Sikhism is spiritual discipline, *Sadhan*, without which there is no freedom. This discipline is, in the first place, devotion to the Name. The Guru tells that the road to the Abode of God is long and arduous, there are no short cuts for

men of wealth, birth or influence. Every person, high or low, rich or poor, must undergo the same discipline of the soul and learn to live according to the will of the Lord and accept His Will sweetly, without grumbling. Guru Nanak is positive about this, and he states it in a direct, categorical fashion:

In the Japji the first Guru of the Sikhs has described the stages through which the human soul must pass in order to reach the final resting-place. There are altogether five stages or *Khandas*: (1) *Dharam Khand*, or the realm of duty or action; (2) *Gian Khand*, where "the spirit of Divine knowledge reigns"; (3) *Sharam Khand*, the realm of ecstasy. From this stage of rapture, the soul rises to the Realm of Power—*Kharam Khand* (4). At this stage the fear of death disappears, and the wheel of births and deaths ceases to bother him. From this realm the distance is not far to the final stage—*Such Khand* (5), the Abode of Truth, where "reigns the Formless One." In *Such Khand* the man has raised himself to the level of God and he becomes one with God.

—R.G.R.

The Birth of a Great Movement

Five and sixty years ago was born The Theosophical Society, incarnated on the physical plane to disseminate the mighty principles of Brotherhood and Truth which will eventually bring the world to its salvation. The function of The Society in the world today—a world at war—is given in the following passage from the message which the President, Dr. George S. Arundale, sent from Bombay to the anniversary celebration at Adyar on November 17, 1940 :

FORTUNATE indeed is the synchronization between the birth time of The Theosophical Society to be a channel for Brotherhood and Truth and the catastrophic beginnings of the death of the old world and the birth of a new world. But it was more than fortunate. It was the design of those Elders who are the Guardians of the evolution on this earth. To help to see the world through its approaching agonies They gave the incomparable gifts of Theosophy and The Theosophical Society—no new gifts, indeed, but the eternal blessings shaped anew to meet the modern needs, and splendidly have these gifts strengthened the world for sixty-five years.

"Today, in the midst of an unexampled darkness, they anchor the world to its spiritual certainties. They make the world safe. They ensure to the world its emergence out of the prevailing darkness into the light of its new being. They give courage and utter confidence to all who have known how to receive them. And because they do all this their influence is sought to be destroyed wherever it exists. For the time being we have lost Section after Section as the advancing hordes of evil have swept through the world. But we have only

lost their functionings and their forms. We have not lost their life, nor have we lost a single Theosophist, though many may for the while be no longer able to function in their membership. The gifts of Theosophy and The Theosophical Society can never be destroyed. Theosophy will survive eternally, for it is the life of the world. And The Theosophical Society will survive, for it is destined to be the heart of the new world."

NOTICE

The 65th International Convention of The Theosophical Society will be held from the 25th to 31st December in Benares. This Convention will celebrate the Diamond Jubilee of Theosophical work in India and the Golden Jubilee of the Indian Section of The Theosophical Society. Last date for registration as delegates is 1st December. For further information apply to the General Secretary, Indian Section, The Theosophical Society, Benares.

Lion-Hearted Theosophists

MADAME BLAVATSKY and Colonel Olcott, founders of The Theosophical Society, met at the Eddy's Farm, Chittenden, in the State of Vermont, U.S.A., where H. S. Olcott was writing special articles for the New York press on spirit manifestations—met in a cloud of smoke. They were both puffing cigarettes, which he humorously suggested might start a fire that would envelop the world. The fire of Theosophy is still spreading.

THE PROMETHEAN

In a remarkable way the Founders complemented one another—she the Light-Bringer from the skies, he the organizer who made channels round the world for the spread of her teaching. Until 44 years of age—her actual birthday was August 11, 1831—she was travelling and studying the occult sciences, and then, in 1875, she burst upon the world fully armed to combat the materialism of her day, smashing the idols of theologians, scientists, archaeologists, philologists, philosophers, and adding to the so-called synthetic philosophy of her day a spiritual superstructure which made it adequate to explain life in all its reaches, individual and cosmic, from the deepest depths to the highest heights, and to the outermost reaches of knowledge. The iconoclastic phase of her work is in *Isis Unveiled*; the synthetic and constructive in *The Secret Doctrine*.

Brilliant in conversation, encyclopedic in mind, she astonished and fascinated gifted rabbis, scientists, men of letters, with her intimate knowledge of ancient civilization, of inaccessible books, and

of the futilities and errors of modern science. Her contempt for social conventions was exaggerated by her volcanic temperament and terrific energy.

Yet she had great compassion—no one approached her in poverty and rags, hungry and seeking comfort, but was sure to find a warm heart and an open hand—"more than most well-mannered and cultured people," as a Russian princess relates. Everybody has heard of H. P. B. buying a steerage ticket instead of a first-class fare across the Channel, so as to share her passage money with a poor woman who had not the means to travel. And one can imagine what discomfort that meant to a noblewoman of H. P. B.'s temperament.

Above all other loyalties stands out supreme her devotion to her Master. No hardship could shake it; her confidence in Him never faltered. It was this flame of devotion that was the source of her lion-like courage and her mighty strength. "My Master—the sole creator of my inner Self, which but for His calling it out, awakening it from its slumber, would never have come to conscious being—not in this life, at all events." So she wrote, in respectful homage, of Him.

We could write of her development of the teaching of evolution, of her prophecies which have been fulfilled, of the widening range of human thought which she made possible. Theosophy will always be half a century or more ahead of its time. H. P. B. foresaw The Theosophical Society as "pre-ordained to have a world-wide importance. It will become," she wrote in 1886, "one of the events of the

world! It possesses a moral and psychic power the weight of which, like the ninth wave, will submerge, sweep away and drown all that lesser waves of human thought have left on the shore; all foreign sediments, all shreds and patches of systems and philosophies. I am its blind motor, but a greater power rests with it."

When we consider great movements which have revolutionized or reoriented human thought, we should be grateful to H. P. Blavatsky who gave us Theosophy, which is the summation, the synthesis of all systems.

THE INAUGURATOR

Her colleague, H. S. Olcott, was as eminent an American as she was a Russian. Expert in agriculture, as a young man he wrote for American and English journals. Then came the American Civil War, in which he fought under General Burnside and was invalided to New York, stricken with fever. For some years he gave great assistance to the U. S. Government, specially the War and the Navy Departments, cleaning up various services and winning appreciation for his integrity, ability and "uncompromising faithfulness to duty." In these words are signalized the qualities most characteristic of his life.

This was the man chosen of the Masters for Their great work, whom H. P. B. was sent to America to find. He was now earning a large income as counsel in customs and revenue cases, but he abandoned his practice and in the following year, 1875, on November 17th, founded The Theosophical Society, of which he was appointed President for life, and of which he delivered

the inaugural address in New York. Most of his time in America was spent in reading the manuscript of *Isis Unveiled* for H. P. Blavatsky.

The colleagues came to India in 1878, and for nearly four years resided in Bombay, where he inspired the first exhibition of Indian products. "At the first Convention of The Theosophical Society in India Swadeshism was first proclaimed, as at a later Convention the Congress was begotten," Dr. Besant records. Then followed the great Buddhist revival in Ceylon, the purchase of the Adyar estate and the establishment here of The Society's headquarters, later the visit to Japan during which he succeeded in drawing up fourteen fundamental propositions, which form the basis of union between the long-divided Northern and Southern Churches of Buddhism.

His Master once wrote of the President-Founder as "one who never questions, but obeys . . . who esteems the sacrifice of comfort and even life something to be cheerfully risked whenever necessary; who will eat any food, or even go without; sleep on any bed, work in any place, fraternize with any outcast, endure any privation for the cause." One has but to read the Colonel's diaries to realize what he suffered by riding in bullock-carts, his "bone-shaking" experiences in the Blue Mountains, for example, before the mountain railway was built.

As she passed over in London, so he passed at Adyar, after thirty-one years of strenuous service to humanity. In His final message, read above his body before it was cremated, the President-Founder implored all his "beloved brothers in the physical body" to carry

on in memory of him, "the grand work of proclaiming and living the brotherhood of religions." In this brotherhood of religions, he added, "lies the peace and progress of humanity."

"Those who love each other shall be invincible," says Walt Whitman:

"They shall rule the world with a new power." So were H. S. O. and H. P. B. invincible, and the new power they brought into the world is leavening it, ramifying, reticulating, vitalizing, dynamizing, clarifying, and sweetening it—with Theosophy. —J.L.D.

Theosophy Declares—

1. That all we perceive around us in no matter what form are modes of the Life each one of us knows himself to be. The Life each one of us knows himself to be is universal, so far as our experience goes. It is the Air, the Earth, the Fire, the Water. It is every kingdom of nature. It is the universe and all the heavens.

2. That this Life is One. In essential quality it is the same everywhere, but its mode of appearance varies almost infinitely.

3. That this Life is everywhere in process of unfoldment at an almost infinite variety of stages. Hence the differences in mode of appearance—e.g. in the elements, in the kingdoms of nature.

4. That the unfoldment of this Life takes place under immutable Law and Order.

(a) The Law of the Inner Government of the worlds, whereby the Laws of the Unfolding Life are administered by Beings who embody such Laws.

(b) The Law of Time or Readjustment, whereby the process of evolution is a constant dipping down into matter for gradual adjustment to reality and for the acquirement of an accurate

sense of relative values. This Law is sometimes called the Law of Reincarnation.

(c) The Law of Cause and Effect, whereby all circumstances are perceived to be events in an unbroken chain of sequential growth—each circumstance both a heritage from an infinitely distant past and a progenitor of the future-to-be. This Law negatives the conception of Chance, and proclaims both the supremacy of perfect Justice and the ultimate inevitability of the perfect End.

(d) The Law of Individuality, whereby the Laws of Time and of Cause and Effect operate to resolve the Universal Fire of Life into its component sparks or individualities and causing each of these sparks to unfold into Flames and into Fires in the course of Time and under the friction of Cause and Effect.

(e) The Law of Adequacy, whereby each spark is, in connection with its changing surroundings, self-sufficient as to its unfoldment. In other words, each individuality is in fact self-contained, has to the full the wherewithal to achieve the next stage on its way of unfoldment. Life leaves no child of Life bereft of one single atom of need for the upward climb.

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How these Principles and Laws actually work, how they affect each one of us and the whole complicated process of world-conditions, how they explain and justify all that seems so inexplicable, how they demonstrate that life for everyone is supremely worth living, no matter how hopeless circumstances may outwardly appear; all this is set forth in Theosophical literature in such detail as we are at present able to comprehend. But it should be remembered that the Theosophical knowledge we possess

is but a feeble shadow of the stupendous and inconceivable Substance. We know but an infinitesimal part, and even that which we "know" must needs change in the light of the more to come. At least we know enough to refrain from dogmatizing and from declaring that in any particular we have reached an ultimate. We hold our knowledge lightly, for as we develop we shall cease to need it as it is, but rather changed—perhaps out of all present recognition.

—G.S.A.

Spreading the Light

DR. ARUNDALE and Shrimati Rukmini Devi—both Presidents and both Editors—have gone on tour in north-India, and we shall not expect them back in Adyar until the middle of January. Besides addressing the Lodges on Theosophy, Dr. Arundale is this time speaking on India and the War at meetings arranged by the central war committees in the various provinces. Rukmini Devi is giving dance recitals, be-

sides spreading the gospel of art and culture. The intinerary follows:

Bombay, November 6-18.
Ahmedabad, Nov. 19-Dec. 2.
Bikaner, Dec. 3-11.
Gwalior, Dec. 14-20.
Benares, arr. Dec. 21.

Dr. Arundale will preside over the International Convention of The Theosophical Society at Benares, Dec. 25-31, and Shrimati Rukmini Devi will deliver one of the Convention lectures.

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YOUNG

CITIZEN

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**"Glory to God in the highest, and
on earth peace, goodwill toward men."**

THE YOUNG CITIZEN

Incorporating
THE YOUNG
THEOSOPHIST

Editor: RUKMINI DEVI

December 1940

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I say frankly that the great Rishi who is the Regent of India in the Inner Government of the world, has laid down, as the policy to be followed, the Freedom of India within the Federation of Free Nations linked by the British Crown. The two countries can do more for the world in union than in separation. And the good of the world is the supreme object.

—ANNIE BESANT

The Crow's Nest

THE MOTHER IN CHAINS

THE world has yet to realize that all the events that take place on this earth, and even this war itself, are like a game, but if we wish to play on the winning side we must take advantage of our opportunities to the full.

There is a very big opportunity facing England just now, but she seems to be very short-visioned. It makes one unhappy that her short vision should bring about so much disaster and misery to the whole world.

There has to come about a culmination of the Aryan civilization. This civilization must rise to its height, and this cannot take place if India remains subservient. Until England gives Home Rule to India she must have a very difficult time, and one says to oneself, "If only these people could see and understand!" Because for the lack of one gesture they are leading the world to disaster without knowing it.

The United States must not remain so comfortably aloof, helping only with their material resources. If only the United States would, so to speak, see the world situation from a big point of view and emphasize how Britain must do what is right for India, that would make a difference. Somehow the idea of even fighting for Truth and for Right while there is one terrible wrong behind you unrectified defeats your own purpose, and that is what is happening now.

The children are saying that they are fighting for freedom when they have put in chains their own Mother. Such an act cannot be much of an example to the world, and, from the point of view of realities, it is not fighting for the Right at all. Nor can a victory ever be considered as a victory for the Right, unless the Right is allowed to be released. It is as if India happens to be the Kundalini¹ or Root Fire force for the world. It so happens that only from this land can be released a certain spiritual Light, and India can never release this, even morally, when she is in bondage. All the chakras¹ cannot work unless the Kundalini Fires are evoked. If one thinks of Britain as a chakra and America as a chakra and China as a chakra, what can they do without the vivifying Kundalini Fire? Purely from the occult point of view, the Kundalini of the earth has its basis here in India, and as we are not releasing it, there cannot be light for the rest of the world.

I see all this so very clearly, and I wake up during nights terribly unhappy when I think that India is not fighting for the Right. Better I think if India should carry on the war alone and the other nations did not fight, because the Mother Force fighting is the Root Force. She can fight on behalf of her children when the children cannot fight for the Mother, because they are not mature enough.

Rukmini Devi.

¹ Those desiring more ideas about Kundalini and Chakras may with profit consult *Kundalini* (1937) by Dr. G. S. Arundale, *Chakras* by the Rt. Rev. C. W. Leadbeater, and *The Lotus Fire* (1939) by Dr. G. S. Arundale. (T. P. H., Adyar, Madras)

SIXTY YEARS OF THEOSOPHY

SIXTY years ago Theosophy came to India with the founders of The Theosophical Society, Colonel Olcott and Madame Blavatsky.

Blavatsky Lodge, Bombay, which was founded in those early days, recently celebrated its Diamond Jubilee. It was not till ten years later—in 1890—that the Indian Section was inaugurated, and it is this Golden Jubilee which Indian Theosophists will celebrate in the midst of the Benares Convention commencing on December 25. The 50-year jubilee of the Indian Section will make the

International Convention doubly interesting. Dr. Arundale will preside, and Convention Lectures will be delivered by Mr. Hirendra Nath Datta (Vice-President), Mr. Jinarajadasa (who has just returned from Australia), Mr. G. N. Gokhale (General Secretary for India), Mr. Jamshed Nusserwanji, and Shrimati Rukmini Devi.

Young people will be specially interested in a dance recital by Shrimati Rukmini Devi on December 23 and a Youth Federation meeting on 27.

"CHRIST IN YOU"

WHEN man aspires God stoops to raise him and the mystic Christ is born," says Robert Browning, an English poet. That is the real spirit of Christmas, quite apart from the historic birth of the Lord Christ, Founder of the Faith. This birth of the Christ takes place at some stage of growth in every one of us. St. Paul, His great disciple, told many peoples on the shores of the Mediterranean to bring the Christ to birth in them, and he addresses them as, "My little children of whom I travail in birth until Christ be

born in you." This is the symbolism of the birth in the cave associated with the advent of all Saviours, even of the Sun God Himself whose advent on December 25 in the Northern Hemisphere enlarges the conception of the Christ-birth into cosmic dimensions. Because of the blessing which the Lord Christ pours over the world in the Christmas Season, men are much more friendly to one another. If only every day were a Christmas day! We should then have no further use for New Year resolutions.

OUR BESANT NUMBER

Dr. G. S. Arundale writes to our Editor:

"Please allow me to offer you my most hearty congratulations on a splendid issue of 'The Young Citizen.' It is indeed worthy of her to whom it pays homage."

P-A-T-R-I-O-T-I-S-M

*From a talk given by DR. GEORGE S. ARUNDALE
in Bombay on Armistice Day, 11th November 1940.*

I AM perfectly convinced that the youth of today in every country yearns for Theosophy more perhaps than it realizes that it yearns. After my lecture yesterday in the Blavatsky Hall, the young people came to me and wanted to know what they could do, since they felt so distracted by the seeming futilities of our present-day political life.

Now, of course, so far as young people are concerned, it is to be understood quite naturally that the political field is the field in which they find themselves most comfortable and at home. They want to express themselves politically. I said to these young people that I perfectly appreciated their desire for political activity, but I wanted them to spell the word "politics" somewhat differently from the ordinary spelling—that is, p-a-t-r-i-o-t-i-s-m. What you really want, I said to them, is to live the patriotic life—it does not very much matter whether you lead what is called the political life, whatever the word "political" may mean.

Then I went on to tell them that Patriotism, unlike politics, as politics are often expressed, means building. Politics nowadays, especially in India, means destroying, tearing to pieces, breaking up. Patriotism means building, constructive activity.

My dear young Friends, I said to them, finish with all your denunciations,

with all your disapprovals, and begin to concentrate on building up the most beautiful kind of New India of which you can possibly conceive.

There is where the older people can help. We have available to us through Dr. Besant the most splendid literature possible with regard to New India, and with regard to the way in which New India can be born. They must go forth among the people, even though they are only able to contact two or three here and there, and to try to help them to realize brightly, sparkingly, scintillatingly, what is this New India, so that youth may feel tremendously affected by the vision and throw themselves into its realization.

I think that the youth of India must be saved for the India-to-be, and the only way in which that youth of India can be saved is to give them something wonderful, beautiful, and constructive to do.

Unfortunately, without exception, our leaders in India at the present time are almost entirely engaged in obstructive, denunciatory, depreciative and disapproving activities. I wonder if there is a single piece of really constructive political and patriotic work being done in the country at the present time. I do not want to exaggerate, but at least I can safely say that there is far more destructive than constructive work.

Peace and Goodwill in Reconstruction

By IRENE M. PREST

PEACE and Goodwill are inseparable, for without the one the other soon ceases to exist. Goodwill is the essential foundation of true peace whether between individuals, members of different faiths or between nations.

Goodwill is more essential to peace than is understanding. We may not understand another person's point of view on some subject, we may not understand his religion, nor his national ideals, but with goodwill this lack of mental comprehension is of little importance.

The appearance of peace may exist without goodwill, for both sides may refrain from open warfare for reasons of policy, but true peace is not only absence of strife, it is a dynamic power involving goodwill, which springs from the recognition of the essential unity of life.

We are all aware that in the peace which will follow the war which is devastating Europe today, the reconstruction of civilized life which will be necessary should be such as to prevent the possibility of a recurrence of war. The new civilization must be founded on goodwill and co-operation, not on greed and competition as for some time the present so-called civilization has been founded.

As this is a war between the youth of the combatants, so must the peace that is to follow be made by the youth of the nations. Old ideas and ideals must be scrapped, as have the old weapons of war, and the new ideas and ideals of the youth of the world must be

the foundations on which a lasting peace and a new era of culture be built.

Economics, trade relations, labour, transport, regulation of essential services, and even education will have to be considered from the point of view of the world as a unit and not from the view that it is a number of separate states with opposing interests. This point of view will seem to be the natural and reasonable one to the youth of the world, however strange it may appear to some of the older generation.

If goodwill is to be the foundation of the "new world order," it must first be the foundation of all our personal relationships, for without Goodwill and Peace in our hearts there can be no true peace between the races and nations of the world.

When the Brotherhood of Man is not only recognized intellectually but also realized in the daily life of individuals, the problems which seem to beset the path of the would-be Peacemakers between the warring classes and nations will vanish and the path will become clear in the light of that great TRUTH.

The problems with which the world will be faced at the conclusion of the two devastating wars which are at present being waged in Europe and in Asia will need to be solved by those in whom the intuition is awake, for the mind will no longer be sufficient for the task, and in whom is the intuition more developed than in the youth of the world today?

(Please turn to page 167)

Peace and Goodwill Toward the Kingdoms of Nature

By ELITHE NISEWANGER

WE have been told repeatedly that one of the root causes of the war which is today devastating so much of Europe and menacing all that is cultured, decent and civilized in the world, lies in man's inhumanity toward his brothers in the subhuman kingdoms of nature. And it is further declared that any Peace which may come at the cessation of hostilities cannot endure until the essential brotherhood of all kingdoms has become a practice, as well as an intellectual deduction.

Man, by his past ill-deeds and inhumanity, has brought this present suffering to men, but mankind is not alone in tasting the fruits of its horror.

I thought I stood in France, in a meadow encircled by woodlands, where the whole countryside lay dreaming under the sweet stillness of spring. Then of a sudden the quality of the stillness changed and grew into an ominous calm, a fearful listening attention. There was no dread thing visible to my eyes, yet the grasses, the blossoms, the trees grew quiet before some advancing hideousness. Still invisible to me, it moved forward in sickening waves that enveloped the sweet meadow and woodland. I saw the grasses bend back, the blossoms cower down, the trees strain away; I felt their shrinking horror as they were repeatedly engulfed, a horror made the more pitiable because they knew they were rooted

to their places and could not flee. And my heart cried out against the injustice of it; that the tender young grasses, the beauteous flowers, the friendly trees—innocents all—should be so stricken, yet have no choice but to endure in horror what man has brought upon the world.

How boastful we are of our mental attainments; how we point with pride to the things the mind has wrought—the doors unlocked by scientists, the comforts, luxuries even, of living, travel and culture, made possible because men have seen the way to harnessing some of Nature's secrets.

It may be true that the destiny of our Fifth Root Race is development of the mind. But mind must ever be leavened by heart if it is to be a blessing and not a dark curse to man and all things he touches. If, in its development, he continues to swing the pendulum so far as to bring in the wake only selfishness, a cold sense of separateness, wanton cruelty, ruthless exploitation of all that seems to help him along the way of his on-marching supremacy, a forgetfulness that his is not the only kingdom striving upward to God-hood, then he goes on planting seeds of future wars.

For war is blindness to the fact that outside human evolution there are evolutions which have as much right as man—perhaps even more right—to the orderly unfoldment of their progress.

War is unmindfulness of the life, beauty and kingliness in the mineral kingdom, all of which deserve man's awareness and appreciation.

War is avid grasping of the fruits of Nature's store-house—mineral and vegetable—and their despoliation for a moment's heedless pleasure, their fashioning into objects of ugliness and vulgarity, their destruction to create things which multiply hatreds, jealousies and rivalry among men and nations.

War is the merciless hunting down of a frightened animal for so-called sport; the torture of a helpless creature strapped to a table of agony because there are minds so twisted that they fancy they thus advance man's well-being. Even if the vivisectors' myths were true, God forbid that a sane person should accept life bought at cost of lives and sufferings of palpitating creatures to whom, also, life may be very dear!

War is the trembling of animals on the slaughter-house block because man has become a willing slave to the superstition that he must feed upon animals in order to live.

War is the slaying of winged and furred brothers for man's vanity, which does not shrink from adornment paid for in their blood and torment.

War is the enslavement of piteous wild things behind bars or in so-called natural surroundings that are a travesty of Nature's bountiful provisions for her

children; war is the no less justifiable enslavement of animals in pursuits which prostitute their skill, grace and fleetness to the enrichment of man's purse.

War is man's little life, sufficient unto itself, which never sees with full and grateful heart all the beauty in Nature that speaks so abundantly and so poignantly of the goodness and the will of God.

All these things are war, because they are sins against the oneness and the brotherhood of all life. For long periods these wars may go on without producing outward and visible result. But injustice will exact its toll, and when man's inhumanity to his brothers—be they human or sub-human—has over-swung the pendulum, then it must often return to him in the form of brutal and desecrating wars, so that his suffering may teach him justice and humanity.

Taught by the grim schoolmaster of this present war, it may be easier for us in forthcoming days to attain to the understanding and love which will result in goodwill toward our fellow-men, but if we desire with all the strength of our beings a Peace which cannot be shattered, but will endure down the ages, then we must unfold an equal and even more tender quality of understanding, love and goodwill toward all our younger brothers in Nature.

(From page 165)

Youth will win the wars, therefore let youth be prepared to make the Peace upon the true and sure foundation of Goodwill, not to men only, but to all

the kingdoms of Nature as well. Then will the vision of the prophet be fulfilled, and it shall be seen that "Mercy and Truth are met together, Righteousness and Peace have kissed each other."

Peace and Goodwill as the Faith of Faiths

By CHUNILAL V. SHAH

*Ye are not bound ! the Soul of Things is sweet,
The Heart of Being is celestial rest ;
Stronger than woe is will : that which was good
Doth pass to Better—Best.*

*Such is the Law which moves to righteousness,
Which none at last can turn aside or stay ;
The Heart of it is Love, the end of it
Is Peace and Consummation sweet. Obey !*

—“ *The Light of Asia* ”

THUS taught Lord Buddha three thousand years ago as he preached up and down the sacred valley of the Ganges for forty-five years. And although his religion now sways the minds of millions of human beings in the East, the West has continued to live as though Lord Buddha never existed. This shows that humanity as a whole is very slow to learn the lesson of harmlessness. The forces of strife are working everywhere, and the present World War is the result of these forces of disharmony coming to a head with such tragic results. It is impossible to convey in words the amount of destruction of property and human life that is caused by modern methods of warfare. It is a ghastly and terrible picture. It is obvious that such a state of affairs cannot last for ever. And if peace and prosperity are to be restored to mankind a remedy must be found which will make war impossible in the future.

Dr. Besant reminds us that “ all our troubles arise from thinking of ourselves as separated units, and then revolving on our own mental axes, thinking only of our separate interests, our separate aims, our separate joys and sorrows.” Some do this as regards the lower things of life, and they are the most dissatisfied of all, ever restlessly snatching at the general stock of material goods, and piling up useless treasures. “ The notion that our little life is a separate independent unit, fighting for its own hand against countless separate independent units, is a delusion of the most tormenting kind. So long as we thus see the world and life, peace broods far off on an inaccessible pinnacle.” But when we feel and know that all selves are one, then peace of mind is ours without any fear of loss. We are part of one great Life.

What we need, therefore, is reverence for life in all its manifestations.

That is the democracy of universal life. There has to be a complete change of mentality of mankind, so that every individual reverences the common life of all the others.

Now as life is fourfold, namely spiritual, social, intellectual and physical, we must build our lives on a fourfold foundation of universal life, universal love, uni-

versal understanding and universal goodwill. Then all our relations towards each other will be based on mutual trust, mutual sympathy, mutual understanding and mutual goodwill, and universal peace will reign. At present might is right, and we have a world of war. We should establish in its place, Right is might, and then we shall have a world of peace.

A Call to Humanity

“ THE Cry of the suffering of animals is forever sounding in the ears of men.

“ But few there are who heed the Cry, and fewer still who act.

“ It is a Cry the more piercing for that the suffering is caused by those upon whose dull ears its tragic sounds beat in vain.

“ It is a Cry the more penetrating for that there can be no Peace in the world until it be stilled by righteousness.

“ In this universal war for Brotherhood, is mankind fighting for the entry of animals into the Brotherhood of Life, or do injustice, tyranny and cruelty still reign in the hearts of men ?

“ War—a terrible incarnation of ignorance—must still remain while the Cry of the suffering of animals persists in unheeded anguish.”

“ Who will dedicate his humanity to the relieving of this Cry, and thus help to release mankind from that inhumaneness which prevents it from being truly human ? ”

AN ELDER BROTHER

(From “ *The Night Bell*,” Dr. Arundale’s new book,
published by the T. P. H., Adyar.)

Peace and Goodwill and the Artist

By ALEX. ELMORE

BOMBS are being dropped on places of worship whether religious or cultural or where mankind lives with his family. Things of supreme craftsmanship and beauty are no more. Homes are flung to common earth by the thousand and existing conditions are destroyed in one night. What can be the meaning of all this?

It must be that what man has not had the courage to do in times of Peace, he has had in the times of War. What he would not and could not face in comparatively happy times, he is now facing with a courage and manliness akin to that of the Gods in splendour. Is this one of the reasons of the War? Is it like an obstinate, old tenant who will not remove himself from an unsafe house until it falls about him in ruin, perhaps to destroy him? I believe it is.

But who is going to prevent the final destruction? Who is it, that, filled with the creative spirit of the New, will keep the wartime courage and convert it into the thousandfold more courageous living of a righteous Peace? Who is it, that, taking the fruits of destruction, will plant anew the fields of life with the beauties of constructive, creative living? It is the artist. Not the artist alone, but all those who are filled with an eager, youthful desire to see sunlight in the place of darkness, cleanliness instead of dirt, and clear sparkling waters in place of muddy stagnant puddles.

Peace is that state of supreme living where there is a gemlike richness of difference, mounted in the pure gold of

harmony. Goodwill is the divine design by which man knows how to make the jewel of life most beautiful and effective. It is the artist, who as Vulcan in his forge, can weld the many varied metals of the world into an alloy which will withstand all hatred, all attempts at discord, for the artist is the priest of all that is creative and thus positive, all that is unified and thus indivisible. In the artist there is one desire and one desire only—to become at-oned with the highest he knows through complete and expressed identification with that highest. Whatever the vagaries and inconsequences of our modern artists may be, they are motivated by this desire for union with the highest.

The artist as priest of the New Age will know full well that Goodwill will be the very essence of his craft for righteousness, for Goodwill be the only permanent material with which to build, and will or onepointedness—call it what you will—will be the only effective tool which will stand the constant strain of perpetual work. The artist of today and tomorrow must not be content merely to feel brotherly to all, but must take a positive attitude about his "goodness." He must spread it around him actively. It may be in his work, his play, in his family or amongst his friends—certainly with his animal friends—but the synonym for "artist" must be "friend-of-all." He must even be an "enemy-to-none"—even not to ugliness and pride and all the other evils of our times, for if anyone comes near to the living counterpart of

the true alchemist it is the artist with his capacity for taking the dross of life and lifting it into the loveliness and substance of pure gold.

But, you will ask, why confine all this to the artist? Are we not all the same, can we and must we not all be positively, creatively full of Goodwill and Peace to all?

Of course, but then are not all men and women Artists in Life? They are—and herein lies the immediate and splendid salvation of our planet and its

wonderful, teeming life. Goodwill and Peace not only to all men, but to every atom of life equally. That is the only true and lasting basis possible for the New World whose gates are even now being wrought in the midst—nay, even through the very horrors of the present destruction and unnameable cruelty.

Peace and Goodwill to All—and let us remember that this message was given to men by an Angel Messenger of God—a Pure One with lips of Fire and Comfort even for the lowest.

Beauty in National Life

By RUKMINI DEVI

PEOPLE mostly speak about life which comes down into form; but I want also form that will rise up into life, that will receive life. You see all over the world great and magnificent things that inspire us, that have lasted for centuries, throughout the ages, because they have been real. On our way home from Europe, we went to the Acropolis, which I had so long heard and read about, to see the Temple of Athena built by Phidias. Nearly always when I expect something wonderful, I am disappointed, for my imagination goes beyond it. This time I was not disappointed. The Parthenon was lovely beyond words—it had a marvellous atmosphere which felt like Adyar. Why was it lovely? Because it was true. Though a marble form, half broken down, it is life solidified. That is how we must live in our ordinary lives, so

eternally true that we shall live for all time.

We find in all great periods that whenever a civilization has attained its height, it has expressed its own truest forms of art, and these have lived throughout the ages. We need today an art that will live through all forms—not one that will die, not one that is dominated only by the mind, but an art which uses the mind, which expresses itself in terms of real and ultimate beauty.

If we respond to that which is beautiful, we ourselves become part of that beauty, and if we become part of it, surely our lives will be more refined, cultured and beautiful. If the individual life is inspired by beauty to become truly cultured, then the national life will accordingly change, because the nation depends on the individual.

—From a Talk at Adyar, 1937

Peace and Goodwill in Business

By C. A. BUCH

THE advent of the Age of Industrialisation had brought with it the promise of self-reliance and self-sufficiency. The intoxicating access of industrial strength, however, vitiated the outlook of nations, who began an incessant economic war against each other, for wider economic frontiers, and the right of exploitation of weaker countries. A concomitant evil was the utter suberviency of man to the machine. These highly disruptive elements generated mutual hatred between man and man and between Nation and Nation, and the two most devastating wars of the present century are the direct results of these evil tendencies.

The present Yuga is the Vaishya Yuga. Its dominating note is self-seeking and material prosperity. The ideals of spiritual self-realisation and ennobling physical effort, which were the dominant notes of the Brahmana Yuga and the Kshattriya Yuga have been replaced by gross materialism, and the seats of the Sages and Kings are usurped by "Big Business." The Peace and Goodwill on earth has been shattered by the mutual distrust between competing and warring peoples, who are driven by great economic forces that control the world of today.

The watchword of modern business is efficiency. The efficiency in practice is proving a dehumanising force, employed to effect domination ever and exploitation of the weak by the strong. Unless a new orientation is given to the ideal of efficiency, the evil will not be

checked. A New Order of Business and a new type of Businessman has to be created from the chaos that today is all "greed and grab", redder in tooth and claw than the savage beasts of the jungle.

In that New World, efficiency will be charged with pure humanity. Economists will ponder over the means not of a higher but a purer and a happier standard of living. Man will again be made the master of the machine.

The new type of Businessman will be efficient in the new way. He will give better service than his competitor, of course, but it will be more conscientious service, more honest service, more loving service. He will not hate his rival, but he will show greater consideration for his customer. A man to him will not be merely a "unit of production and consumption," but a living entity, whose life it will be his business to enrich with every transaction and every deal. In his factory or his store or his office, the desk, the stool, the counter, the ledger, the hammer, the spanner, the switchboard, and all the machines, devices and tools, will be subservient to man, ready to jump into life, at the human touch. He will rule them all with an iron discipline, but with the tender solicitude of a mother. An unrelenting taskmaster in working hours, he will be a truly sympathetic friend outside. Above all he will use his efficiency in rendering every unit under him strong enough to resist temptation to fall, for 99 per cent of petty falls in

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an organization are directly traceable to the slovenliness of the super. When Nations will be made up completely of such businessmen, Peace and Goodwill will return to earth.

Such a New Type of a Businessman will have to be created by those who are in charge of the Youth of every nation. A slovenly leader of the youth is Public Enemy Number One, and should be ruthlessly replaced. Let the true teacher take charge. He alone can create the New Order in the suffering world of today, which, in this Vaishya Yuga, is the Business World. Let the man

who has realised his Yuga in business lead the young citizen into the path of true business, which is as much a spiritual practice as any known to man, if it is rightly understood. Let the teacher of the youth instil this true understanding of the otherwise mundane avocation of bartering goods and services, and the world will emerge from the present miasma of "grab and catch" conceptions of a much too material science of production and consumption, the science that has discovered forces that it cannot control. Theosophy has an important role to play even amongst the shop-keepers.

When Peace Comes!

HOW wonderful it will be when Peace at last does come, though let it not come until all germs of the disease of cruelty, tyranny and injustice are driven out of the body politic of the world, in so far as this be possible. . . .

How eagerly shall we all together plan to help to make the Peace righteous, honourable to all, not a matter of greed or aggrandizement, not a matter of reward for being on the victorious side, not a matter of punishment for being on the defeated side, but a matter of justice to the peoples both of Europe and of the rest of the world.

The Peace must be a happy peace, for it must help to give contentment to every community, without reference to the nationality to which each may have been bound before and during the war. Where the last war did wrong, that

wrong must be put right, and the supreme arbiter of the terms of Peace must be the well-being and happiness of one and all.

If Europe has to be carved out anew, let her be so carved. After the last war she was carved out in terms of spoil and dynasty. After this war she must be carved out in terms of equity—an equity which must express the will of those concerned. Some States may disappear. Some may become small. Some may become larger than before. But every State must enter the new dispensation with the free consent of those who constitute it. This is the only kind of Peace that will be worth having, that will have been worth fighting for.

—GEORGE S. ARUNDALE
in *The Theosophist*, Dec. 1940.

True Education for Reconstruction and Peace

By EDITH F. PINCHIN

LIKE a faithful servant who makes all ready in expectation of the coming of his Lord—so must the teacher be."

These are the words of a great teacher—Dr. Montessori—and in them is the clue to true education. Many of our readers will have heard of Dr. Montessori, especially as she is now in India; perhaps they will have heard of her method of education and her apparatus so beautifully and scientifically designed to help the child attain real knowledge. But more important than method or apparatus is the right valuation of the child. Dr. Montessori herself has said on this question: "One cannot see the method; one sees the child"—the Lord for whose coming we have prepared.

How happy all school life would be if all teachers served the Lord-ship of the child. Even as new-born babes we have already in us the sensorial, active, emotional and mental attributes we shall later be able to express. All we need is the adult service to the spiritual egos which we are, so that we may express our own kingship at every stage of our growth. We must be lord and king in the sensorial world, lord and king in the world of activity and in the emotional and mental world as we reach expression in them; even if our kingdoms are small yet must we be the king in them so that we may show what we really are—a spiritual force and power in the world even while yet children.

And the teachers and educators who make all ready for these Lords; what are their duties in this true education? Mainly with themselves and with our environment, remembering that this includes the people who surround us as well as other animate and inanimate things. As children big and little, we would say that beauty must be there, and a much fuller understanding of beauty than is usually accepted. Besides the beauty of colour and form there must be in objects and furniture the beauty of exact size suitable to us, the beauty of exact weight suited to our unaided control and, especially for the little child the beauty of bright clean surfaces and the means of keeping them so; and then we must have the beauty which consists of knowing the exact use of every new object placed in our environment and of knowing the exact social behaviours to all who may come and for ourselves. How often are children put into an environment and then abandoned to so-called freedom, to be later criticised for their lack of application to work, their careless use of property, and their crude social behaviour. There is no freedom until we can be in proper and intimate contact with our environment and can move in it with self-respect, dignity and joy because we love it as all children will do in their own delicate and spiritual fashion.

Having this technique of right use and behaviour, which the tiny child is deeply and happily absorbed in attaining,

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we are then really free to express our true genius and the teacher becomes passive where before he was active; for the development of individuality is unique—it does not have to be brought forth but only to be fed (by putting right things in the environment) and to be respected in its development. Every child will construct his own individuality aided by the technique in exact use which has been gently and lovingly shown him, gaining from his truly interior contact with his environment much that the adult could never teach him, for he is offered thus not things so much as the essence of things. So he attains an elevation of personality as his spiritual nature is freed from the obstacles which surround it. The teacher should be ever watchful and ready so that in his need the pupil is aware of one who will give him right aid, but in his power he is gloriously free and untram-

melled by any nature other than his own.

The tiny child is free and exalted (for exaltation is always present when we are spiritually free) within the sheltering limits of home and school. A little later we reach our exaltation in a wider world of activity and exploration; still later in the emotional world of high purpose in adventure and we step out of the closed circle of home and school; later again the world of abstract thought and of social service will provide for our highest expression. So through all our years we shall lead a truly religious life; for what is yoga but skill in action, (exactness, truth and mastery in every detail of action in all worlds); and exaltation at every level is religious. At every stage and at every age we shall be constructively calm and powerful, and calmly, powerfully constructive, and so the world's continual re-construction and peace will be assured.

The Montessori Way

(Adyar is still graced with the presence of that picturesque figure, Dr. Maria Montessori perhaps the greatest living genius in education.)

WHILE she is directing the Montessori work of the Besant Theosophical School, Adyar, she is also conducting her Second Indian Training Course, which will last until the end of January. Teachers from all parts of India are working for the Montessori diploma. This will be the second contingent of teachers qualified to infuse the Montessori method and ideals into the Indian education system.

An Indian branch of the Association Montessori Internationale has been

started at Adyar and Dr. Montessori is anxious to strengthen it for the service of the child in India, not only for the sake of what is narrowly called school education, but for the child's general welfare and his rightful place in society.

Dr. Montessori paid a fine tribute to Dr. Arundale during the birthday celebrations at Adyar on December 1st. She spoke of his greatness—the greatness of his presence and his bearing which is visible to all, his greatness of

(Please turn to page 178)

My First Lecture

By GEORGE S. ARUNDALE

REMEMBER when I first lectured for The Theosophical Society in "X" near London, I was a young person about eighteen years of age. I was full of life and enthusiasm, and was asked to go and give a lecture in this suburb of London. I went to that suburb not only alive with joy and happiness but full of the idea that I knew something about what I was to talk about. I soon began to realize that I did not know. There were two rows of seats in a very small room up a winding staircase which was very dirty. I found my way up that staircase and insinuated myself into this room. I saw before me twenty-four very solemn and serious Theosophists. Of course, they

did not get up when this young man went in. There was a chairman—a very solemn and serious old gentleman, and he welcomed me in very solemn and serious words. You have no idea how depressed I became!

I think I was lecturing on "Theosophy and History." I thought I knew something about history, but I gave a most awful lecture that I certainly did not understand myself, because I was depressed at seeing those solemn people looking at me with never a smile, only seriousness and silence. I have never been back to "X" since and I shall probably never go to "X". Fortunately this inauspicious beginning did not put me off.

ON LECTURING

Every member of a Theosophical Lodge must learn to speak in public. Whatever muddle he makes, to start with, it does not matter. The best thing to do in order to learn to speak in public is first to speak aloud in private by yourself, so that you may hear yourself. Try to find some unoccupied room, go into it, lock it up, deliver an address to the furniture.

"Dear Chairs and Tables":

Let the chairs represent the men and the tables the women.

"It is a great pleasure to me to see you all gathered here this morning. I hope to interest you on a subject which

is of great importance to Chairs and Tables, namely, how they can successfully stand on their legs."

Then you may be a little oratorical.

"What does a chair need, what does a table need in order to stand firmly on its legs? It needs four legs. One leg is not enough. Two legs are not enough. Even three legs are not enough. Four legs are needed!"

It is very good practice, because it does not matter so much what you say as it does how you say it.

Many of our Theosophists want to begin with Parabrahman, the Absolute, the Unknowable, the Invisible.

They always want to begin with something ununderstandable and unpronounceable. You have to learn how to speak. I have given you a suggestion as to your first effort.

Now as you are speaking, you may find one particular chair or table is inattentive. You concentrate on him just as in an audience you concentrate

on the one who does not pay attention, unless he is so young he cannot or you know he does not understand the language. Perhaps you see someone who is asleep. You say to yourself, "I must wake him up. I must look at that person and try to see how I can impress him, so that his eyes instead of being mere slits become wide open."

It is practical service of the Motherland that one expects from young people, even though they may go to college. The older people are largely political or lethargic.

Dr. Arundale at Ahmedabad, 1940

Indian Womanhood

It is a well known fact that the position of woman in any civilization shows the stage of evolution at which that civilization has arrived. Nowhere were there stronger, sweeter and more beautiful types of womanhood than in ancient India. They possessed every ideal virtue and every possible grace, and attracted the admiration of the world. Not only that, but they gave to the world types which have never been excelled.

If we desire to bring back in modern days the glory of those times, we can clearly see the road along which we should direct our steps—and thus raise Mother India once again to the position she should occupy among the nations of the world.

We know that there is not a Deva without a Devi—the two are inseparable, indivisible. Half the Divine nature comes forth in womanhood—the

Mother-side which nourishes and protects. Wherever divine power is to be manifested, there the female Divine manifestation appears, and executes that which needs to be done. Think of the mighty, radiant form of Durgā. In her is shown the idea for all times, that in Divine Womanhood, the Goddess-side of Nature, all power is manifested.

When we look at the ideal of marriage as shown forth in Hindu literature we find most perfect, most unbounded love, and deepest reverence as parts of the character of the ideal wife. A love that does not falter, a strength that never wavers, no matter how great the difficulties. In the famous shlokas of Manu it is declared: "Where women are honoured, there the Gods rejoice; but where they are not honoured, there all rites are fruitless."

There was a class of women in ancient India who were as learned as men

—who learned and taught the Vedas and took part in great discussions upon philosophy and religion. In those days women were really wise and great, their counsel highly valued, their advice respectfully listened to and followed. For they enjoyed a wide and deep education and a dignified liberty.

Dr. Besant declared that looking over all the types of women that the modern world represents, she found nowhere spirituality so pure and lofty, devotion so strong and tender, purity so unsul-

lied and spotless, patience so wise and beautiful as in the modern women of India—undeveloped and restricted as their lives now are.

In the self-sacrifice and devotion of her women, it may be that India's redemption will find its real instrument and that Peace and Goodwill will reign once again not only in India but perhaps through her, throughout the world.

LAURA CHASE

(On reading WOMANHOOD by Dr. Besant)

WORLD RECONSTRUCTION

FORWARD-looking people are already planning the new World of Brotherhood which will follow the war. Many movements are concentrating on the planning of a peace on the foundation of justice and freedom, and one of these is the Peace and Reconstruction Department which Dr. Arundale has set up at the headquarters of The Theosophical Society, Adyar, Madras.

The work of the department is to collect constructive material dealing with peace, study it in the clarifying light of Theosophy, and evolve from it a declaration of the world's rights and duties from the Theosophical standpoint.

"We are working," Dr. Arundale says, "towards a Charter of Peace consisting of the fundamental principles for what should be a Peace broad-based on the eternal principles of Theosophy. Unless it be so broad-based, no Peace can endure; and such a Charter of Peace must deal on the one hand with the eternal principles of Theosophy and on the other hand with their practical application."

Mrs. Laura Chase, who is head of this department, would welcome ideas from any young Indian who is peace- and reconstruction-conscious.

(From page 175)

intellect and understanding, his greatness of eloquence and his greatness of friendship. A President of The Theosophical Society is born; not made, she said, and Dr. Arundale was born to fill this great post of President. "A great man is great, and there is noth-

ing more to be said. Dr. Arundale has come into the world with a great mission. He is necessary to the world. You need him, I need him, we all need him. May he go on his own unique and beautiful way for the helping of us all."

"VASANT MATA!"

ON December 1st, his birthday, Dr. Arundale circulated among his friends a poem addressed to Dr. Besant, his spiritual mother and guru, which he wrote on her birthday, October 1st. "I could not rejoice," he says, "in a more wonderful birthday than one full of remembrance of her on my own part and of invoking remembrance in many others."

"Vasant Mata I We acclaim Thee!" the poem is entitled. It depicts in noble and beautiful verse and in the metre of *Kalevala* (Finland's national saga) the call to Annie Besant by her Teachers to be the herald of a new world and her

ascension to the apotheosis of her life as warrior and statesman. Here is one of the inspiring stanzas:

From the summit of the mountain,
Where all kings are crowned in glory,
Stood she forth in royal greatness,
Gazed she forth with eyes made
sacred,
Stretched she forth her hands
anointed,
Blessing all the worlds beneath her,
Calling them to tread the pathway
Which her feet for long had trodden,
Which the mighty had made sacred,
At the end of which is kingship.

Dance Recital by Rukmini Devi

SHRIMATI RUKMINI DEVI gave an exquisite recital of Bharata Natya on Friday evening at the Capitol, which was filled to capacity. Emotion, melody and rhythm, in their correct proportion, resulted in a rendering which pleased critic and layman alike. Rich in expression, she speaks through the dance and sings with her eyes. Her dance bears the impress of deep study of the intricacies of Bharata Natya and is in striking contrast to cheap performances. Subtlety is the keynote of her exposition.

Most of Friday's pieces were devotional in concept, the Lord of Love, the Lord of Mercy and the Lord of Joy being in turn portrayed with wistful simplicity. The climax of the evening was the portrayal of the dance of the

God of Dance, Nataraja, whose poses, as depicted in sculpture, architecture and literature, serve as models for many a modern Indian dancer. In this Rukmini Devi gave subdued but effective expression to the very spirit of dance and fully merited the applause which a thrilled house gave her.

Shrimati S. Radha gave a few dances in between, giving proof of the fine training given in Kalākshetra at Adyar, Madras, which is conducted by Shrimati Rukmini Devi.

The well-known South Indian composer, Papanasam Sivan, assisted by a few workers from Kalākshetra, provided the music which served as a gentle background for the dance.—*Times of India*, Bombay, 16 Nov. 1940.

" A BEAUTIFUL INCARNATION "

SO Dr. Arundale, looking back over sixty years, speaks of his life in *A Fragment of Autobiography*, just published, in which he tells in vivid pictures of the wonderful friends who have blessed and made happy his present incarnation, Stars of major brilliance into whose orbits the Arundale planet has entered while revolving round the central Sun of Life. Beginning with H. P. Blavatsky, whom he loved as " quite a child," and coming down the line of Great Theosophists to bear most grateful testimony to what extent Rukmini Devi has made his ways in this incarnation smooth and joyous.

The panorama of his life points to a certain inevitability which brought Dr. Arundale to the Presidentship of The Theosophical Society. After recounting six definite happinesses—mostly renew-

ing of friendships established in bygone incarnations—the President regards his seventh happiness " that of succeeding my beloved spiritual mother President of The Theosophical Society. The happiness was not so much in coming the President as in feeling he had been considered worthy to follow in her footsteps.

But you must read the book yourselves. It is only 40 pages, every paragraph is a highlight thrown on some great personage, some event, or voicing some great opinion. The book is an artistic production, printed in colour in panelled pages with a number of rare illustrations—bound with coloured cloth woven on the looms of Kalākshetra which published the book.

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